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THE CHURCHMAN

November, 1915.

The Month.

**An Amazing
Attack.** THERE continues to be a great deal of discussion about the relation of the Church to the War, but we do not get much more forward in the way of practical effort. Yet everybody seems to be agreed that the Church, great in many ways as its work has been in the past twelve months, has not risen adequately to its responsibility or availed itself sufficiently of its opportunity. We are not pretending to say where the blame lies, we are content to record the fact. This much, however, we will say—that some Churchmen seem more devoted to destructive criticism than they are to constructive reform. It is amazing, for example, that at a time like this one of the greatest of the Church newspapers should devote its energies to attempting to make the position of the Chaplain-General impossible. It is true, no doubt, that the administration of the Chaplain-General's department is not perfect—what Government office is?—but it does not follow that it is the Chaplain-General's fault. If any deficiencies exist—which, however, has yet to be proved, and anonymous letters and anonymous articles in the newspapers are no proof at all—they are much more likely to be due to the stringent rules of the War Office than to any slackness on the part of Bishop Taylor Smith. The War has placed upon him a tremendous burden of responsibility; and, *pace* the *Church Times*, the almost universal testimony has been that he has discharged it with a capacity, an energy, and a devotion, which have

known no bounds. He has not spared himself in the least, and he has had to face difficulties the greatness of which few people outside his own department have any conception. His freedom has been limited and restricted by rules and conditions, rendered necessary, no doubt, by military considerations, but within these limitations and restrictions he has done a work for which the whole Church should thank him. It is encouraging to note that prelates, like the Bishops of Oxford and St. Asaph, have borne ungrudging testimony to the greatness and value of his service; and it is indeed melancholy to reflect that party prejudice can make possible such an attack upon the Chaplain-General as that to which we have referred. The Chaplain-General has every claim upon our gratitude, our sympathy, and our support, and we believe that these will be given him without stint by all loyal Churchmen.

The Call to Prayer and Service. The Chaplain-General was precluded, of course, from answering the attack made upon him; but a letter from his pen appeared in the newspapers soon after, which, we hope, caused his critics to experience at least some little sense of shame. It was an appeal for prayer and for service on behalf of our troops. The Bishop recalled the wide response made fifteen months ago to the first call to prayer at noon. "The universal midday prayer-meeting," he said, "has not only been a source of strength and comfort to our fighting men at the front, of which I have ample evidence, but it has proved a bond of union between all Christian folk throughout the Empire." He therefore again invokes the aid of the Press on behalf of the troops who have still to go forth, as well as for those who shall return. "I tremble for the Church," he added, "that does not set aside at this time all that does not matter, and give herself to this unique opportunity to evangelize and help spiritually the men whose hearts and minds are awakened or awakening towards the things which are unseen, and consequently eternal." He reminded us, too, of the reflex blessing of such prayer and service: "It has been my prayer and hope for

some years now," he wrote, "that the Army might become the greatest missionary society the world has ever known. A nation with such a consecrated body of men in the Services to-day and in civil life to-morrow would prove an irresistible force against all the powers of evil." The Bishop therefore pleaded for more prayer on behalf of our soldiers, sailors, and airmen. There will be a widespread response to the Bishop's appeal for prayer—at least, we trust so. The fact ought not, however, to be lost sight of that according to the testimony of many clergy of experience there is not quite the same sense of the urgency of the call to prayer as that which seemed to take possession of Christian people fifteen months ago. Is it that we have grown weary? Is it that a new inspiration is needed? Whatever may be the cause, it is time that we endeavoured to get back to the former conditions, and gave ourselves more devotedly to prayer for our soldiers, sailors, and airmen. It is not without significance that the Chaplain-General suggests no set form of intercession. He is content simply to ask for prayer, for that prayer framed by the lips to express the aspirations and longing of every human heart.

But what of service? It is here that we are *Where we are Lacking.* lacking. The Bishop speaks of the Church setting aside at this time all that does not matter and giving itself to this unique opportunity to evangelize and help spiritually the troops. We look in vain for any such renunciation. Churchmen are still keeping alive, and even in some cases fanning into fresh flame, old controversies which only serve to increase discussion and bitterness. We do not say that these things are unimportant—some of them are of supreme moment if the purity of the Church is to be maintained—but they could have been usefully and profitably laid aside for a time, if only a real truce had been called for by authority. But a truce, to be effective, must be observed all round. This, unfortunately, has not been the case, and controversy still holds the field. Can nothing be done? We see little hope until some leader arise

to call the Church as a body to a higher and a nobler sense of spiritual service on behalf of the troops, both those at the front and those still in training at home. It is a "unique opportunity"—everyone is agreed as to that—and it is being missed. The duty is plain enough: may grace be given to the Church to fulfil it!

In our list of the Publications of the Month The Secret of Power. (p. 875) will be found a reference to a very remarkable book, "Retreats" (Robert Scott: 2s. 6d. net), which should be carefully studied by all who are concerned for the spiritual welfare of the Church. We mention it specially here in order to call attention to some very striking passages in the Bishop of Chelmsford's Introduction. He declares that the Church, with its varying forms of ritual and worship, is in need of power, and that to the lack of power is due "her failure to discharge fully the sacred duty entrusted to her by her Lord Himself." The power the Church needs can only come through prayer, and the Bishop takes us back to the earliest days to show us that the whole Church met together for the First Retreat, and the Holy Spirit was outpoured in rich blessing on the Church: "From the Retreat in the Upper Room the Church went forth, inspired and strengthened, to take up its Divine mission, to conquer the world and win it for her Lord." And, again, when at "the most wonderful Prayer Meeting in the history of the Church"—held with closed doors, and of which we know nothing save that St. Matthias was chosen—the Holy Ghost fell upon the Apostles and they were endued with power, "these men soon opened the door which separated them from the world and streamed forth into that world of sin and shame, with the message of the Christ, of the Cross, as the one Hope of men. This is the world's need to-day." There is only one means of acquiring power: "This is the old Apostolic method of resorting to the Upper Room"; and the Bishop says that he would "rejoice if the *whole* Church, using the term in the broadest sense, could

throw aside that which disunites and, for a period, leaving controversy on one side, betake herself to united prayer." It is a great proposal, great in its simplicity, great in its purpose, and great it would assuredly be in its results. It is not an impossible suggestion, nor can we believe it to be hopeless. The minds of many men are being led in that direction, and if it be kept well to the front, talked about, and prayed about, who can say but that in time it may come to be a blessed reality?

The Bishop of Chelmsford asks in this connection whether the Church will be ready for the task—no easy one—which will await it after the War? We are all wondering what England will be like when the conflict is over—God in His mercy hasten the day!—but one thing seems to be certain, that democracy will look, to use the Bishop's words, for "a larger 'place in the sun,'" and it will have to choose between the safety and welfare of the body or the safety and welfare of the soul. "If England," he tells us, "is not to be destroyed from within, the Church must speak 'with authority'; but to have authority, she must have the 'power.'"

"The present prosperity will not last, work will become less, receipts from 'billeting' will cease, deaths of men in the field become more numerous, homes will be broken up, the wounded and the maimed for life will be in our streets, and the widow and the orphan will be found on every side. Taxation will be overwhelming, trade will be dislocated. The old problems of Home Rule and of Women's Suffrage will still be with us and striving to rend the Nation from top to bottom. In the midst of all this men will clamour, and rightly so, for a new England, free from the blights of the Social wrongs of bygone days. The Church, founded on the Rock, full of the Holy Ghost, and with the Message of life to deliver, will then be called upon to do her work. Will she be ready? The answer depends upon the use she now makes of her opportunities of obtaining Power."

These are wise words, weighty words, and we would that they could be proclaimed before every Christian congregation in the land. The solemn significance of the last sentence quoted can hardly be mistaken. It will be a truly awful thing if when that time comes the Church is found wanting. Is it not already being weighed in the balances?

As the CHURCHMAN has been among the periodicals which have commented upon the official silence of the Church Missionary Society in regard to the Archbishop's statement on Kikuyu, we think it only right that we should reprint from the October issue of the *C.M. Review*—the Society's principal official organ—the following Editorial Notes explaining the Society's position :

“The movement towards federation had its origin many years ago in conversations between Bishop Tucker and Dr. Scott (of the Church of Scotland Mission), regarding the standards for the baptism and instruction of converts, and customs of worship and Church order in the different Missions, and the problem of raising these standards all round. At a conference of missionaries at Nairobi in 1909 proposals for federation, practically identical with the later Kikuyu scheme, were adopted and sent to the different societies at home for consideration. They contained nothing novel, but represented the best standards then in practice in the Missions concerned. In November, 1910, after full consideration, the C.M.S. Committee expressed their approval of their missionaries joining such a federation, subject to the concurrence of their Bishops, and on the clear understanding that their independent management of their own Missions was retained. The Church of Scotland and other societies concerned passed similar resolutions. Encouraged by these, a second conference was held at Kikuyu in 1913, at which the proposals were again agreed upon, with some slight alterations.

“Before these modified resolutions were considered by the C.M.S. Committee, the Bishop of Zanzibar had launched his charge of heresy against his brother Bishops. The Committee nevertheless patiently considered the Kikuyu proposals, and on June 30, 1914, definitely approved of their local governing bodies entering into a federation with the governing bodies of other Missions, on the lines of an amended form of the Kikuyu scheme. This approval was again made subject to the concurrence of the Bishops of Mombasa and Uganda, and was adopted “without prejudice to any ecclesiastical issues which may hereafter be raised.” The proposed amendments were chiefly verbal, but it is interesting to note that they had eliminated the phrase giving vague powers to the suggested Representative Council, to which the Archbishop took exception afterwards in his statement. This resolution was duly communicated to the Bishops of Mombasa and Uganda, but their reply has not yet been received, and was not expected until they had received and had had time to consider the statement, the early publication of which the Archbishop had then already announced.

“The Archbishop's statement is not, of course, addressed to the C.M.S. Committee. Such advice as it contains is addressed to the Bishops, to whom he stands in the relation of Metropolitan. There is no doubt that the Bishops of Mombasa and Uganda will give prayerful and earnest consideration to this advice, and will strive to follow it both in letter and in spirit.

Whether they will then express their immediate concurrence in the C.M.S. resolutions, or what steps they will take, yet remains to be seen. Their action in the past has been wisely deliberate, and will doubtless be so in the future. The many prayers offered for God's guidance to them will not remain unanswered. The fear that any misunderstanding is likely to arise between the two Bishops and the C.M.S. Committee is entirely devoid of foundation, and the relations between them have been most cordial throughout.

“The Archbishop's statement is more strongly in favour of co-operation than many recognize. It shows much insight into the conditions of the mission-field, and deep sympathy with those who have to work under them; his positive pronouncement as to the admission of devout Christian men to the Holy Communion is definite and unhesitating, and his limitations are worded with extreme caution. It is evident enough that any movement towards reunion will be stronger and more permanent the greater the weight of opinion it can carry in its favour. If the Archbishop's advice to the Bishops under his jurisdiction should result in the aims of Kikuyu being accomplished in such a way as to carry with it the great body of moderate opinion in the Church of England, the Archbishop will not only have earned the gratitude of our Society, but will have rendered an inestimable service to the Universal Church of Christ.”

Upon this we only desire to add that we have never suspected the C.M.S. of any want of loyalty to the principles for which Kikuyu stands, and we are glad to have so definite a statement of the extent to which the Society is committed to the Scheme of Federation. But we still think that some clear and distinct pronouncement by the C.M.S. Committee in support of the statement is needed, and the remark applies with still greater force to Evangelical Bishops, among whom there seems to be a “conspiracy of silence.” It is passing strange that, while some other Bishops have taken occasion openly to disown it so far as their own dioceses are concerned, no voice is heard from the Evangelical side in vindication of its principles.

The Bishops
and
Reservation.

It is in no spirit of controversy that we refer to the Bishop of Oxford's article on “Reservation of the Blessed Sacrament,” for, much as we dissent from it in many particulars, we are conscious of its manly straightforwardness, and we seem to recognize in it a genuine attempt after peace. The concluding passages of the article,

however, are of such permanent importance that they need to be placed on record. The Bishop quotes the full text of the proposed new rubric agreed to by Convocation, which, roughly stated, allows reservation for the sick, but not "for any other purpose whatsoever"; and then adds:

"That means quite certainly that the Bishops of our province, though they utter no theological or other condemnation of the practice, do not intend to allow the reservation of the Blessed Sacrament as an object and centre of devotion. About this Western development of the use of the Blessed Sacrament I have spoken, from a theological point of view, in my book called 'The Body of Christ.' I do not now intend to say anything about it. And as far as my own feelings go, I recognize its attractiveness to the full. But it must be acknowledged that this later Western use of the reserved Sacrament as a permanent centre of devotion has not behind it either catholic or ancient authority. The Eastern Church does not know it, and the ancient Church did not know it. It has not the sanction of our own part of the Church, the Church of England. The present Episcopate exhibit no change in this respect. If there were proper authority for it, I should, of course, be wholly willing to allow it. But it is plainly not the intention of the Bishops as a body to allow it. And individual Bishops who have assented to the proposed new rubric, as I have, are in my judgment bound in honour not to sanction the reservation of the Blessed Sacrament in the open church, which confessedly is desired not solely in order for the Communion of the sick, which can be provided for by reservation in a secluded chapel, but also in order that the faithful may direct their devotions to our Lord in the Holy Sacrament. Perhaps there is no line to be drawn between directing devotions to our Lord in the Blessed Sacrament reserved in the tabernacle and the Exposition of the Blessed Sacrament. Perhaps Exposition and also Benediction would follow upon reservation in the open church. But I am not discussing this or reflecting upon it. I am only saying as explicitly as possible why I feel sure that a Bishop of the Church of England to-day may sanction reservation for the sick and dying under the conditions contemplated in the proposed new rubric, without outrunning his legitimate discretion, but is bound, if he has assented to that rubric, not to go beyond it. And I would add that I feel convinced that if a current practice among us, even within a restricted circle, be found to have outrun the provisions of the proposed rubric in the interval before its enactment, we shall infallibly lose what I think would be the immense gain of a restoration of reservation in the Church of England to-day by synodical authority."

It is imperative, of course, that, if this proposed new rubric should ultimately be authorized, the Bishops must see that their clergy do not go one step beyond it. This will then mean that some very drastic changes will have to be made in one or two

dioceses, where reservation is tolerated under conditions which allow of adoration and devotion. It must not be supposed, however, that the Bishops have any legal power to grant even the concession the Bishop of Oxford hints at. Their jurisdiction has its limitations, though these, unfortunately, are not sufficiently realized. The Report of the Royal Commission on Ecclesiastical Discipline referred to the matter thus :

“ There cannot, in our opinion, be any doubt that the Acts of Uniformity bind Bishops as well as other clergymen, and that the law does not recognize any right in a Bishop to override the provisions as to services, rites, and ceremonies, contained in those Acts. The question whether the law ought not to be modified so as to confer on the Bishops wider powers of authorization and also control of public services than any they at present possess is an important one, to which we shall return at a later stage of our Report. At the present stage it is enough to say that, though Bishops have from time to time used a certain liberty of action with a view to relax the stringency of the Acts of Uniformity, it does not appear to us that there is any legal ground for assuming that, apart from statutory provision, the Bishop of a diocese has an inherent right to dispense the clergy from observing the provisions of those Acts. Such an assumption would, in our opinion, be inconsistent with the constitutional relations of Church and State in England; and it seems reasonable also to hold that, on the principles of ecclesiastical order, the collective action of the Bishops assembled in the Convocations of both provinces, when in 1662 they appointed the use of the Prayer-Book, has precluded the claim of any individual Bishop to set aside or alter what is therein prescribed. The test of legality or illegality in the conduct of Divine Service must be applied without reference to any such claim.”

The law has not been altered, and until it is changed in a perfectly constitutional manner, the Bishops ought to respect it.



Some Thoughts on the Seven Epistles.

VI.

HAPPY was the Philadelphian angel in the message from his glorified Master, "the holy, the true," the guardian of "the key of David," "He that openeth—and none shall shut, and that shutteth, and none openeth." That Examiner whose eyes see through all semblances of reality, that supreme Disposer in the household and kingdom of God, that true and infinitely greater Eliakim (Isai. xxii. 22), in whose right it is to open and to shut the "door of the word" to His servants, as He weighs their fidelity and readiness, has for this man nothing but praise and promise.

Taken as a whole this sixth Epistle is the jewel of the seven. The second only, the Smyrnæan, can be placed beside it; and there truly the Master's love burns bright, and His promise is glorious. Yet here the love takes a tone even more intimate, and the promises are still richer and more varied. The angel is assured that his bitterest opponents shall yet do him homage as the beloved of his Lord, so that his victories shall begin to be crowned here below. And hereafter he shall be built into the eternal temple, to go out no more. He shall be with his Lord for ever, and so with Him as to take his place as a personality, so to speak, *structurally significant* in the life of heaven; a pillar, which sustains as well as adorns. And he shall be decorated too with wonderful inscriptions, with the name of the God and Father of his King, with the name of the eternal City, the habitation of the holy ones, and with the "new name" of the Son of the Blessed. That is to say, he shall shine in the life of glory as eminently true to the supreme Nature, which is Light and Love, and to the conditions of heavenly citizenship, where the Blessed in their bliss live always "not unto themselves," and to the inmost secrets of the heart of the Redeemer, secrets which "pass knowledge" here, awaiting the unveiling of the "new name," the final disclosure of what the "altogether Lovely" is, in the world to come.

Let us pause to thank God for such a wealth of divine affection, and such a weight of promised glory, conveyed in this wonderful Letter to a mortal man. Let us do so not less but more as we reflect that we have no hint, however faint, of the identity of the Philadelphian angel. This embodied "spirit sent forth to minister to them that should be heirs of salvation," is absolutely nameless to us. He is more obscure in that respect than Antipas of Pergamum, whose *name* lives imperishable. The angel of Smyrna, possibly at least, if not probably, may be the Polycarp whose glorious martyrdom comes down to us fully recorded by his friends. But the Philadelphian has lain these long eighteen ages, as far as our knowledge goes, in a nameless grave.

It is one specimen, sacred and beautiful, of an innumerable class. "Their going from us hath seemed to be utter destruction," as to human memory. But "their record is on high." It will be brought out into the light indeed when the great Temple is at last completed with all its shining colonnades, and the pillar-saints bear their inscriptions of loving glory for all heaven to read.

Of the earthly home of the angel, Philadelphia, we know that it was no ancient place like Sardis. It was founded not more than two centuries before the date of the Apocalypse. Built in a volcanic district, it was often shaken by earthquakes, and some have guessed that the incessant cost of rebuilding had so straitened the citizens that the "poverty" of the mission-church was only part of the poverty of the place. I cannot think that this was so; far more probably the poverty of the angel and his flock was the poverty of those who were, at Philadelphia, the relatively low and weak; slaves, workpeople, a despised and unfashionable company. However, one fact in the story of Philadelphia is remarkable—that it exists as a town to-day. On the slopes of Tmolus, a mountain-name familiar to the Greek and Latin poets, still stands, after a thousand vicissitudes of time, *Ala Sheher*, "the ruddy city," Philadelphia under another title. It is at least impressive to a Christian student to find that precisely Smyrna and Philadelphia, the two cities of the

seven where the Lord found an angel and a mission-church wholly true to Him, are the sole survivors of the circle now, as living homes of men. The passage is well-known in which Gibbon, half in irony, but surely not wholly, speaks ("Decline and Fall," ch. lxiv.) of this phenomenon in the instance of Philadelphia. A few sentences may be quoted here :

"In the loss of Ephesus the Christians deplored the fall of the first Angel, the extinction of the first candlestick of the Revelations; the desolation is complete; and the temple of Diana ¹ or the Church of Mary will equally elude the search of the curious traveller . . . Philadelphia has been saved, by prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years [against the Mahometans], and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins; a pleasing example that the paths of honour and safety may sometimes be the same."

But let us come to the details of the Epistle, to gather from them some messages for "him that hath an ear."

We have noted already, but only in passing, the Lord's designation of Himself: "He that is holy, He that is true." He is "true," *ἀληθινός*, that is to say, true in the sense of the genuine, the real; He is the absolute Correspondent to the Ideal; not only the truth-teller, but, in the holy essence of His nature and character, the supreme realization of truth. He who in His life on earth, as all the Gospels witness, condemned no type of sin with such ruthless severity as the sin of unreality in religion, had the right to speak those tremendous censures. He is the eternal antithesis to all false semblances; His holiness is light all through. As such, as the true, who is light, and in that light sees all things as they are, He holds "the key of David," the power to open or close opportunity, and welcome or reject at the gate of the heavenly kingdom. Great and sovereign *Claviger*, Key-bearer, He wields such power alike over Hades (i. 18), over the Church, and over Heaven; what peace is ours in the thought that it is so!

Trench has some memorable words here on this retention

¹ The *site* of the Temple has been ascertained in later days, but it is only a vast hollow heaped with débris.

by the Lord Jesus Christ of the ultimate "power of the keys." I quote some parts of the passage :

"From the highest tribunal on earth there lies an appeal to a tribunal of yet higher instance in heaven . . . and when through ignorance, or worse than ignorance, any wrong has been done to any of His servants here, He will redress it there, disallowing and reversing in heaven the erring or unrighteous decrees of earth. It was in the faith of this that Hus, when the greatest Council which Christendom had seen for a thousand years delivered his soul to Satan, did himself confidently commend it to the Lord Jesus Christ; and many a faithful confessor that, at Rome or Madrid, has walked to the stake, his yellow *san benito* all painted over with devils . . . has never doubted that his lot should be indeed with Him who retains in His own hands 'the key of David.' "

I quote the passage for its intrinsic weight and significance. But I respectfully think that the *main* reference of the "key of David" here is not so much to admission of the faithful now to peace and hereafter to glory (though this is not excluded) as to the opening to the true heart servant of "doors" for effectual service to his Lord.

The next following words (ver. 8) seem to me to indicate this. There it is announced to the angel that already a "door opened" is "set before him," and in connexion with his fidelity in weakness. "Thou hast little power,¹ and [yet] didst keep my word, and didst not deny my name." The angel had been tried and assailed, it would seem by the same bitter hostility of unbelieving Jews which, as the contemporary story tells us, burned so hot against Polycarp at Smyrna. These were "not Jews," save in blood; spiritually they were "Satan's synagogue." And the angel's heavenly Friend would bring some at least from among them to bow at his feet, either in a terrified submission under sudden judgments, or, a happier possibility, in contrite fear and faith, recognizing that the once hated Christian pastor was "the beloved of the Lord," personally dear to the true Messiah in his weakness and his faithfulness.

And the angel's reward, what should it be? Even this same "door opened," an entrance wide and clear to conquests over human hearts for Christ.

¹ I am certain that we should render thus, and not (as A.V. and R.V.) "a little power." The emphasis is laid on weakness, in which the Lord's strength is perfected. "A little" emphasizes the presence of human "power," however little.

Meanwhile (ver. 10, 11) not progress only in his work but strong protection for his soul's health should be accorded to this happy servant, who, "when he was weak, then was he strong." An "hour of trial," a fiery test of persecuting wrath, he was to pass over "the whole world," the *οικουμένη*, the imperial realm. But it should not hurt the angel. Perhaps he was to be providentially exempted from the scourge, as no doubt some Christian missions were, even in the great persecutions. Anywise, it should not scathe his true being; he should abide, spiritually, in the safe shadow of the Almighty, the secret of the Presence. And in any case the time of trial should be short before the Master's radiant coming should close it for ever; "I come quickly; hold fast that which thou hast, that no man take thy crown." In some great prelude of His final *Parousia*, the KING would arrive upon the scene. Invisibly, not yet as "every eye shall see Him," yet effectually, He would bid the storm cease over the troubled "world," and lead His angel into peace beyond it. Only strong in that use of grace which is possible to the faith of the utterly "weak" disciple who "looks unto Jesus," he must, through storm and calm, "hold fast that which he had," his life in a trusted Christ. So should "no one take his crown," his "wreath," his laurel of victory. "The enemy should be still as a stone," while the threatened saint, supremely safe in his Redeemer, passed in to bliss.

There he, the overcomer of the terrors of the world and the devil, should indeed thenceforth abide for ever. We have traced already the radiant lines of the promise to the Philadelphian; the pillar in the eternal temple, the names inscribed upon its face, the security of bliss—"he shall go out no more" from the happy place "where no foe cometh and no friend departeth"; "that great city, the heavenly Jerusalem," seated above the clouds of time as to the true *site* of its foundations and its habitations, yet also "coming down" out of eternity, in every manifestation here below of the immortal life of love, and praise, and holy, blissful service, the self-less joy of the surrendered soul.

As our brief study draws to its close I cannot but say a little of what has long seemed to me a noble parallel to the story of the

Philadelphian angel, in the annals of later Christendom. "Thou hast [only] little strength, and [yet] didst keep my word, and didst not deny my name . . . I set before thee a door opened."

These words might make a fitting title to the record of the *Unitas Fratrum*, commonly called the Moravian Church. I cannot here trace in detail the thread of its life, from its origin as a distinct community in the fifteenth century, among the followers of the gently-great patriot saint and martyr of Bohemia, Johann Hus, named already in this paper in my quotation from Archbishop Trench. It must be enough to say that the "Bohemian Brethren," "reformed before the Reformation," persecuted, troubled on every side, in the seventeenth century all but extinguished by the merciless Austrian power, wonderfully clung through every storm to "the word of the Cross." In 1722 they found refuge at last, a remnant, in Saxony, staying unawares their weary feet on the lands of the Saxon nobleman, von Zinzendorf, himself a recent convert to the living faith of Christ, and rejoicing to be their host. There they sprung ere long into a new and glorious spiritual youth and force, visited by a great outpouring of the Holy Ghost with His divine inspiration to testimony and self-sacrificing service. At once the missionary enterprise possessed their souls, and it has been the sacred ambition of this most Christian community ever since. Canon C. H. Robinson ("History of Missions," p. 49) writes thus of them:

"Within twenty years of the commencement of their missionary work the Moravian Brethren had started more missions than Anglicans and [other] Protestants had started during the two preceding centuries. Their marvellous success was largely due to the fact that from the first they recognized that the evangelization of the world was the most pressing of the obligations that rested upon the Christian Church, and that the carrying out of this obligation was the 'common affair' of the community. Up to the present time the Moravians have sent out nearly 3,000 missionaries, the proportion of missionaries to their communicant members being 1 in 12. Amongst English Christians generally the proportion is said to be 1 in 2,000. . . . It would be little exaggeration to say that the continued existence and vitality of the Moravian Church are a result of its missionary activity."

So, "having little strength, they kept His word." And He opened the doors of the world's dark places to them far and wide, He, the faithful wielder of the key of David.

I am one of an Anglican Committee, created on occasion of

the Lambeth Conference of 1908, which has laboured since then for the "alliance" of the Anglican and Moravian Churches. Our hopes were high at times, though the paths of "reunion" are never very easy to traverse amidst our own internal controversies. Now the War has burst upon us, and Saxony and England seem far apart. But I hope I may yet see the day when our Church will be enriched by a living and organic connexion with that small but prolific nursery of missionary pioneers and, as my records of friendship bear witness to my heart, of singularly holy and humble-hearted saints of God.

HANDLEY DUNELM.



Some Defects in Church Reading.

ATTENTION is directed from time to time to the inferior reading which is sometimes heard in our churches, and although some improvement has, no doubt, taken place in recent years, yet very little appears to have been done officially to remedy what is complained of. It is due to King's College, London, to say that ever since about the year 1850 one of the Professorial Staff has been "Lecturer on Public Reading and Speaking"; and, although he has not always been popular with the students, nor his instructions fully appreciated by them at the time as they should have been, yet it can hardly be doubted that the drilling received by candidates for Holy Orders at the college has been of great service to the Church in producing a better class of readers. At St. John's, Highbury, the late Rev. Canon Fleming—a "past-master" in the art of good reading—did a similar work for many years, a work which is doubtless still carried on. Surely, hardly anything can be more important either for the people or the future reader and preacher than that the latter should be a good reader and speaker.

But, since the Bishops discussed the subject in the Upper House of Convocation some time ago, probably something of an official character may be done, for, after all, the Bishops hold the key of the situation, as they have it within their power to refuse ordination to any man who cannot read properly.

Meanwhile it may perhaps be useful if I venture to detail some of the defects in church reading, both on the part of clergy and also of laymen who read the lessons, which I have noted in the course of a somewhat lengthened ministry. Let me say, however, that I make no claim to be an authority on this subject; but, on the principle that one may criticize the construction of a wheel and yet not be able to make one, I presume to offer some criticism (although, I trust, in no censorious spirit) of readers of whom I have heard, and to point out defects in that reading, although I may be far from perfect myself. Unfortunately, we are not in a position to judge of our own reading, and we need to say with the poet:

“ O wad some power the giftie gie us,
 To see oursel as others see us !
 It wad frae mony a blunder free us,
 And foolish notion.”

I propose in the first place to refer to some defects in style in reading, and then to some particular instances of what I conceive to be wrong pronunciation and emphasis.

I. DEFECTS OF STYLE IN CHURCH READING.

I remember hearing of someone who said that the best style of reading in church was that which called for no comment, and which neither led men to say, “ How beautifully he read the service !” nor, “ What a wretched reader !” Among the styles of reading which provoke the latter comment are the following :

There is the *rapid style*, which allows no time for thought, which rushes on without a pause, and which leaves the impression that the reader’s purpose is to get the service over as quickly as possible. Thus I have known the Litany to be read in seven minutes, and the ascription after the sermon to be so rushed that the preacher has arrived at the mention of the Third Person of the Trinity before all the congregation could get on their feet. Another instance of rapidity occurs to me—this time it was in a Bishop’s chapel, the Bishop himself being present. His chaplain simply gabbled the prayers, and commenced reading the alternative verses of the Psalms before the clergy present had completed the other verses by a few words. This rapidity is particularly objectionable in the Service for Holy Communion, and specially in the Prayer of Consecration, where, without undue pauses, one does need a little time to think. Haste here seems to border on irreverence. The recurrence of the words “ Let us pray ” affords an opportunity for self-recollection. Perhaps it was so intended, reminding us of the purpose for which we are in church, and recalling our minds from wandering thoughts. I think it would be well if a brief pause were made for this purpose, but too often it is only a hurried ejaculation, not allowing a moment for the worshippers to put themselves in the right attitude for earnest prayer.

The *dull, monotonous style*, which reads the Bible and the Prayers as though they were of academical rather than of vital moment,

is most certainly to be eschewed. It may be, as some assert, that the habit of monotoning or intoning the prayers has led to this; but it is not confined to such as adopt this practice.

But if a monotonous, cold, and unconcerned style of reading is to be deprecated, certainly what I may call the *over-emotional style* is to be avoided. I have vivid recollections of a lay-reader who, in the pathetic appeal of Esau to Isaac, and in David's laments over Absalom, and Saul and Jonathan, completely let himself go, and one could only imagine tears running down the reader's cheeks!

A further defective style is what I may call the *variable style*, which in seeking to avoid the Charybdis of monotony wrecks itself on the Scylla of variety of tone and emphasis. As an example of this I may specify the way in which I have sometimes heard read the following sentence from the Church Militant prayer, "All them who in this transitory life are in trouble, *sorrow*, *NEED*, sickness," each class being specified with a different emphasis.

Another objectionable style of reading is what, in the descriptive language of a hearer made to me, may be called the *jerky style*; by which I mean the splitting up of sentences into groups of a few words, without regard to punctuation, and jerking them out one after another. This is bad enough in the prayers which are familiar to the people, but in preaching it is intolerable, and, especially in the case of uneducated people, renders it difficult to follow and understand. As an example of the jerky style, I may instance the way in which a curate of mine (who is no longer alive) read Psalm lxii. 11, "God hath spoken once and twice—I have also heard the same"; and gave out a well-known hymn, reading the last line thus: "And moons shall wax—and wane no more." The idea of an ever-increasing moon, getting bigger and bigger and never waning, was almost too much for the congregation!

A final objectionable style may be termed the *slovenly, unfinished style*. The late Dean Alford, in "The Plea for the Queen's English," called this "clipping the King's English." I may illustrate his style by referring to the practice of failing to enunciate every syllable, and of slurring over certain words, especially final consonants. I can recall the following among other examples of this careless reading:

“Our Father w'chart in heaven.” “Th' may please Thee” (omitting “That it”). “That those evils—be bro' to naugh'” (instead of “brought to naught”). “Le' us pray for the whole state o' Christ's Church militan' here in ear'.” “The same night . . . He was betrayed” (slurring over “that”). “No manner o' work.” “Men-servan' and maid-servan'.” The clipping of the final “t” or “th” is not infrequent, and sometimes the final “g” is elided. In regard to the latter, I remember a leading clergyman, who has been dead for many years, who never sounded the “g” in “according”; it was always “accordin'.” Words ending in “cts” are a difficulty with some readers. I have not infrequently heard the “Ax of the Apostles” given out, and “all his subjex” prayed for.

A final example of slovenly reading may be noted in the way in which the “A” in “Almighty” and the “o” in “God” are occasionally pronounced—as though the former was spelled with a “w” after the “a,” and the latter as if spelled “Gawd.”

I am sure that clergy and lay-readers must alike feel that we cannot be too particular in avoiding what mars delivery; everything read in church should be so clearly enunciated, and without any mannerisms, that people should be attracted to and not repelled from church attendance. I once, however, heard a clergyman remark, “I doubt whether anyone unfamiliar with the Prayer Book would have understood what the reader said.”

I pass on now to point out—

II. SOME PARTICULAR DEFECTS OF FAULTY READING.

Perhaps the most frequent fault is to be noted in *false emphasis*. Let me specify some instances of this:

And, first, in regard to *adjectives and nouns*, I recall the following among others: “From Whom all *holy* desires, all *good* counsels, and all *just* works do proceed,” and “rule and govern Thy Holy Church in the *right* way”—as if it were possible that anything but what is holy, good, and just, could proceed from God, or that He could govern in any but the right way. “All sorts and conditions of *men*,” and “Maker of all *things*, Judge of all *men*”—as though in the first case women were excluded, and in the latter

that there was need to differentiate between God's operations as Maker and Judge.

Then *personal and demonstrative pronouns* are frequently emphasized wrongly, as in—

“As we forgive *them* that trespass against *us*.” “The Lord be with *you*.” “That they may truly please *Thee*, pour upon *them* the continual dew of Thy blessing.” “Make their supplications unto *Thee*.” “And in the old time before *them*.”

This false emphasis is particularly objectionable in the Office of Holy Communion, where nothing should be allowed to disturb the minds of the worshippers; and it certainly is a disturbing element to have the changes rung upon *you* and *Him* and *Me*, as in the Absolution and the Comfortable Words—

“All them that with hearty repentance and true faith turn unto *Him*; have mercy upon *you*.” “Hear what comfortable words . . . unto all that truly turn to *Him*.” “Come unto *Me*, and I will refresh *you*.”

All are familiar with the old “chestnut”: “And he spake unto his sons, saying, Saddle me the ass; and they saddled *him*.” But I have more than once heard an equally amusing error in emphasis from the New Testament (St. John ii. 6, 7): “And there were set there six waterpots of stone . . . containing two or three firkins apiece. Jesus saith unto *them*, Fill the waterpots with water.” Another example may be given from the Collect for the Twentieth Sunday after Trinity, which I have heard read, “may cheerfully accomplish those things that *Thou* wouldest have done.” Here the emphasis on “*Thou*” suggests, surely, that we should do what God failed to accomplish, instead of what He wishes us to do. On the other hand, there are instances where “*that*” is demonstrative and requires emphasis, as in Dan. vi. 13—“*that* Daniel.”

How often we hear even those who otherwise are good readers emphasizing *conjunctions*—as in, “*For* the means of grace, and *for* the hope of glory.” “As may be most expedient *for* them.”

Adverbs also sometimes suffer—as in, “We are not worthy to gather up the crumbs *under* Thy Table”; which seems to convey the impression that we *are* worthy to gather the crumbs which may be *on* the Table.

Of false emphasis on *verbs* I only give one or two examples: "All who profess and *call* themselves Christians." After the *Sursum Corda* it is somewhat distressing to hear the response, "It *is* very meet, right, and our bounden duty."

Then some readers emphasize the expletive "do" (now quite archaic) in the Litany and Church Militant prayer: "Such as *do* stand." "All they that *do* confess Thy Holy Name."

But I wish particularly to refer to the emphasis which is sometimes placed on the future tenses of verbs, as in the Gospel for the Third Sunday after Easter (St. John xvi. 16 *et seq.*), which is often read thus: "A little while, and ye shall not see Me; and again, a little while, and ye *shall* see Me" (*et seq.*). The R.V. renders the verse: "A little while, and ye behold Me no more; and again a little while, and ye shall see Me." The first clause is in the present tense, and the latter in the future tense, in the original. It seems to me that only where what answers to our auxiliary verb is employed ought emphasis to be given to "shall," and not where the future tense only is used.

A somewhat kindred illustration of false emphasis occurs to me in the Epistle for the Sunday after Christmas, which I have frequently heard read: "because ye *are* sons . . ." (Gal. iv. 6). There is nothing in the original to warrant this emphasis; rather should "sons" receive a slight emphasis than the verb. Another example is presented by the rendering of "He that loveth not his brother whom he *hath* seen, how can he love God whom he hath not seen?" Surely the emphasis should be on "seen," rather than on the auxiliary verb, it being in the original only a matter of tense.

This is undoubtedly a somewhat long catalogue of faults of emphasis; but it might be extended. The remedy for faults of this nature is surely to be found in the adoption of the practice of reading the appointed lessons over in the original before reading them in the public services of the Church.

I pass on to note a few more errors in good reading—some from want of knowledge of the original language, some from want of thought. Of the former class is the following, made not by a clerical reader, but by a layman who had a mistaken idea of the

meaning of the word "evidently" in Acts x. 3, and read it thus, putting in a comma after "vision": "He saw in a vision, evidently about the ninth hour of the day." We have the same word in the A.V. of Gal. iii. 1: "Before whose eyes Jesus Christ hath been *evidently* set forth," where there is a different word in the Greek, which the R.V. translates "openly," as in the former case. A comma should appear in Acts x. 3 after "evidently," as in R.V.

Prefixes are not seldom emphasized—as in, "Pronounce . . . the absolution and *remission* of their sins." "That we, being *regenerate*." "Prevent us." "Perfect *remission* and forgiveness." In all these cases the prefix should receive no more emphasis than it does in "resurrection," "repentance," "remembrance," etc.

Akin to this is the emphasis sometimes placed on, "The *Forgiveness* of sins." "Forgive us our trespasses." "To *forgive* us our sins."

Another instance may be noted. The word "endeavour" is often, I imagine, treated in its modern sense of making an effort, perhaps with small hope of succeeding; whereas in Elizabethan days it was used with a reflexive pronoun, and meant, as the late Archbishop Trench points out in a quotation from F. D. Maurice, "all possible *tension*, the highest energy that could be directed to an object."¹ But in the Collect of the Second Sunday after Easter one frequently hears it read with the emphasis on "ourselves": "And also daily endeavour *ourselves* to follow the steps of His Most holy life." To "endeavour oneself" meant, when our Authorized Version was published, "giving all diligence," without any thought of failure, and should be emphasized rather than "ourselves."

When we come to the pronunciation of *proper names* we are on more debatable grounds. Without wishing to be pedantic, I cannot but think that here again the nearer we can keep to the original, the better. If, for example, we keep to the old-fashioned pronunciation of "Deuterōnomy," we fail to give the meaning of its title as the "second publication of the Law." Surely it ought to be "Deutero'nomy."

¹ Trench, "Synonyms of the New Testament," p. 17.

I venture to think also that the initial letter of the names Chilion, Cephas, and Cedron (which in 2 Sam. xv. 23 is called "Kidron") should have the hard sound. If "Abednego" is pronounced according to the old style, we lose sight of its meaning—"the servant of Nego." It should therefore be "Abed-nēgo." So it is also with "Barabbas," which, meaning "the son of Abbas," ought surely to be pronounced "Bar-Abbas." But how should "Mary Magdalene" be sounded? In St. Paul's Salutations in Rom. xvi. 9, we have "Salute Urbane," which seems to be a parallel case. In the R.V. it is printed "Urban," and Professor Ball, in his "Light from the East," says it should be pronounced "Urban." If so, it seems to me that the final "e" in "Magdalene" should be silent. In support of this view, it may be recalled that Oxford has a college dedicated to the "Magdalen," and that we do not speak of a certain class of women as "Magdalenes," nor the institutions where they are trained in the paths of virtue as "Magdalenē Hospitals." Yet in the public reading of the Gospels we frequently hear of "Mary Magdalenē."

I suppose one of the best tests both of accurate knowledge of the Greek text and of reading capabilities would be to put a man on to read the last chapter of the Epistle to the Romans. The late Dean Alford, in his "Plea for the Queen's English," already referred to, wrote: "When I hear a man flounder among St. Paul's Salutations, calling half of them wrongly, I know that that man does not know his Bible"; and the Dean proceeds to refer to certain of the names in those Salutations which are frequently mispronounced, as "Aristōbulus" (instead of Aristobūlus); "Assyncritus" (instead of Assyncrītus); "Patrōbas" (instead of Patrōbas); "Trophīmus have I left at Milētum sick" (instead of Trophīmus and Milētum). He also cites the case of a West of England clergyman who found on his breakfast-table one Monday morning a note which said:

"Last night you said (your words did pain us),
 'Ye know the household of Stephānas.'
 Stephānas is the man we know,
 And may we hope you'll call him so?"

I have finished, although more might be said. I have expressly excluded all allusion to voice production and elocution generally.

These were altogether outside my province and my powers. My task has been the simpler one of pointing out errors of pronunciation and emphasis. These might have been increased; but I trust sufficient have been given, and that they may be found useful.

ROBERT R. RESKER.

The Prophetic Function of the Christian Ministry.

II.—THE KNOWLEDGE OF THE PROPHET.

REGARDED even from the merely human point of view, there is nothing more remarkable about the prophets than the *amount* of their knowledge. I use the word "amount" rather than "extent" because I wish the term to include both breadth and depth. We frequently find knowledge which is certainly comprehensive, but at the same time shallow. On the other hand, we sometimes find depth accompanied by a certain narrowness of vision. We know what "people of one subject" are. But the prophets were neither narrow nor shallow. On the contrary, while the range of their knowledge is generally great, they have at the same time probed deeply into what they know. This is the reason for both the extent and the strength of their influence. The extent of their knowledge enables them to appeal to widely different classes of hearers; their penetrating insight gives them immense influence over the individual.

As instances of Old Testament prophets possessing a very large amount of knowledge, I should cite Elisha, Amos, Isaiah of Jerusalem, and also, though possibly not to the same degree, Zechariah. Elisha's knowledge of the affairs of his time—one extending far beyond the confines of Israel—is proved by the well-known answer to the King of Syria who, when he found the plans of his campaigns constantly forestalled, asked his servants, "Will ye not show me which of us is for the king of Israel?" You will remember that the remarkable answer to this question was, "Nay, my lord, O king, but Elisha the prophet telleth the king of Israel the words that thou speakest in thy bed-chamber." Here the knowledge was evidently both wide and intimate. Again, no one can possibly read the wonderful survey and condemnation of the conduct of six foreign nations, as well as that of Israel, in the first two chapters of Amos, without being struck with the immense range of that prophet's vision. Then, when in the succeeding chapters we study his scathing indictment of the moral and social conditions of his own countrymen, we

are equally astonished with the intimacy, the depth and accuracy, of the knowledge displayed. Amos furnishes one of the strongest proofs of the truth of the saying that "insight is the key to foresight." Because he knew so exactly how very evil the social conditions in Israel were, and how these were going from bad to worse, and because he was so firmly convinced of the importance of God's law of righteousness and of the inevitableness of God's judgment upon sin—the breach of that law—Amos foresaw the awful catastrophe which was impending upon the nation.

The same is equally true of Isaiah. In the first, third, and fifth chapters of his book he reveals, as clearly as Amos, the sins which were eating away the moral vitality of the people. Here his vision is deep and intimate. Then, in the seventh chapter, where we find the striking interview with King Ahaz, in which Isaiah reveals the rapidly waning power of both Rezin and Pekah, as well as in the thirty-seventh chapter, where he predicts the impending destruction of the army of Rabshekah, we see how wide was his vision over what was proceeding far beyond the boundaries of the kingdom of Judah. The prophet Zechariah is perhaps somewhat more difficult to understand; but this, I think, is clear, that in the visions of the earlier chapters of the book we have portrayed the results of various national sins—producing national weaknesses—and that these sins must be removed before the restored kingdom and city can do their true work of Divine witness. So far the prophet's knowledge is intimate or intensive. Then in such sayings as, "Behold, all the earth sitteth still and is at rest,"¹ and "Behold, they that go towards the north country have quieted my spirit in the north country,"² we have evidence of how Zechariah's vision extended over a far wider area than those of his immediate surroundings.

In the New Testament we need consider but two examples of this twofold knowledge. First and foremost there is that of our Lord. While it would doubtless be impossible to prove in any one of Christ's many utterances a direct reference to the foreign politics of His age, we cannot call to mind His predictions of the impending destruction of Jerusalem, or many of His sayings

¹ Chap. i., p. 11.

² Chap. vi., p. 8.

in the twenty-fourth chapter of St. Matthew, without feeling sure that He not only knew quite intimately the evil conditions existing within the nation, but that He foresaw the nature of the forces (the armies of Rome) which God would permit to be employed in bringing its separate political existence to an end.¹ When we turn from external relations to internal conditions we are at once struck by Christ's penetrating insight into these. Everywhere He manifests an insight revealing both the widest and the deepest knowledge, one based upon the most accurate observation. This double kind of knowledge is most clearly proved by the great variety of ways in which He approaches the representatives of the various classes of society. He evidently knows intimately the life of each one of these. It is the possession of this wide knowledge which enables Him to be so perfectly "at home" with them all. And they all feel that His knowledge of them goes down to the depths of their nature. The recorded words of one, in all probability, expressed the thoughts of all, "Whence knowest Thou me?"² Of all the avenues to wide influence, none is more powerful than this. If you would influence either individuals or a body of people, the first essential step is to show them that you understand them. This understanding may, of course, act in either of two ways: it may attract or it may create enmity. Christ understood the poor, the down-trodden, the sinners—all those whom the religious world of His own day despised. Here understanding led to sympathy, and so to attraction. But He understood equally well the Pharisees and the Sadducees. Both these felt that Christ penetrated beneath the surface of their religious profession to the want of any real religion beneath this. They felt that He saw through their hypocrisy. Therefore they hated Him and determined to destroy Him.

All this was true, though in a far less degree, of St. Paul. In him we find a similar combination of wide knowledge and penetrating insight. The fact that his various letters and speeches are so different in both content and mode of appeal proves his possession of both these qualities or endowments. He is equally at home with the peasants of Lystra and with the pseudo-

¹ St. Luke xix. 43.

² St. John i. 48.

intellectual idlers on the Areopagus. He understands the painfully narrow national and ecclesiastical atmosphere of the Jewish Sanhedrin ; he understands equally well the atmosphere, and so the temptations, of a great cosmopolitan city like Corinth. And he does not know only the various *classes* of society : like our Lord, he manifests a solicitous care for the welfare of the individual ; the great number of persons mentioned by name in his various epistles—*e.g.*, those to whom a separate greeting is sent—is a sure proof of this.

We find abundant evidence of this twofold knowledge—a comprehensive knowledge of various classes of society combined with an intimate knowledge of individual human characters—in all the great prophets of the Christian Church. Chrysostom knew how to expose and to condemn the fashionable worlds of both Antioch and Constantinople ; on the other hand, his *De Sacerdotio* proves how intimately he understood human nature. We have only to read Augustine's *City of God* side by side with his *Confessions* to see how the twofold knowledge of which I am speaking was his. Gregory the Great, through having occupied, previous to his ordination, a post of great importance in the civil administration of Rome, knew his age through and through ; on the other hand, few books show greater penetration of character than his *Pastoral Rule*. To come to our own countrymen, Latimer's sermons are brimming over with illustrations which show the breadth of his sympathy as well as the depth of his insight, and they are practically all drawn from actual experience. He speaks of what is going on round about him, and " in his homely lessons of loyalty, of industry, of pity for the poor, he touches upon almost every subject from the plough to the throne." Men listened eagerly to both Wesley and Spurgeon, because they felt that besides knowing intimately God's message, as this is contained in Holy Scripture, they also knew human life ; they knew the world in which they lived, with all its various needs, dangers, temptations, and also its many opportunities for both right and wrong.

If now we turn to the preachers of the present time, and consider both the qualities which make for influence and those which detract from this (and this is especially true of long-con-

tinued influence¹), we must, I believe, give a foremost place to the possession of knowledge. [Here I prefer to use the term in its widest application ; with its contents I will deal a little later.] We must remember that the first duty of the preacher is to interest, though certainly this is not his last duty. For unless he can interest people he will not draw them, and he certainly will not retain them ; and unless he can draw them, he can neither teach nor influence them. Had we listened to the old prophets we might not have agreed with all they said ; we might have strongly resented some of their rebukes ; but by no stretch of the imagination can we believe that they would have failed to interest us.

In all interest knowledge is a chief factor, and especially that kind of knowledge which enables new light to be thrown upon that with which we are more or less familiar. It is largely for this reason that the teaching of Christ and of the prophets is so intensely interesting. With the subjects of their teaching their hearers would generally be quite familiar ; but these subjects were shown in a new light, to have a new meaning and importance, with new connections and new applications.

If either the prophets or Christ called upon men to do their duty, they gave new and higher reasons for this. Two instances at once suggest themselves: first, the teaching of the second Isaiah upon Israel's duty to be a witness to the nations²—a witness for a higher and more righteous conduct ; secondly, our Lord's constant inculcation of the responsibilities of stewardship.³ It is not enough that we use what we have wisely ; we must do this because it is not our own ; it belongs to God, from whom we have received it ; in regard to it we are not possessors but stewards, and of our stewardship we must one day give an account.

First and foremost among all the subjects of the prophet's (or preacher's) knowledge must be that of God. This must be experimental ; it must be direct and immediate ; it must also be

¹ I have known several men of fervent evangelical spirit but with slender intellectual equipment who have been successful as "mission preachers"—*i.e.*, in rousing congregations from apathy ; but in order to "hold" a congregation year after year the capabilities for a "teaching ministry" are essential.

² *E.g.*, chaps. xlii. and xliii.

³ *E.g.*, St. Luke xx. 9 *ff.*

fed through every available channel or mediatory instrument. In every case it is "the vision of God" which is "the call of the prophet." Upon his power of retaining this vision depends the illumination of the prophet. But the prophet must not only enjoy the vision of the Divine, he must also possess the Divine power. He must be in communion (or communication) with God, conscious of God's presence and of the communication of God's power to himself. He must "go in the strength of the Lord,"¹ for he has to "set his face as a flint";² he has to be strong in order that he may give his witness without fear, and that he may make his influence felt among those to whom he has been sent.

In the knowledge of God it is needless for me to say that I include the knowledge of Christ and of the Holy Spirit—Christ being the revealer of the Father and the Spirit being the interpreter of Christ. After this personal knowledge of the Divine which comes from communion, we may conveniently divide the rest of the knowledge essential to the prophet of to-day under either of the two following pairs of heads: first that of books and of men, or secondly, that of the past and of the present. We frequently find a considerable knowledge of books side by side with apparently a very limited knowledge of human nature, and the exactly contrary is just as common. Again, we frequently meet with men whose knowledge of the past is extensive, while they seem to be extremely ignorant of what is going on around them. Here also we come across the very opposite condition; we find men who have a very considerable knowledge of the present, while they know hardly anything of past history.

In speaking of a knowledge of books, we must put that of the Bible first and foremost. It ought not to be necessary to insist upon the absolute need of a wide and deep knowledge of Holy Scripture. Yet unfortunately we must plead for this. I shall never forget how, many years ago, one who occupied a very foremost position among the most eloquent preachers of his day once exclaimed to me, "How few of the clergy have a really adequate knowledge of even the contents of the Bible, to say nothing of

¹ 1 Kings xix. 8.

² Ezek. iii. 8 f.

its interpretation !” There can be no substitute for this particular branch of knowledge, and the want of it is one of the commonest of all causes of failure in the pulpit. The “ Scriptural preacher ” may at times be dull, because, as Spurgeon says, his discourse may lack those “ windows of agates ” which let in the light upon what he is trying to teach ; but if he is earnest and intelligent, if he has taken the trouble to make his teaching clear and practical, he cannot fail to be edifying. Sermons which have but a remote and occasional reference to Holy Scripture are generally thin, and provide little real nourishment to their hearers. Occasionally one may find a preacher’s Bible buried too much amid a heap of commentaries, but this is a very rare experience in these days. It is much more common to find that far too little heed has been paid to those studies which elucidate the word of God.

In addition to the Bible, I am inclined to lay stress upon the special usefulness of three fields of study—namely, history, psychology, and Christian ethics—all of which deal directly with human nature and human conduct.

1. History is really enlarged experience ; it is experience extended through the centuries, and over the widest possible field. In the Hebrew Bible the long series of historical writings extending from the Book of Joshua to the second Book of Kings is placed in the same division with Isaiah, Jeremiah, and Ezekiel. These historical books are much more than mere records of events. They are rather interpretations and applications of national history written—in all probability by “ prophetic ” writers—with a definite purpose in view. Also, the writings of the prophets themselves are full of allusions to past history, introduced to point out valuable lessons for the present. When we turn from the Old Testament to the New, especially in the Acts of the Apostles and in the writings of St. Paul, we find many an appeal to the history of the past, as supplying both warning and encouragement—“ these things were written for our admonition.”¹ Now, as ever, when rightly interpreted, “ histories make men wise.” And in these troublous times, when the faith of many is being sorely tried, the appeal to history—*e.g.*, how evil has never ultimately

¹ 1 Cor. x. 11.

or permanently triumphed—is one of the most powerful of all the many appeals which can be made to those who need a strengthening of their faith.

2. With the advantages of a knowledge of psychology, it is extremely difficult to deal briefly. The best proof of its usefulness is attested by the fact that no teacher is to-day regarded as trained who has not at least some knowledge of it. The clergy are called by their work to be teachers. They must appeal to both the minds and the feelings of their hearers. A teacher ignorant of psychology may be compared to a physician ignorant of physiology, or to a surgeon who has no knowledge of anatomy. A knowledge of psychology will reveal the reason of numberless failures, and consequently disappointments ; it will prevent our pursuing the paths which inevitably lead to these ; it will explain how people can and cannot be taught. The preacher who obeys the elementary rules of psychology will not be heard to complain that he cannot get his hearers to understand him.

3. Christian ethics is for the preacher the most immediately practical of all studies. That this is now being much more widely recognized is proved by the rapidly growing number of books devoted to this subject. Briefly, Christian ethics is nothing more or less than the application of Christianity—in the widest sense of the word—to everyday life and conduct. The prophets of the Old Testament are pre-eminently great ethical preachers, but their ethics—as all Christian ethical teaching must be—are based on a very definite theology. The same is true of the ethical teaching of both Christ and His Apostles. It is because “ ethics ” has too often been confounded with utilitarian or hedonistic ethics that the subject has been looked askance at by some. The best ethical teaching, as we find it, for instance, in Amos, Hosea, and Micah, and still more pre-eminently in every discourse of our Lord’s, as also in St. Paul and St. John, is really the careful application of the great truths and principles of revelation to the actual needs and circumstances of those to whom it is addressed. Sometimes we hear of “ individual ” and “ social ” ethics, as if the two were divisible even in thought, as if a man’s righteousness could be regarded independently of his discharge of his duties to his

fellow-men. Personally, I am inclined to regard "righteousness" as the right discharge of our relationships to others, in the light of, and in the virtue of, both our and their right relationship to God in Christ and through the Holy Spirit.

What are we seeing to-day both abroad and at home—abroad in this terrible war which is devastating the greater part of Europe, and at home in the labour troubles which have been at least one cause why our own country has not been able to throw her whole strength into the conflict? Both these conditions are examples of wrong relationships, the results of a failure to apply Christianity in practice. The ethics of Germany in the practical confession that Might is Right, in the assertion of "the will to power" in place of "the will to right," have become avowedly anti-Christian. Our own social ethics have become hardly less so. Our standard of life—as translated into practice—is actually, if not avowedly, materialistic. The object with which Germany began the war was to enrich herself at the cost of other nations. The object of all class warfare is that one side may obtain as much as possible of "this world's good" at the cost of the other. Here, at any rate in practice, we have a distinct disavowal of Christian ethics, as these are taught, for instance, by St. Paul in the fourth and fifth chapters of the Epistle to the Ephesians, and where by him they are clearly based on the great theological doctrines which he has expounded in the preceding chapters. I believe that much Christian preaching, through its failure to be plainly ethical—in other words, applied to everyday conduct—has failed of its primary object.

We can only proclaim what we know; we can only use such instruments as we have made ourselves masters of. It is for this reason I would plead for a careful study of these three fields of knowledge of which I have just written. History enables us to appeal to experience; psychology helps us to understand and to make use of the highest natural endowments; Christian ethics teaches us the necessity of translating into conduct the great truths of the Christian revelation. Unless this last purpose is accomplished we have failed to achieve the primary object we must always keep in view; our faith and our preaching are alike without result.

W. EDWARD CHADWICK.

The Position of the Evangelical in the Church of England.¹

(Concluded from p. 776.)

WHAT was the effect of all this teaching at the University of Oxford? The answer to this question is seen in the expulsion of six students from St. Edmund Hall for talking of "regeneration, inspiration, and drawing nigh to God." These were the charges actually made by the then Vice-Principal in 1768. Magdalen also sent a man down "for having been tainted with Methodistical principles," while the proctors used to visit St. Mary Magdalene's, which was then the only Evangelical church in Oxford, to prevent undergraduates from attending service there.

Cambridge was equally antagonistic to Evangelicals, but the turn came when Isaac Milner, the Senior Wrangler, was elected President of Queens' College. He was a keen Evangelical, and his influence made Queens' a training-ground for future Evangelical clergy. The man who did most to propagate Evangelical doctrines at Cambridge, however, was Charles Simeon. He had been a typical sporting undergraduate, who rarely gave a thought to serious things, and kept his chapels under compulsion. However, he came at last to grasp the meaning of Christ's atoning death, and he henceforth determined to win undergraduates for Christ by helping them to realize the awful consequences of sin, and the need for a heart repentance, trusting in the Great Perfect Sacrifice for sins once offered for all. His incumbency of Holy Trinity, Cambridge, was wonderful for the way in which he attracted crowds of undergraduates, who listened with rapt attention to a man who taught them with all the earnestness of conviction. This church to the present day has remained a stronghold of Evangelicalism, and is responsible to a large degree for the keenness and earnestness of Cambridge Evangelicals. The very fact that 114 men in the year 1912 gave up a month of their Long Vacation to children's missions at the seaside is evidence of this. Oxford only sent fourteen.

¹ A paper read before the Oxford University Evangelical Church Society.

Before we note the main teaching of the revival, and compare it with that taught by Evangelicals to-day, let us see what Evangelicalism has done for the good of the country, both in social reform and spiritual enlightenment.

To begin with, it was owing to the efforts of Evangelicals, and Evangelicals alone, that the gross abuse of slave-trading was done away with in 1807.¹ This is admitted by all parties. Attention was next paid to serfdom at home. It was not till 1833, however, that anything was seriously attempted, but it was due to the determined action of Lord Shaftesbury, then Lord Ashley, that the atrocities of child labour were done away with.

Lord Shaftesbury called himself "an Evangelical of the Evangelicals," and boasted that most of the great philanthropic movements of the nineteenth century sprang from them. The Factory Acts of Lord Shaftesbury are too well known to need describing here. It is through the efforts of men of Evangelical faith, both Churchmen and Nonconformists, that such excellent institutions as Dr. Barnardo's Homes, the Waifs and Strays Society, and General Booth's shelters for the poor, exist. The Church of England Sunday-school Institute owes its origin to the keenness of Evangelical clergy in training the children. As early as 1780, Robert Raikes opened a Sunday-school, and John Wesley reports in his journal that wherever he went he found these schools springing up. Many pamphlets were written against these schools, which were as unpopular with the orthodox clergy of the time as was congregational hymn-singing. In 1799 the Church Missionary Society was founded, whose income at the present day far exceeds that of any other missionary society. It would be superfluous here to mention in any detail the splendid work of this magnificent society. High Churchmen freely admit that the Evangelical party are very keen on missionary work—and what better commendation can we have than that? The South American Missionary Society and the maintenance of the Colonial and Continental Church Society

¹ It seems strange to us that Newton should have thought it quite compatible with his Christianity to continue in slave-trading after his conversion. The abolition of this traffic marks a progress in civilization as well as in Revelation.

are due to Evangelicals also. Neither is work at home neglected, as the income of the Church Pastoral Aid Society (1836) for supplying grants to poor parishes shows. Indeed, all Christian work for the betterment of mankind, both body and soul, is well supported by Evangelicals. This applies also to interdenominational societies, such as the Y.M.C.A. and Y.W.C.A., of which High Churchmen rather fight shy.

What, then, are the leading doctrines which inspired the old Evangelicals, and inspire those at the present day, to do such splendid work ?

The answer is a plain one. The old Evangelicals simply *revived* the teaching of the Church of England as set forth in her Prayer-Book and Articles at the Reformation. It was not a new movement, but a revival of old teaching. The Reformation itself was not the founding of a new Church, but the *re-formation* of the historic Church, which had got so polluted with unscriptural doctrines and practices during the Middle Ages. It is the re-introducing of these practices of the Middle Ages into the Church of England by the Tractarian Movement within our Church that Evangelicals fight against. The doctrines upon which all who were connected with the Evangelical Revival insisted were—

(1) "The total depravity of human nature. They held that the Image of God in the soul of man was not only *defaced* but *effaced*¹ by the Fall; that, in the language of the Ninth Article of our Church, 'man is very far gone from original righteousness.'"

Whatever our views may be as to the account of the fall of man in Genesis—*i.e.*, whether we take it allegorically or literally—we must all admit that every man born into this world has a *bias* to sin.

(2) When men had been shown their utter depravity and inability to help themselves, the great doctrine of the Atonement was clearly preached to them. This was the main theme of the Evangelical preachers, and is or ought to be among Evangelicals at the present day. The sacrifice of Christ on the cross, not only

¹ See Canon Overton, "The Evangelical Revival in the Eighteenth Century," p. 187. Modern Evangelicals would take exception to this word "efface," and maintain that it is contrary to our Ninth Article and Scripture.

on behalf of, but instead of, sinful man was the great doctrine which was preached with such vehemence by the Revivalists. (3) On account of this, therefore, they emphasized conversion, the need of *real* repentance, of a new life filled with the Spirit from on high. (4) Therefore, also, they gloried in the joy of present forgiveness, the assurance of complete acceptance by God. This was the heart of their message. Of course, they believed very strongly in the full inspiration of the Bible.

Let us now consider the main tenets of the Evangelical party at the present day as contrasted with those held by other parties in the Church.

At the commencement one point is important to bear in mind. The leaders of the Evangelical Revival were forced into the position of a party in the Church of England by the rise of the Oxford Movement. Before that they were purely revivalists of the Reformation doctrines, and of the religious life which had almost decayed in the land. They stood for all that was good and sound in religion, and appealed to the Bible, Prayer-Book, and Articles, for proof of their teaching. Since 1833, the date of Mr. Keble's great assize sermon at St. Mary's, Oxford, which is generally taken as the birthday of the Oxford Movement, Evangelicals have had to resist a party within the Church who desire to go *behind* the Reformation, and so be disloyal to the spirit of our Prayer-Book and Articles. Mediæval doctrines and practices are being introduced into our Church which are thoroughly inconsistent with loyal membership of the Church of England.

First, then, Evangelicals abide by our Sixth Article, which declares that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." The Bible, therefore, is our final and ultimate authority on all questions of faith and life. While admitting that authority can be claimed by the Church to expound the Bible, yet, "We do not appeal from the Bible to the Church, or the Conscience, or the Reason, but from all these to the Bible."¹ The gist of High

¹ Bishop Denton Thompson, "Central Churchmanship," p. 19

Church teaching is that it is sufficient to hear the Church expound the Bible, for private reading of God's word is not much encouraged. This is seen plainly by contrast in the number of Evangelical unions for daily reading of the Bible, whereas I doubt if there is one controlled by High Churchmen.

This leads to the second point. High Churchmen lay all their stress on the Sacraments as performed by clergy in the Apostolical Succession as the only means of real grace. Evangelicals affirm that they can approach the Saviour direct without any mediating priest in private and corporate prayer. They believe most strongly in the Real Presence of Christ at the Holy Communion, but in the spiritual life of the faithful recipient and not in the bread and wine. They assert that the minister or priest is simply acting as their representative, and that he sets the elements apart for sacred use; and on account of this act they are consecrated. Any idea of the priest performing a miracle by bringing about a change of the Bread and Wine on the Table is abhorred by all Evangelicals as not only disloyal to the teaching of the Church of England, but as being gross materialism, which has done so much harm to real religion in the past. If this is the case, we ask, Where does faith come in? "We are justified by faith, and not by works," is another fundamental doctrine of Evangelicalism. This is applied by Evangelicals to the Sacrament of Baptism. The infant does not receive the Holy Spirit *ex opere operato* at baptism, but only potentially through the faith of the parents and godparents, who see to it that, when he comes of himself to realize his responsibility, he shall offer himself for the confirmation of his faith. It seems strangely inconsistent that High Churchmen admit the validity of lay baptism, while in the other Sacrament ordained by Christ they insist on the sole right of those episcopally ordained for administering the same. They deny that Nonconformists can receive any grace from their celebrations of the Holy Communion, thereby making the non-essential the essential. We maintain that it is faith that brings a man into real communion with God, without which the Sacraments are useless. Man must do his part; then God will do His, but only then.

The main teaching of Evangelicals, as we have seen before, is

the full efficacy of Christ's death on the cross for the sins of mankind. If Evangelicals do not make this their main theme, resulting from their own personal experience of the same, then they are only Evangelicals in name and not in fact. This is the heart of Christianity and the Gospel; hence the name Evangelical as one who lays emphasis on the Evangel. "A religion of ritual or a religion of external authority may conceal its weakness for long. So long as its forms are observed or its external obligations are satisfied, failure can be hidden. But, in Evangelicalism, forms, all things external, count for little. If the Spirit of Life be absent, its absence cannot be concealed."¹ "Among the types of Christianity, none when dead are so obviously dead as Evangelicalism. It presents the very heart of Christianity. When the heart dies, death is unmistakably present! Have we, as Evangelicals, had a deep experience of what Christ's death means to us? Are we all deadly in earnest to save our fellow-men from the power of sin by pointing them to Christ, and Him crucified? Are we as keen on prayer, both corporate and private, as High Churchmen are on attending their Eucharists? If we are not, then why do we bemoan depleted ranks in our party? It is not the doctrines that are at fault, but the men. Many men call themselves Evangelicals from no other reason than that they dislike the ceremonial and doctrines of the Roman Catholics and Ritualists. Consequently the party contains many who, not having made the great Evangelical doctrines their own by personal convictions, hardly know what they believe in a positive sense.

The Oxford Movement has certainly done much good to religion in England as well as harm. Evangelicals are now beginning to see that a beautiful church, good singing, and a certain amount of ritual for sake of decency and order, are not inconsistent with the true worship of God. "We must see to it," says Bishop Denton Thompson, a leading Evangelical, "that, as far as lies in our power, the people worship in the beauty of holiness and the holiness of beauty."²

Evangelicals have, it must be confessed, been rather behind the

¹ R. C. Gillie, "Evangelicalism," p. 26.

² "Central Churchmanship," p. 83.

times in their indifference to the growing æsthetic sense of the nation. We want to make our churches as beautiful as possible, and every action of the clergy, choir, and church officers, should "bear witness to the realized presence of God."

Again, however, we must realize that Evangelicalism is first and foremost a religion of the spirit, and that no amount of ritual will help us to win souls for Christ unless the parson is a deeply spiritual man.

We noticed before that catechizing of children in the Faith was one of the methods of the old Evangelicals. The party at the present day seem almost to have given up catechizing in church for teaching in the Sunday-schools. This is a great pity, and a source of incalculable weakness to them. High Churchmen set us a splendid example in the painstaking way in which they catechize the children in church, and so lay the foundation for more solid teaching later on in Church doctrine. Children trained in Evangelical Sunday-schools are palpably ignorant as to the why and the wherefore of their beliefs. The Roman Catholic Church very wisely specializes on the children, knowing full well the importance of this work. We must be definite in our teaching, and know why we hold certain truths. Evangelicals at the present day are not nearly so distinct, bold, and uncompromising, as were their forefathers. In the words of the late Bishop Ryle, "They are too ready to fence, and guard, and qualify all their teaching, as if Christ's Gospel was a little baby, and could not be trusted to walk alone."¹

Lastly, Evangelical preaching has lost much of the old fervour, directness, and simplicity, which characterized the eighteenth century. What is the reason of all this? Perhaps it is because of the absence of persecution, or a desire to be charitable or liberal, and keep in with everybody. Yes, it *may* be any or all of these, but the chief thing that we want is a *spiritual revival among Evangelical clergy*. The people must be able to see by the lives of their pastors that they are indeed men of God, full of the Holy Spirit, and consequently of power. Definiteness

¹ "Christian Leaders," p. 430 (popular edition).

in teaching is then bound to come. A keen desire to raise the poor to better wages and better conditions will also follow. We have seen this as a result of the enthusiasm of the early nineteenth century, but Evangelicals at the present time do not give the support they should to such institutions as the Christian Social Union.

Let me close with the words of a devout High Churchman, Lord Hugh Cecil, who says : " The glory of the Evangelicals lies in their vivid sense of the reality of the relation between man and God, in their strong faith in the Divine mercy, in their passionate devotion to the person of our Lord, in the abundant love of others they display—in short, in the vital character of their Christianity. A good Evangelical deserves the sincere reverence of Christian people. He ranks high among the saints."¹ Would that we might live up to such a reputation ! Another Evangelical revival is sorely needed, beginning with Evangelicals. We need more men filled with the Holy Ghost; then Evangelicalism will again have the enormous power over the people which it certainly had in the eighteenth and nineteenth centuries. Let us not be ashamed to be enthusiastic for so grand a cause. We have seen that it was in Oxford that the great revival of spiritual religion had its origin. Why should not Oxford see the birth of another such revival ? The answer lies with ourselves.

W. NEWTON HUDSON.

¹ " Church Principles," Lord Hugh Cecil, quoted in " Central Churchmanship," p. 93.



Canadian Education and the War.

AS the war closes down in iron grip upon us, we Canadian women realize that a change in our outlook and fortune is coming upon us. So far we have been lucky in the natural wealth of our fields, fisheries, and gold-mines; but as women, luckier, because we are in a minority and wanted. Our girls, for instance, know that, given health, brains and character, marriage or the profession which appeals to them is almost certainly open to them, for professions compete for workers, not workers for professions. But the outlook darkens, as calamity and depression make further and further inroads upon us.

Our sadness lies in its fulness in seeing battalion after battalion of our noblest and best passing down the St. Lawrence, too many never to return. That is for us, as for women in England, *the fact*. But instead of gazing after them, it is wiser to turn our thoughts to the measures which must be taken if the effects of the war are not to fall too heavily upon the world of women left behind, and especially upon the rising generation.

The casualty list appearing day by day tells us, apart from bereavement itself, that our younger girls can no longer look upon marriage with the certainty of former times. Regiments like the — have suffered heavy losses, and the end not yet. These are the type of men who might have married the girls now in their teens, and the girls in their teens begin to ask themselves, if they do not marry, what professions are open to them? Up till now nineteen out of every twenty would have cheerfully answered "Nursing," but their elder sisters are crowding the hospitals to take the place of those who are leaving for the front; and the younger girls will find, as soon as the war is over and the nurses on military duty returned, that the profession is practically closed for four or five years at any rate.

But if nursing is overcrowded, what about other professions? This year, for the first time, Canadian teachers are finding work difficult to obtain. Until now Canadian schools have practically been preserves; that is to say, English teachers, no matter how brilliantly certificated, have been forced to stand outside the

Government pale, unless they were willing to take a year's training in a Normal School. These restrictions continue, and teachers could easily have obtained posts, but for depressed financial conditions. Rural schools, especially in the West, are closing rapidly, and married teachers, through lack of means, crowding back into the profession. Out of three hundred and fifty candidates training this year in the Faculty of Education, only ten per cent. will probably obtain posts. Other professions tell the same tale. Stenographers, governesses, and housekeepers, seek work on every side. Domestic servants alone are at a premium, and will continue so until emigrants dare to cross the water again and fill the places thinned by war marriages and ordinary marriages.

The outlook of women's work, therefore, darkens, and will continue to darken when the war is over. The financial depression will increase, and women hard-pressed in England as well as Canada turn their faces towards professions. The English Government is said to be considering offering free passages to Canada for soldiers, who can never settle back into office and sedentary work. These men, seeking adventure, will probably go West, and prefer opening out newer and less settled districts. They will not affect us Easterners; but Englishwomen, who have been tasting the excitement of filling men's posts, can never return to the monotony and tedium of English middle-class life. The English Government will find it more necessary to provide free passages for women than for men. The misfortune is, these women will settle in the East instead of going into the North-West, because, owing to existing conditions, it is extremely difficult for them to follow their brothers and friends. The shack on its wooden supports, which looks as if it had fallen by accident upon a desolate corner of a ranch, with just as desolate a cattle-shed beside it, with a solitary neighbour three miles and a village store thirty miles away, is well enough for a man to batch in, but it takes the very life out of his womankind, partly from its loneliness, partly from the deadly monotony of work, every enjoyment being hopelessly far away. The man rides out and meets his fellows, but the woman lives on tinned meat and finds her only recreation in working in the fields, and bitterly learns that the country opens itself at the cost of its women.

If, therefore, girls must settle in our Eastern cities, how are we to find openings for them? In the first place, we must make them realize that the salvation of the situation lies in themselves rather than in others—in other words, in their own daring and ingenuity, in the outlets they create, rather than in leaning upon others. But you may say, Why should so many women migrate after this war? There was no such violent change after the Napoleonic and Crimean Wars?

As far as the Napoleonic War was concerned, we must remember that the brunt of the war fell on the Regulars of the Army, not on the men who were the coming hope of the business and professional world. The thinning of the ranks doubtless told upon the marriage question, and women had to struggle for existence; but the world in general knew little about it, for in old days women endured in silence, becoming ill-paid governesses and worse-paid dependents, living on a meagre pittance, reluctantly recorded by relatives and friends. A suffrage meeting was as far from their wildest dreams as a nursing hospital at the rear of the plains of Waterloo.

But the issue of the Crimean War was widely different from the issue of the Napoleonic War, partly owing to economic and industrial conditions, partly to the growth of immigration following on the tragedy of the war.

After the Crimean War colonies of officers were given grants of land in various parts of Canada, such as Barrie and Peterborough, and were followed by the most adventurous of the rising generation. These latter trekked their way across the States, into Northern or Western Canada, or sailed to Australia and New Zealand. In consequence, the world of women left behind grew steadily more and more congested, until the war, which added to their calamity, gave the impetus to a movement of light and hope. Florence Nightingale defied the epithet of "husband hunter" which had been hurled at her, and paced the wards of her hospital night by night, knowing that her presence and her lamp were bringing hope to the long lines of wounded soldiers. The war over, her labour of organization continued from her sick-room, and the nursing institutions which she founded brought light and hope to

sick-beds from one end of the world to the other. Surely such an achievement was joy enough for any one woman's last days; she knew indeed that, "I was sick, and ye visited Me," but her work went even further. She had broken open a path of independence to women, as surely as a path of succour to the sick and wounded. Where Florence Nightingale, instead of settling down upon herself, had dared to break upon a path of self-sacrifice and service, other women would break open a path to other openings, thankful beyond measure that they could at last be self-supporting, useful members of society, instead of dragging upon relatives and friends.

It was well for girls that the thinkers and pioneers of the day were women like Miss Beale, Miss Davies, and Miss Buss, women capable of grasping the essential features of a difficult situation. These women saw that the pose of femininity upon which, up to this time, their sisters had traded, the fainting and the tears, must be cast aside for ever. So, too, must schools like the celebrated Mrs. Lemon's, of which Rosemond Vincy was so shining an example, "for mental acquisition and propriety of speech," "quite exceptional musical execution," although the teaching included "all that was demanded in the accomplished female—even to extras, such as the getting in and out of a carriage." But if women were to hold their own in the professional and business world, they must also give up being governed by their feelings, give up thinking that by jumping at conclusions they could attain as logical and reasonable results as from the thought-out decisions of men. They provided, therefore, time-tables and carefully regulated studies, with examination tests, until gradually a new race of capable and scholarly women were raised up in the land. But capable and logical as such women might be, it fell to the next generation to discover that for the workaday business world strong bodies were as essential as strong minds, and that gymnasiums and playing-fields must be added to the already existing class-rooms and examination halls. The open-air games and regulated exercises thus introduced saved the situation. Women became physically as well as mentally capable, and instead of existing on pittances, worked out their own salvation as doctors, stenographers,

librarians, so that even before the war broke out they were filling invaluable places as paid workers in England.

Last year, for example, in England there were 16,000 Poor-Law guardians, 14,000 district councillors, 6,000 parish councillors, until the war came and women formed a long line of service behind the line of khaki. Girls at last breathed freely, feeling that they were wanted, and that whether marriage opened to them or not, they could beat out and choose a path in life in which they could support themselves and be respected, and in which, according to their ability, a living wage at any rate would be theirs, and theirs by right.

The change approved itself to the genius of the stronger Teutonic race—that is to say, to England, America, and Canada, with the sole exception of Germany. Nietzsche held that “the beautiful cat ‘woman’” finds “nothing more foreign, more repugnant, nor more hostile to her than truth.” She deteriorates “when she strives for economic and legal independence,” and the culmination of her stupidity lies in the “terrible thoughtlessness with which the feeding of the family and the master of the house is managed.” That she should dream of equal training, equal claims and obligations with man, is a “typical sign of shallow-mindedness.” A man who has “depth of spirit” can only “think of women as Orientals do.” We understand now why the hero of the caravaner, by the author of “Elizabeth and her German Garden,” apparently a caricature, in the light of to-day is a portrait and in keeping with the reply of the German prospectors in the Cobalt District, who, when asked how they enjoyed their trip, replied, “Well enough, but our wives found the upper berths uncomfortable.”

We women have to remember that the men who are fighting for us are giving their lives, not only for our freedom and honour, but also for our right to stand upon our own feet, instead of existing upon relatives and friends.

To sum up, therefore: If emigration and the Crimean War little more than half a century ago gave the impetus which resulted in such a revolution in women’s work and power, what will the present world war, followed by a still greater wave of emigration, effect upon women’s work in England and in Canada?

The results of the war bid fair to affect heavily the moral, physical, religious and practical training of our girls.

1. As to the *Moral Training*. The keynote changes. The mother whose husband is fighting in the trenches looks for the same soldierly qualities in her children as in their father, for swift obedience, endurance, and power of self-sacrifice. In the school, instead of excusing and sheltering her children, she insists upon a conscientious fulfilment of their duty. Teacher and parent draw together, instead of unwittingly striving the one against the other, for both are seeking the sturdy betterment of the child.

2. On the *Physical Side* the same line continues. Canadian girls are the companions of their parents, and excel in quick, decisive judgment. Trusted and admitted to the family councils, they soon develop a *savoir faire* and sympathetic readiness which make them charming companions. But this self-reliance is gained at the cost of their nerves. If a girl wants sturdy physical strength she must be sheltered during her growing years, and nervous strain and excitement, whether in the form of excessive music or "not-out" parties, restrained, and more emphasis thrown upon out-of-door life and games.

3. As to the *Religious Influence*. The war writes large over every desolated home and district the fatal outcome of distorted university and school ideals. To-day could never have been if the Germans in their Goethe and Kultur worship had not removed the ancient landmarks and practically criticized Christ and His teachings out of the land. It is ours, if we would save the moral and religious tone of our country, to bring out, as by Röntgen rays, in their true clearness the facts of sin and of Christ's death for sin; to show the danger of playing with fire physically, mentally, and spiritually, and to accustom children to study the figure of Christ as He passes on His errands of Judgment, Love, and Mercy, from one end of Galilee to the other. To this end the early memorizing of hymns and passages of Scripture ("nails given from one shepherd") prove a Court of Appeal in after years in the hours of doubt and difficulty.

4. The trend of education must be *intensely practical*. Women must never see "Not Wanted" written across their future life, for

nothing paralyzes aspiration more fatally; and it is not true, for this is the day when women leaders are intensely wanted to strike out new lines for the benefit of womanhood and of the whole country. Large residential schools, if rightly run, can be practising grounds for leadership, in so far as they give opportunity for dealing with other girls, managing committees, rubbing off angles, so that from school-days on girls may gain the right kind of self-confidence and know how to manage other women.

If strong leaders were at hand, what new lines of occupation could be created?

1. Girls could learn, in addition to ordinary domestic service, first aid in carpentering, plumbing, gardening, so that they might not only be happy and capable in their own homes upon small means, but if unmarried might form a new society amongst themselves. A First Aid Union, under a capable House Mother, might be invaluable, and would consist of girls in uniform, who as telephoned for would be ready to help in sudden emergencies. These could take care of children during their mother's sudden illness, nurse a convalescent child, read aloud, cook or wait at a dinner-party, do the small repairs of the house, the week's mending, be at hand for the hundred and one emergencies (more shrewdly felt in flats than houses), where people are managing without or at most with one servant.

2. Women leaders could open many new institutions which are needed in Canada—a Norland Institution for infant nurses, a training centre for governesses, social workers, factory inspectors, market gardeners, chicken farmers, and the like. From centres such as these girls could be drafted to the North-West, leaving city posts for those who should come after them.

3. There still remains the suffrage question. Whatever our opinions may be, we know that the day is drawing near when Canadian and English women may be called upon to take their part in politics and become in a more direct sense one of the determining factors of the kingdom. If that day comes, another class of leaders will be needed, women of balanced judgment and wide statesmanship, who may help in guiding the opinion of other

women, who so far have given comparatively little thought to outside subjects.

The question therefore resolves itself into higher ideals in education, more virile Christianity, stronger altruistic and practical leadership. But you may say ideals and openings are well enough in their way, but come tamely as a sequel to a titanic struggle like the present. If the Crimean War could develop one new type of woman, what other type of woman will the present war develop? Who can tell? The war-clouds hang too heavily over the world of labour and of women for any present answer to be given. All we know is that there are stronger tendencies at work here, as elsewhere, for the better as well as for the worse. A serious reality is settling down over the whole country, over educational and spiritual as well as military life, and seriousness means the death of faddism and formalism. The clash of international war will die away, but seriousness in other conflicts will follow, for men and women who have faced death daily will never stop until the inner as well as the outer national life has been put upon a firm foundation. God grant that that foundation may be a new-born world of lasting spirituality and reality.

In the meantime, whilst the strife continues, instead of speculating, let us in Canada as in England turn to the immediate duty. What is that duty? Older and younger women alike are day by day playing a noble part and showing intense power of self-sacrifice. Husbands, lovers, and sons go from them, and instead of weakening their hands or giving way to grief, they work feverishly at Red Cross supplies from early dawn till night. There was a time when women seemed drifting into pleasure and amusement, but before the war came they were righting themselves and giving their strength to missionary, settlement, social, and religious work. Then when the war-clouds gathered they drew shudderingly together and worked as one hand, one heart, one soul. The war over, this truest of sisterhoods will continue, and the new-found energy be turned to the incoming responsibilities, to helping strangers newly landed on the shore, and guiding younger women on the discovery of paths of self-supporting usefulness. Thus linking themselves together, they will

“Steel their souls against the lust of ease
And find their welfare in the general good ;
Will hold together, merging all degrees
In one wide sisterhood ;”

and keep unharmed for God and for their country “ the house
their fathers built so fair,” finding

“ The secret of the word that saith,
Service is sweet, for all true life is death.”

E. M. KNOX.



Thomas Ken.

1637-1710.

THE period in which Thomas Ken lived is one of the most troubled in English history, and even an elementary study of it familiarizes us with the sad careers of our rulers, with the overthrow and restoration of the monarchy, and then again with the second revolution, and the flight of our last Stuart King. But amid the troubles of the age there stood out, in happy contrast, a remarkable number of influential clergy, and of excellent laymen and laywomen, whose energies, intensified by the trials and afflictions of the Church, bore a noble witness to the power of religion and the claims of holy living.

Among these, none deserves our reverence more than Thomas Ken. He was born at Berkhamstead in 1637, and the year which brought this holy and peace-loving spirit into the world was marked by two occurrences that were ominous of evil to come. These were Laud's attempt to force a Liturgy upon the Scotch Presbyterians, and Charles I.'s unfortunate imposition of the tax of ship-money.

Ken's father was a London Attorney of Furnival's Inn, and is supposed to have been connected with the Kens of Kenn Court in Somersetshire. His mother was a daughter of a poet of the Elizabethan period, named Ion Chalkhill. She died when he was four years old, and at the age of fourteen he lost his father also. He was piously cared for by a half-sister many years older than himself, and some years after she married the devout and cultured Izaak Walton. It was to her influence, and to that of her husband, that young Ken owed the early training in piety from which he never afterwards fell away. Walton and his wife would wish to give the boy the best education of the day. In 1651, he had the advantage of becoming a scholar of the great foundation which more than two hundred years before had been established by William of Wykeham at Winchester. In its stately buildings and its complete collegiate arrangements it far outshone the boys' schools that had long been adjuncts to monasteries;

and, no less than in the monastic schools, the object of all the arrangements had been to cultivate piety first and learning afterwards. To a boy already devout, the *genius loci* must have been indeed congenial. We must, however, bear in mind that, Oliver Cromwell being in power, the school had been placed under the Puritan régime. Ken must have sorely missed the Church prayers in which he had been trained; and yet it must be admitted that Puritan divines, with all their defects, were in real earnest about religion, and that, with whatever change of outward form, the spirit of piety would still be cherished in the school. There is, indeed, reason to believe that a choral service of praise was maintained in the Chapel even by the Puritans. Doubtless the experiences of his boyhood were borne in mind when, many years afterwards, he wrote his helpful manual of prayer for the scholars of Winchester. But we cannot linger over the devout boyhood, which sowed the seeds of that subsequent fruit, and must pass from it with the assurance that among all the worthies of the great school of Wykeham, none deserve to be had in more reverence than Thomas Ken. His name, afterwards to be inscribed for ever in the annals of the Church of England, is to be found deeply cut, according to the fashion of schoolboys, on the south-east corner of the cloister of the school.

The thoughtful Wykeham had provided that when the children of his school grew towards manhood they should be saved from any rough transitions in their education, and so they passed on to the noble college of St. Mary Winton at Oxford, which, after the lapse of more than five hundred years, we still call New.¹ There, too, the heavy hand of Cromwell's visitors had been felt. The members of Wykeham's society in Oxford were all pledged by oath not to submit to any alien jurisdiction. To their honour be it said, fifty-four fellows and eight chaplains and almost every college servant resigned rather than be false to the protecting oath. New College became a prominent abode of Puritanism. But some relaxation of oppression appears to have prevailed in the University about the time when Ken entered it, in 1657. Under the Vice-Chancellorship of Owen, the Independent, who had been Cromwell's

¹ Date 1386.

chaplain and became Dean of Christ Church, it became permissible to hold Church of England services in a neighbouring house, and these were attended by about three hundred members of the University.

Cromwell died while Ken was completing his Oxford course, and soon afterwards the latter appears to have been ordained on his fellowship. In 1663 he was appointed Vicar of Little Easton, in Essex, where he became the spiritual guide of an excellent Churchwoman, Lady Maynard. This admirable woman was one of the ladies who, in the responsibilities of a high position, and amid the temptations of the dissolute Court of Charles II., maintained, by the grace of God, a devoted piety and a consistent Churchmanship. One of the most remarkable features of this evil time, when the reaction from an overstrict and sometimes hypocritical Puritanism had given the reign to indulgence, is to be found in the number of excellent women, of high intelligence and thoughtful Churchmanship, who shone like lights in the world. We find a most interesting notice of them in Overton's "Life in the English Church," an account which no student of the period should omit to read. Among these saintly women was Lady Maynard. While fulfilling all the duties of her station, she was the friend of the poor and needy, and for her own children her greatest desire was for their piety, rather than for their earthly distinction. She was very regular at the daily prayers and the frequent Communion, and while revered by all around her, she was ever humble and lowly in her estimate of herself. When she died at an early age, Ken, at the request of Lord Maynard, preached her funeral sermon, which still exists, and in one of his poems the ideal of what a woman should be in high station is doubtless drawn from his remembrance of her. These verses are quoted in the second volume of Dean Plumtre's "Ken," pp. 254-255.

" No vain expense she on herself bestowed;
A spirit frugal and yet generous showed.
Her usual dress was comely, never gay,
No new vain fashion could her judgment sway.
Early she rose; her dressing was in haste,
Would at her Toylet but few minutes waste.

“ God was her constant Sovereign, dearest Care;
 Her Closet fumed with Incense of her Prayer,
 Three times a day she would for prayer retire,
 Daily frequented twice the public choir.
 Her Library was with her Bible filled
 And with good books which Piety instilled.

“ And (or read “ She ”) oft spent, piously, diverting hours,
 As Jesus midst the Lillies, midst her flowers;
 The fasts and feasts of Holy Church she kept,
 And oft in secret for the Kingdom wept;
 She each Lord’s Day on the immortal Bread
 With sacred hunger at the Altar fed;
 She lived God’s constant Lover, hating ill,
 Conform both to His Image and His Will.”

To return to Ken himself. We do not know why he retired from Little Easton, but it is evident that Winchester still exerted over him the spell which the associations of boyhood had laid on him. Whatever living he is promoted to, we constantly find him resigning, and returning to labour instead, without any pay, in a poor and neglected parish called St. John in the Soke at Winchester. Here he was chaplain to the earnest and distinguished Bishop Morley.

In 1666 he was made Fellow of Winchester, and held for a short time the Rectory of Brighthstone in the Isle of Wight. In the garden of that parsonage a walk is shown where Ken carried on his pious meditations, and which was in consequence endeared to more recent occupants of the living, the brilliant Samuel Wilberforce and the saintly Heygate.

His life was one of the most rigorous temperance, and for him the Church’s fast-days were very serious realities. He had trained himself, following the example of Bishop Morley, to take but one meal a day; and made it a rule to rise in the morning whenever he first awoke. It is said that he did not take any life vow against being married, but that every day he made a vow that he would not be married that day. It may be doubted whether this was necessary, for would any lady have married him at such short notice?

In 1675 Ken went abroad, and travelled for several years. At Rome, like many other Northern visitors, he was terribly shocked

at the venality and mammon-worship prevailing in the centre of Western Christendom, and spoke of these evils in severe terms. He came back more fully convinced than ever that the Church of England was right in being Protestant as regards Rome, and that she was a true branch of the Catholic Church, notwithstanding her opposition to the Papacy.

In 1679 Ken was offered the post of chaplain to the Princess Mary at The Hague. There he was first brought into contact with William of Orange, whose reign in England was so much to affect his future. I pass over his subsequent chaplaincy at Tangier, and hasten to the point when he was raised to the episcopate by Charles II.

With a boldness worthy of St. John the Baptist, Ken had rebuked the vices of Charles II., and the courtiers thought that his chances of promotion were irretrievably ruined. But Charles, though a bad man himself, had the merit of being able to respect a good man when he found one. Ken had, on the occasion of a royal visit, refused to lend his house to the King's mistress, Nell Gwyn, but Charles respected him all the more for this. He said, "Who shall have Bath and Wells but the little black fellow who would not give poor Nelly a lodging?" And he not only made a Bishop of Ken, but insisted that his appointment to the See of Bath and Wells should be his own distinct appointment, without any intervening influence. Ken was consecrated in Lambeth Chapel on the 25th of January, 1685, and peacefully entered on an episcopate which was afterwards to prove so stormy. Wells was an ideal home for such a man as Ken. To one so peaceful and heavenly-minded the beauty of its situation and its fresh streams, the images of the grace of God, would make a delightful appeal. The little city, nestling near beautiful hills, presents a perfect type of the cathedral precincts of the Middle Ages. The close is still shut in by its ancient gates; the Bishop's castle has still its moat and drawbridge; and the Deanery and all other usual surroundings of a centre of Church life gather round the expanse of green from which rise the stately towers of the Cathedral. What an image was there of the restful activity that holy work can bring to the soul! But all this was to be invaded by the storms of political change, and even the Cathedral itself was to be

desecrated by rebellion, and the rural scenes of the fair county of Somerset were to be tinged with the blood of the victims.

After a couple of dissolute Sunday evenings, which almost rivalled the orgies of Belshazzar, the handwriting on the wall, though unseen, went forth against Charles. On the 2nd of February the King was seized with fatal illness. Ken remained with him three nights and days, and Burnet, who was by no means favourable to Ken, tells us that he spoke "like one inspired." But Charles was, if anything, a Roman Catholic at heart, and so he was carried off at last by Huddleston the Jesuit. Was Charles really penitent? God only knows, and if he was, it mattered not whether he died Anglican or Roman.

James II. succeeded, and it soon became evident that he was going to force Romanism on the country. This afforded a pretext for Monmouth's rebellion, noticeable as regards Ken's diocese. Two circumstances connected with the defeat of Monmouth offer a singular contrast to each other. On the one hand, Peter, Bishop of Winchester, who had been a chaplain in the army of Charles I. and afterwards Bishop of Bath and Wells, scented the battle from afar, and hastening to the scene of action, he undertook the direction of the artillery, and made excellent practice against the members of his former flock. Ken, on the other hand, when the rebels had fallen into the hands of the Government, did all he could to save them from the terrible severity with which they were treated. After in vain remonstrating, Ken gave himself up to ministering to the prisoners at Wells, Taunton, and Bridgwater, "relieving their bodily wants with food and clothing, and giving them, as far as opportunities allowed, such spiritual counsel and comfort as they would receive." For these good purposes he visited them day and night. It was not long after this practical acquaintance with some of the peasantry of his diocese, and his consequent perception of the need of teaching that existed, that he addressed to all classes of his people an exhortation as to Christian duty, in the shape of a manual of devotion on the Catechism. I quote a passage from the Introduction:

"To the inhabitants within the Diocese of Bath and Wells, Thomas, their unworthy Bishop, wisheth the Knowledge of the Love of God. Since the providence of God, Who is wont to glorify His strength in the weakness of the

instruments He uses, has caught me up from among the meanest herdmen into the pastoral throne, and has been pleased to commit you to my care; the love I ought to pay to the chief Shepherd obliges me to feed all His lambs, and His sheep, that belong to my flock; and according to my poor abilities to teach them the knowledge and the love of God, and how they may make them both their daily study and practice. One thing I most heartily beg of you all, that ye would help me to save your own souls . . . and as for you who have families, I beseech you to instil in to your children and servants their duty, both by your teaching and your example. In good earnest, it is less cruel and unnatural to deny them bread for their mortal bodies than saving knowledge for their immortal souls."

In the year 1685 an event occurred which had far-reaching consequences, felt even to this day. Louis XIV. perfidiously revoked the Edict of Nantes, which had given toleration to the Huguenots of France. Numbers of them came over to England and Ireland, and subscriptions were started for the refugees, who had sacrificed everything for conscience, and were very destitute. Ken had just received a fine on the renewal of a lease of £4,000, and though his see was a poor one, he gave up nearly the whole of this for the Protestant sufferers.

We must now hasten on to that event which proved to be the great central crisis in the life both of James II. and of Bishop Ken. We know that the King desired as far as he possibly could to bring back Roman Catholicism. He was therefore willing to extend a wide toleration to dissenters, so that under cover of that Romanists might be favoured. For this purpose he prepared a "Declaration of Indulgence." This was published in the *London Gazette*, and had he gone no further the Bishops of the Church of England would not have been involved. But shortly after he set forth a second declaration to the same effect, and by an Order in Council he called upon the Bishops to cause it to be read in the churches of their dioceses during the time of Divine Service. It was not illegal in itself that a royal declaration should be read in church; but the point to be noticed in this instance was not the declaration in itself, but what it contained. It was observed by the Bishops that the wording of this particular declaration infringed the rights and decisions of Parliament; it abolished restrictions which Parliament had made, and had a right to make, and abolished them by the sole authority of the King.

To consent to the clergy being obliged to read this in church would have been to sanction an illegal action. Archbishop Sancroft, though old and infirm, rose to the occasion, asserting that the "Declaration being founded on such a Dispensing power as may at pleasure set aside all laws Ecclesiastical and Civil, appeared to him illegal."

Conferences of some of the Bishops and clergy were now held, the result being the petition of the well-known seven Bishops to the King. Ken was one of these. They respectfully declared that they could not see their way to the publication of the declaration in the House of God, and in the time of Divine Service. The result is familiar to the readers of history: how the Bishops were eventually carried to the Tower amid the prayers and blessings of the people; how they were tried and acquitted, the shouts of joy resounding through and beyond London; how all classes of the nation hailed the seven Bishops as the deliverers of their country, and they became for a moment the idols of the populace. Not for the first time in English history the Church had saved the State.¹

Both Archbishop Sancroft and Bishop Ken had felt that the coming of William was a necessity. James, to whom they owed allegiance, had proved himself to be an impossible ruler. What was to be done? Sancroft joined in an appeal to William; Ken saw that he was the only available deliverer. But they hoped he would be satisfied to be only Regent of the kingdom. William seemed to have no wish beyond being helpful, anxious only to be of use to England and the Protestant cause. But when once established in England, he sent to Holland for his wife, herself a daughter of James II., and soon found his opportunity of insisting on the royal dignity. It would, indeed, have been hardly possible to maintain his ground without doing so. Without the authority of kingship, how could he have curbed the political factions that raged around him, or have offered an effectual resistance to plots for bringing back James? To a practical statesman it would be obvious that this would be the only course. But, in consequence,

¹ The seven Bishops who came to the front against James II. (though others would have joined if they could have arrived in time) were Sancroft of Canterbury, Ken of Bath and Wells, Turner of Ely, Lloyd of St. Asaph, White of Peterborough, Lake of Chichester, and Trelawney of Bristol. Of these seven, Trelawney and Lloyd afterwards took the oath to William.

the Bishops and clergy were placed in a difficulty which would not have occurred had William been merely Regent. They had sworn allegiance to James, his heirs and successors, with the usual binding formula, "So help me God." Could they now transfer their allegiance to another King? This question was met with opposite answers. Some of the Bishops, and a large number of clergy, including some of the best men, were of opinion that they might. Had not James forfeited all claim to reigning by his misgovernment and tyranny? Had he not himself vacated the throne by flying from the country to France? He had gone, and had left the country without a Government. Could there, then, be any sin in accepting another King? So many of the clergy agreed to the demands of the revolution, and gave their allegiance to the new King and Queen. The oath was made as mild as possible. It did not even assert any right to the throne. It simply ran, "I, *A. B.*, do sincerely promise and swear that I will be faithful and bear true allegiance to their Majesties King William and Queen Mary." Ken himself was prepared to pay obedience to a King *de facto*. He doubted for a long time whether he should take the oath to William or not. We learn from Anderdon that *the King desired to excuse the Bishops from the oath altogether*, and this would have solved the difficulty. It might safely have been done, for any man who was prepared to plot for the return of James would certainly not have been conscientious enough to be restrained by an oath. The oath was burdensome, not to the unscrupulous, but to men of the highest principles. William was sagacious enough to see this. But the factions in Parliament made it impossible for him to give effect to his wish. Ken took time to think the question over, and at one moment was very near taking the oath, and he never subsequently condemned those who had done so. But his tender conscientiousness led him at last to decide against it, afraid lest any personal interest should weigh with him. It was, spiritually, more right, he decided, to take the losing side, and so he gave James the benefit of the doubt and declined the oath to William.¹

¹ The Nonjuring Bishops elected were six. There had been, however, nine Bishops who refused the oath, but three of these, Thomas of Worcester,

It was a great sacrifice to make. So unworldly a spirit as that of Ken would not regret the loss of the dignity or of the emoluments of a bishopric; but he had enjoyed a wide sphere of usefulness for the souls of others, and all this was to be given up. As a preacher at Court, whom people crowded to hear, he had been wont to speak home truths to great personages without fear or favour, and he had encouraged good men in high places by awakening a response in their hearts. From these influential duties he had turned to the humblest persons in his diocese, endeavouring to promote godly teaching and living among them; he had established elementary schools for the children of the poor; he had sent forth addresses to help all classes of his people on their heavenward way; and now he was to give all this up, and he, so capable of wide usefulness, was to retire into an obscure privacy, to minister only among a few personal friends.

Plenty of time was allowed to the deprived Bishops by the Government. When the limit of allowance fixed by the Act of Parliament came, Ken was suspended, but six months' grace was allowed him before his sentence passed into deprivation. Even after this six months' grace, Government waited a year before the see was given to a successor.

The See of Bath and Wells was offered to Beveridge, one of the most spiritual clergymen of the time. He had seen his way to taking the oath, but in other respects was in sympathy with Ken in all Church affairs. By the advice of Sancroft, Beveridge declined. The see was then offered to Kidder, Rector of St. Paul's, Covent Garden, an able man and a good preacher, and he took it, but afterwards regretted that he had accepted. It is not easy to judge of his merits or demerits, and we are not called upon to pronounce an opinion.² By his acceptance, Kidder had placed himself in

Lake of Chichester, and Cartwright of Chester, died before the time of deprivation came. The six ejected were, Sancroft of Canterbury, Ken of Bath and Wells, Frampton of Gloucester, Turner of Ely, Lloyd of Norwich, White of Peterborough.

² It is to be remembered that he wrote a memoir of the Rev. Antony Horneck, one of the best clergy of the day, and at one time Rector of All Saints, Oxford.

an invidious position, and was likely to be found great fault with; but someone had to be Bishop, and we can scarcely blame him for taking a position which Ken declined to retain. Ken speaks of him as latitudinarian, and thought that he ordained dissenting ministers to the Church without adequate inquiry. Kidder's end was tragic, for, in the great storm of November 26, 1703, a stack of chimneys fell through the roof, and killed Kidder and his wife in the night. Of course there were many who looked upon this terrible occurrence as a judgment for taking Ken's see. It certainly appeared like it; but we must rather be guided by our Lord's words about the tower of Siloam, and remember that, "except we repent, we shall all likewise perish."

But to return to Ken. Macaulay, quoted by Plumptre, V., 2, p. 277, remarks as follows on Ken's retirement:

"Ken quietly retired from the venerable palace of Wells. He had done, he said, with strife, and should henceforth vent his feelings, not in disputes, but in hymns. His charities to the unhappy of all persuasions, especially the followers of Monmouth and the persecuted Huguenots, had been so large that his whole private fortune consisted of 700 pounds, and of a library which he could not persuade himself to sell. But Thomas Thynne, Viscount Weymouth, though not a Non-juror, did himself honour by offering to the most virtuous of the Non-jurors a tranquil and dignified retirement in the princely mansion of Longleat. There Ken passed a happy and honoured old age, during which he never regretted the sacrifice he had made to what he thought his duty, and yet constantly became more and more indulgent to those whose views of duty differed from his."

Ken, whose heart was wounded within him, could not refuse the solace of such a refuge. Lord Weymouth gave him £80 a year for his £700, and for twenty years he experienced his friend's untiring kindness. Of him Ken remarks:

"The good lord does really conduct his life by the divine maxims, recorded by St. Paul, and he is truly rich in good works, and indeed so are his near relatives."

Longleat House, says Anderdon, deserving rather the name of a palace, rises amid natural slopes and hills, crowned with woods; the ornamental gardens, enriched with plants brought from many climes, are arranged in antique fashion. Endless walks and rides are cut through the woods; they offer at each turn some bower

of solitude or some opening of the landscape. These "shades benign," as Ken calls them, might well give him rest; they abound in every requisite for the peaceful abode of a retired Christian. There, too, he might indulge his "great relish for Divine Poesy," and we know that he wrote there, as a relief to sorrow and illness, many poetical compositions, which were published after his death and dedicated to Lord Weymouth. Ken had not sold his books; and under every aspect of his fortunes they proved companionable friends. The room he used at Longleat is at the top of the house, remote from the noise and bustle of the hospitable hall, and is an apartment of ample dimensions, still occupied by many of his books. Others he left by his will to the library of the Abbey Church at Bath and to the Cathedral Library at Wells.

In his retirement at Longleat, Ken found much consolation in his books. May we not learn a lesson from him? A love of study, unhappily not hitherto common, seems to be in some degree extending. Among English people in general, the love of learning has not been so usual as it might be. We are not naturally an intellectual, or even a studious nation. But we are improving a little. If any of us, while still young, will take the trouble to cultivate a taste for study, they will find, in later life, a constantly increasing pleasure in devoting their leisure moments to reading. The fields of knowledge will open out more and more before them, as parts of an ever new world of wonder, a fairyland of new interest. Study may be irksome in youth; but when once the habit is established, it will prove an unfailing comfort amid the troubles of life, and a diversion amid more trying duties. And if enforced retirement occur, as it did to Ken, it will then become, next to religion, the unfailing resource of later years.

So we may imaginé Ken in his retirement at Longleat, or visiting a few chosen friends elsewhere. He kept out of controversy, and joined in no plots for the restoration of King James. He was extremely anxious that the Nonjurors should avoid occasioning a permanent schism. But "he was wounded in the house of his friends," for many of the Nonjurors looked down on him, and wrongly thought him half-hearted. Some of them held that it

was sinful to hold any communion with those that had taken the oath to William, and regarded the whole Church of England as in schism, *except themselves*. Ken never joined in this narrowness; he was good friends with persons who had taken the oath to William, and among these were his entertainer, Lord Weymouth, and his lifelong friend Hooper, then Dean of Canterbury.

Better times were in store for Ken at the last. To him, as to many Christians in their old age, the promise was to be fulfilled that "at evening time it shall be light." On the accession of Queen Anne (date 1702), always a good Churchwoman, she was led to offer to Ken restoration to his see, on the occurrence of Kidder's tragical death. The old man's feelings must have been greatly soothed by the proposal, but he thought himself too infirm, and was much delighted when his lifelong friend Hooper was appointed in his stead. In *his* hands he knew that the spiritual welfare of his dear people would be safe. He could now "depart in peace" when God called, "for his eyes had seen His salvation."

His later years were beset with great bodily suffering; he took refuge, not in drugs, but in religious poetry. Four volumes of verse that he had gradually put together were brought out and published after his death.

A few days before he died he put on his shroud in preparation for his last hour. He passed away at Longleat on March 19, 1711. He was buried at Frome Selwood, the nearest parish in his diocese. In the days of his prosperity he had entertained twelve poor persons every Sunday at his table at Wells to dinner; now twelve poor men carried him to his grave. He was buried by his own desire at sunrise.

As to Ken's religious position, he says in his will:

"As for my religion, I die in the Holy Catholick and Apostolic Faith, professed by the whole Church, before the disunion of East and West; more particularly I die in the Communion of the Church of England, as it stands distinguished from all Papall and Puritan Innovations, and as it adheres to the doctrines of the Cross."

S. HARVEY GEM.

(*To be concluded.*)

The Missionary World.

THE admonition of the simple hymn "Let courage rise with danger" has a growing message for the missionary world at home, and also, as far as we can judge, it meets with a growing response. Two or three years ago a writer in the *Hibbert Journal* said: "Every degree and every form of courage tends to raise the whole tone of life within the range of its influence, in proportion to the amount and the quality of the endurance exercised." The words are significant to-day. As nation after nation gets involved in war, as the locking in a mighty struggle grows more desperate and determined, as expectations and fears alternate, so the value of courage increases. If it be exhibited in the nation, it must insensibly steady the Church's enterprises; if it be exhibited in the Church, it must inevitably steady the nation. The unfolding of movements in their magnitude generates a universal courage, for the scale of great designs nerves men to great endeavours. This is essentially the case with Christian missions. However locally important, it is not the success of this or that society in the present stress that is of moment, but the attitude of the whole missionary world to the Cause in which it shares. It is not the evangelization of this or that area or people—however locally needful—that stirs the Church to further forms of courage. It is rather the unfolding on a world-scale of a world need, whether it be seen in Europe, Asia, Africa, or America, that by its magnitude moves men to attempt the utmost that they can. And if for such a need there be but one and only remedy, for political and social distractions as well as for individual and universal spiritual woes, then the heart of the Christian will be moved to see that if in the Christian Faith and in that alone, and in the one and only Name given under heaven by which it is distinguished, can men be saved, the courage that is born of great enterprises must be theirs.

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After all, the term "foreign missions" is, at a time like the present, quite inadequate to express the Church's mission in the world, in so far as we attach to it a limitation of meaning for anything more than purposes of convenience. Ultimately there is no such thing as home or foreign in the Kingdom of God or the Church of Christ. Christian missions, wherever they are, are the fullest expression of the Christian Faith, the strongest Christian evidence that exists, and the clearest vindication of Christian truth and Christian activity, and the chosen channel for the atoning Love of Christ to all mankind. Such a cause cannot fail, workers in it cannot tremble; it is of the *esse*, not of the *bene esse* merely, of the Church. Those committed to such a cause, on such a scale, with such a Leader, are rightly courageous.

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The three chief missionary quarterlies for October are before us. *The International Review of Missions* opens with an article by the sixtieth Archbishop of Upsala—Dr. Nathan Söderblom—entitled "Does Primitive Heathenism Present any Points of Contact for Missionary Work?" A book review by one of the professors at Leiden University is the only other Continental contribution. But there are three strong American papers, one by Dr. Hawks Pott of St. John's University, Shanghai, comparing and contrasting the conversion of the Roman Empire and the conversion of China; another by an American missionary in Japan on "The Vital Forces of Japanese Buddhism in Relation to the Gospel"; and the third, an interesting series of "Notes on a Study of the Relation of Church and Mission," by Dr. Fleming, until recently a professor at the Forman College, Lahore, but now organizing a Department of Missions at the Union Theological Seminary, New York. Miss A. Werner (Associates' Fellow, Newnham College) writes on "The Value of Folk-Lore to Missionaries." There is an excellent paper on "Lepers and Missions" by Mr. John Jackson; a Scottish missionary writes on "Self-Support in the Church in Formosa"; and a second section of the

"Survey of Roman Catholic Missions" deals with India and Ceylon. Among the book reviewers we notice the names of Mr. Kenneth Saunders, first associated with Principal Fraser in Trinity College, Kandy, and now Y.M.C.A. Literary Secretary for Buddhism; Professor Douglas Mackenzie of Hartford, U.S.A., who contributes an able notice of Canon C. H. Robinson's new "History of Christian Missions"; Bishop Stileman, and the Rev. G. H. Moule of Damerham.

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But the article which will probably most appeal to readers of the *CHURCHMAN* is "The Quest for a Message," by Dr. W. M. Macgregor of Edinburgh. It is a singularly thoughtful analysis, based on Isa. xl. 6-8, of a present mood, and unfolds most helpfully the resources in "the Word of our God" which avail to counteract it. Dr. Macgregor writes:

"The present situation is so monstrous that many people find difficulty in reconciling it with any thought of the Divine government or the Divine goodness. Some are asking why God should allow such things, while others are at a loss to conceive of any message of goodwill which would not sound shallow and incredible in the presence of them. No man can pretend to see the end of these confusions, and an impatient sense of the futility of talking grows upon the mind. For the present, it seems to many as if it were enough blindly to work their way through, leaving it to those who may come after to consider what Gospel, or if any Gospel, may then be left to the world. It is clear that such a mood must check all missionary enthusiasm, for how are men to present to a critical non-Christian population a religion which appears on the surface to have so utterly failed them in their time of need?"

The whole article is of universal interest and value.

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The East and the West provides an admirable list of contents, nor are the articles themselves less to be appreciated. India occupies the foremost place. Mr. R. Machonachie writes on "The Response of India to the Call of Empire," once more using his pen to express the devotion of his life to the Indian peoples and the Christian Faith. The Bishop of Bombay writes trenchantly on "Topics of War-time in India," and takes occasion to deal with the subject of diocesan and

provincial Councils. Miss Eleanor Gregory writes on "The Message of the Christian Mystics for India." The article is a thoughtful and suggestive one. Miss Gregory finds a reason for the comparatively slow advance of the Gospel in India in the fact that missionaries have not been trained to present Christian truth in ways acceptable to the Indian mind. Working out—necessarily in merest outline—the Indian idea of God and of the nature of the universe, she shows that Christian mystics are those that have a message which will relate itself to India's need. On the side of Indian thought, Miss Gregory quotes from Mr. Bernard Lucas's "Christ for India," and Mr. J. N. Farquhar's "Modern Religious Movements in India," comparing with them extracts from some of the Continental and British mystics, and the teaching of some of the Alexandrine Platonists as summarized by Dr. Bigg. The subject is far too large to be convincingly dealt with in a single brief paper, but Miss Gregory opens a door of thought before her readers. It will be well for the progress of the Gospel in India if many pass through. Miss A. J. Marris of the L.M.S. contributes an article on "Forty Years in Zenanas." The editor has been fortunate in securing one of Dr. Zwemer's comprehensive papers, "The Horizon of the Moslem World." Those who study and speak for Moslem Missions should read it. Manifestly Dr. Zwemer sees the streaks of dawn along this horizon.

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The Moslem World completes with the October issue its fifth yearly volume. The number is up to the average—which is a high one—and contains *inter alia* a masterly article of great length by Canon W. H. T. Gairdner on "Mohammedan Tradition and the Gospel." To those who desire to be in close touch with Islamic thought and to keep abreast of the rapidly changing conditions in the Moslem world, this quarterly review is indispensable.

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Canon Robinson has just published, in the International Theological Library, a "History of Christian Missions," which

will be widely welcomed and constantly used. It does not, perhaps, give as much on the side of newer movements in the mission-field as one might have desired, and no clear general impression is left of the various countries as they are treated one by one; but the writer has amassed a vast number of significant facts, and states them clearly and attractively. The task was an almost impossible one, especially for a man with many pre-existing literary responsibilities. But in the fact that he has made intelligent missionary service more possible for thousands of others, Canon Robinson will have his reward.

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It is not too soon to refer again in these pages to the cause which another missionary quarterly advocates—very simple in comparison with those already noted, but representing a vital part of missionary service. *Bible Lands*, the quarterly magazine of the Jerusalem and the East Mission, by its appearance reminds us that Bishop MacInnes has a great task on hand, and one for which all readers of the CHURCHMAN will work with new hope. The opportunity will be given to many now to “begin at Jerusalem” in a new sense in their missionary giving and also in their prayer. Bishop MacInnes is addressing a great many meetings in various places, and he will need all the sympathy which can reach him from every side in the delicate circumstances in which he takes over his diocese. It is enough to say that the Bishop’s house in Jerusalem is said to have been occupied by Djemal Pasha, a keen foe of Enver Pasha, for some time, to show that his see is situated at the heart of the crisis in the Near East.

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We are indebted to the *Missionary Review of the World* for an illuminating paper of considerable length on “How to Secure Large Gifts.” This is the first title, but, lest it should be misunderstood as some patent means of doing the impossible, the second title must be given also: “Spiritual Methods of Developing Adequate Stewardship.” This is a Christian

paper ; the writer of it understands the sacramental value of money, and he makes it plain that the nature of the plea for large gifts presented to men who, presumably, have it in their power to make them is paralleled in importance by the spiritual preparation of the man who makes the plea. We err often in thinking that the giver, only, needs to be converted to the will of God ; so, too, does the collector ; and so, too, does the dispenser of the gifts received, and these three stages in missionary finance need to be given an equal prominence. But to return, the writer thus sums up his article :

“All of these cases bring us to brief but definite conclusions that giving must never be mechanical, that no pressure but the pressure of Christ's love must ever be put upon the life, that the call of the Church must be as big as the world, and that with the world's need before the Church, the Church must be driven to its knees. Truly, the only way of caring for the world's need in this crisis-hour in world affairs is, as in ancient days, ‘Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.’”

G.



Notices of Books.

THE GOSPEL ACCORDING TO ST. MATTHEW: THE GREEK TEXT, WITH INTRODUCTION, NOTES, AND INDICES. By Alan Hugh M'Neile, D.D. London: *Macmillan and Co.* Price 15s.

The appearance of a new Commentary of the first rank on one of the Gospels—and especially perhaps on St. Matthew—may well excite special curiosity just now. What will be said about the great verities challenged by modernism—such as the Virgin Birth and the infallibility of the Saviour? What is the author's position on eschatology? Will there be any sign yet of revolt against the yoke of German tyranny so long meekly borne? Dr. M'Neile, in his Preface, acknowledges his "indebtedness to German scholars." He is "often unable to accept their solutions; but their microscopic detection of problems to be solved supplies a large part of the material for study." Much of the book must have been ready before the war; but we should like to see a bolder rebellion. While the present volume avoids some extremes, one wishes that more regard had been shown for the text as it stands, and less for the microscopic problems discovered by German scepticism. Dr. M'Neile finds a safeguard in doctrine from some of the developments of literary criticism. Dealing with the Virgin Birth, he concludes, after well showing the weakness of certain theories, that it is its "congruity with the whole body of Christian belief, with the Incarnation, the Atonement, the Sacraments, which turns the scale for those who will not assert that miracles do not happen, much less that a miracle, avowedly unique, did not happen, but whom the literary evidence leaves in suspense." He does not, of course, say that he is one of these; but in any case, if the historical evidence of the inspired records be abandoned, the safeguard of the Creeds (which in fact rest upon them) will not long weather the storm.

Before glancing at some other topics, it will be well to give an idea of the scope of the volume. The author explains why his Introduction is so brief. But considerable space is given to Additional Notes, as special points arise. A leading feature is the minute and careful examination and illustration of words and phrases, a most copious store of learning—Hebrew, Aramaic, Syriac, and Greek, Scriptural and Patristic—being drawn upon for the purpose. Upon the other hand, textual criticism receives little attention, and we are told the design is to deal mainly with the historical problems and with necessary exegesis. The scholar and the student may perhaps derive more help from such a commentary than the preacher, though he, too, will find illustrative and suggestive points. Here are a few brief specimens of the best: "Flexibility of treatment is psychologically safer than rigidity in dealing with language so ζῶν καὶ ἐνεργῆς as that of the Lord's parables." "'Free' thought, that recognizes no authoritative control, is as useless as spilt wine." (Is this applicable in a way not contemplated?) "He 'fulfils' the ἀκριβεια of the Law by the ἐπιεικεια of the Gospel." (We venture to alter the accents, and wonder why they are paroxytone in so carefully printed a book.)

On miracles some good things are said. Here is the main position adopted: "Modern thought is learning not to reject records of miracles simply because they are miracles; their possibility must, in each several case, be judged in relation to the paradox of a transcendent God working immanently, and to the mystery of the Incarnation." But in this process too many sacrifices are made on the altar of modern thought—*e.g.*, the admission of the possibility of legend, and a dangerous statement that, "as Man," our Lord "shared the contemporary beliefs as to demoniacal possession."

Readers of the CHURCHMAN will be interested in the ecclesiastical position of an Examining Chaplain to the Bishop of Oxford. It is interesting to find that the "rock" in xvi. 18 is taken as probably "the truth which the Apostle had proclaimed." With regard to the Lord's Supper, a sacrificial character seems to be attributed to the *meal* where we should lay stress upon the sacrificial aspect of the great Offering which the meal commemorates. But it is candidly stated that *τούτο ποιείτε* (in 1 Cor.) cannot mean "offer this." Upon "This is My Body" a truly astonishing comment appears. No explanation of this, we are told, can be offered in a Commentary; "its meaning varies for Christians with their varieties of spiritual experience." This is certainly one way of getting out of the difficulty! But are Rome and Geneva equally right? Can words bear two exactly opposite meanings? And must not a commentator expound meanings?

We much regret the treatment of some great missionary passages. Had xxiv. 14, it is said, "been a genuine utterance of Jesus Himself, it is difficult to think that St. Peter and the other Apostles could have acted as they did." We suspect Dr. M'Neile's knowledge of human nature is what is at fault here. And the Great Commission at the close is regarded as probably "the expression by the evangelist of truths which the Church learnt as a result of the Resurrection." This attitude, by the way, equally touches the Baptismal Commission; and here we are apparently reduced to the supposition that the command of Baptism by our Lord is "in any case extremely probable," for reasons connected with the early Church.

The eschatological position of the writer is in some respects frankly deplorable. A hint has already been given of distinctions as to our Lord's teaching "as Man." The worst development is in connection with eschatology. "It is impossible," he says, "to escape the conclusion that Jesus, as Man, expected the End within the lifetime of His contemporaries." Was it not Bishop Moule who called attention so clearly to the remarkably guarded nature of the one reference to what the Saviour did not know in this connection, somehow thus—*He knew that He did not know?* Dr. M'Neile practically asks us to believe He did not know that He did not know—yes, and something worse still, that He definitely gave mistaken teaching. In the one carefully limited case He would not say, *because* He knew He did not know. Here it is supposed that He pronounced definitely, and wrongly, *though* He did not know—and this with the added solemnity of the *ἀμὴν λέγω ὑμῖν*.

This habit of distinguishing what our Lord held "as Man" colours other passages. *E.g.*, in the Temptation, the dominion of Satan (iv. 9) is spoken of as "a thought which the Lord shared with His contemporaries"—as if, of course, we knew much better. The treatment of the passage leaves doubt whether the personality of the devil is recognized at all, and this causes uncertainty in a serious direction. Each time it is said that the Lord addressed the quotation ("It is written") "to His own heart"—or "to Himself." What does this mean?

A few passages illustrate the relation between Old Testament and New Testament criticism. The two Feedings and their contexts are taken as "duplicates." We read—that if such similarities occurred in the Old Testament, "few students would hesitate" about it. This illustrates the inevitable extension of critical methods from the Old Testament to the New. But may not the argument be reversed? If the passages show differences that have to be explained away, it is a warning not to be too sure in Old Testament cases of a similar kind. Old Testament criticism comes in again, of course, on Ps. cx., with regard to which all the critics unite to assure us that what to an unsophisticated mind seems the very foundation of the question (xxii. 43) has in reality nothing to do with the matter!

Something must be said of the author's conceptions of genuineness. Though he shows up several extreme follies of other critics, his own doubts are very numerous. Varying phrases reveal, for example, at least thirty instances in the last eight chapters alone. And he is sure of some "additions" which are "certainly apocryphal," and that the evangelist used "very little critical sifting." Equally sure is he that many passages are out of their proper context. Sometimes one fancies that a little imagination and sense of psychological fitness might alone set our hypercritical author right, and that in these respects at any rate the evangelist excels his commentator. But of course there is something much more serious. Dr. M'Neile is most painstaking in comparing the four Gospels (this is another feature of his book), but he shows scanty respect for their authority—quite apart from considerations of inspiration. Any passage may be overthrown, without the least manuscript evidence, if his judgment decides so. Of course, it is the old story: no two critics are sure to agree on that elusive thing, "the unmistakable stamp of genuineness"; and the rest of us will be left in chaos if we wait for their agreed minimum. Let us make no mistake: God has not left us with a set of records so untrustworthy. Dr. M'Neile apparently finds a safeguard from some perils in devotion to the Creeds. But this is illogical, as the Creeds rest on revelation. And anyhow most critics will care less for Creeds than for Scripture. One is driven to conclude that, in spite of its learning and thorough research, this volume cannot be recommended as a satisfying treatment of a Divine writing.

THE GREAT TEXTS OF THE BIBLE. Two volumes: Jeremiah to Malachi; Revelation. Edinburgh: *T. and T. Clark*. 10s. per vol.; subscription price, 6s.

This great series of Bible-sermons is now complete. The two volumes under review are the last of twenty, and the whole series has been five years in the publishing. It has been prepared, planned, and published, with all that care, thought, and accuracy, which we have long since accustomed ourselves to expect from Dr. Hastings, and by which he is laying this and future generations of Christian men under so real a debt. The twenty volumes give exhaustive treatment to a total of "great" texts which must exceed 500 in number, and which are spread over every Bible book from Genesis to Revelation. The main features of the series, the plan and method of treatment, are already widely known, and need not be further referred to.

The present volumes are on the same lines as their predecessors, and are fully worthy of their fellowship. The Old Testament volume is chiefly one on the minor prophets, and provides an interesting example of the difference in treatment between this series and that of the "Greater Men and Women," of which a volume on the prophets makes its appearance almost simultaneously. They serve different purposes and appeal to different minds and ways of working. Those who want careful exegesis and more direct sermon models get them here, and get them of the best. Modern scholarship and modern illustrations are taken toll of, to the reader's immediate advantage. There are ten sermons on texts from Jeremiah, four from Ezekiel and Zechariah, and one or two from most of the others. We noticed a helpful treatment of the "marred vessel" text from Jeremiah.

Many will be glad to have the volume of twenty-five sermons on texts from Revelation. They have been carefully and wisely selected, though there are obvious and important omissions. There are treatments of texts from the messages to five out of the seven Churches. The chapters which some might regard as especially distinguishing the Book of Revelation are, for the most part, avoided, and there is little or nothing in the volume of signs, seals, trumpets,

vials, horns, beasts, or numbers. There are fine sermons on "The Waiting Guest" and "The Perfect Life," and, indeed, on many beautiful passages.

W. HEATON RENSHAW.

THE GREATER MEN AND WOMEN OF THE BIBLE. Vol. IV.: Hezekiah to Malachi. Edinburgh: *T. and T. Clark*. 10s. per vol.; subscription price, 6s.

The high level of usefulness is well maintained in vol. iv. of this really splendid series, of which the Old Testament is now complete. Religion has to do with individuals and with personal relationships to God and man. No happier "commentary" on the big features of the Old Testament could well be imagined than one which deals in turn with its greater men and women, and these four volumes which have now been reviewed will, if we mistake not, be increasingly used by preachers everywhere. It is the type of "mind-food" which many will regard as the most attractive of all.

The present volume includes all the prophets, major and minor, and is practically a commentary upon them, considered from a broad human standpoint, with the addition of studies on Ezra, Nehemiah, Esther, and Job. Very properly a large share of space and attention is given to Isaiah, Jeremiah, Ezekiel, and the Book of Job, and these take up nearly half the volume. Very careful and excellent treatment is given to the subject-matter of Job, which is dealt with with thoroughness and insight. There are sections on (1) the problem of Job, (2) the Book of Job, and (3) the characters in Job. It is an excellent piece of work. But each of the minor prophets receives consideration, both the prophet and his prophecy being spoken of in helpful words. The four volumes make an excellent and inexpensive commentary on the Old Testament.

W. H. R.



Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. By Henry Barclay Swete, D.D. (*Macmillan and Co., Ltd.* 3s. 6d. net.) A new volume by Dr. Swete is always welcome, for one may be sure of finding scholarship combined with reasonableness, and a breadth of view that creates an atmosphere of freedom and liberty. This, however, is not to say that it is always possible to accept the learned writer's conclusions, but a study of his books always leaves one with a sense of having been really helped. The present volume consists of lectures given at Cambridge in 1913-14 to classes consisting chiefly of candidates for the ministry of the Church of England. It is in two sections. The first, on "The Holy Catholic Church," treats of "The Church and its Notes," "The Church in its Life, Order and Functions," and "The Church in its Relations." In regard to the relation of the Holy Catholic Church to "the Churches," Dr. Swete takes the view that local churches are not "parts" of the Universal Church, but that each local church is the Body of Christ in its own locality. He admits that the position in England is one of some difficulty. The Roman Church in England occupies "a schismatical position"—with which we shall all agree—but the "Protestant denominations" are "non-Catholic bodies," "separated children"—a description which requires more explanation than we find in these pages. In his outlook he does not go farther than to say that "when the time comes it may be that a place will be found for the voluntary societies within the ancient fold." The relative positions of the Church and the denominations are, perhaps, more pungently stated in the Preface, where he contrasts the "soldier in the army of Christ" with the "irresponsible adventurer." The second part of the book, that of "The Communion of Saints," has, of course, an especial interest just now, and it is treated with fulness. We are shown first of all the "meaning and history of the phrase," and then in a succession of illuminating chapters he deals with "The Communion of the Saints with God," "The Communion of Saints in the Church Militant," "The Communion of Living Saints with the Departed," and "The Communion of Living Saints in the Life to Come." On the question of "The Invocation of Saints" he holds that "while the Church of England has left the offering of prayers for the departed optional, so far as regards the private devotions of her members, and has not actually forbidden the indirect invocations based on the doctrine of comprecation, she has, since 1563, condemned root and branch the practice of directly invoking the Saints."

RETREATS, THEIR VALUE, ORGANIZATION AND GROWTH. Edited by the Rev. R. Schofield, B.A., with Introduction by the Bishop of Chelmsford. (*Robert Scott.* 2s. 6d. net.) This is essentially a book for these times, as it emphasizes the importance of that "coming apart for a while" which our Lord showed to be a necessity for the Christian worker. "Retreats" have too long been associated principally with only one School of Thought in the Church; they ought to find a place in the life of Churchpeople generally, and we are sincerely glad to note that the movement for promoting "Retreats" among laymen as well as the clergy is spreading. In fostering that movement this volume will be a powerful stimulus. It contains a number of essays contributed by well-known writers representing various shades of English Churchmanship, whilst "other Churches" are also represented. Yet there is a splendid sense of unity marking the whole; indeed, if the names were removed from the different chapters, it might almost be imagined that the volume was the work of one writer, so free is it from any trace of partisanship and sectarianism. The Rev. Dr. A. W. Robinson writes of "The Need for Retreats"; the Rev. Canon Bell on "The Organization of Retreats"; Principal Guy Warman on "The Conducting of Retreats"; Canon Peter Green on "How to make a Retreat"; the Rev. R. F. Hurst on "The History of Retreats in the Church of England"; and the Rev. E. H. Buckland, S.J., and Sir Henry S. Lunn on "Retreats in Other Churches," one in the Roman

Catholic and the other in Methodist, Baptist, and Congregational Churches. The Bishop of Chelmsford's Introduction is stimulating and uplifting, giving us the true spiritual note. He points out that we have reached the parting of the ways in the history of the world and also of our nation, and he shows that the problems awaiting the Church can only be solved by the accession of spiritual power. The call, he says, is to prayer, "such prayer as we have scarcely experienced," and he adds: "By removing ourselves from the world, from our business, from all that keeps us merely earthly, in the hours of quiet Retreat, can the eye of faith ' behold the King in His beauty, and the land that is very far off,' and receive power to be a fellow-worker together with God in the accomplishment of His plan for the nations of the world." The volume is extremely valuable both for its practical application and spiritual appeal, and its wide circulation should do much to usher in a new epoch of power and service in the Church of England.

THE CHURCH AND THE NEW KNOWLEDGE. By E. M. Caillard. (*Longmans, Green and Co.* 2s. 6d. net.) A further volume in "The Layman's Library" series. The writer, recognizing the magnitude of her subject, confines her observations to the region of Natural Science, and within this, to the modern knowledge bearing directly upon man, physical, psychical, and social. The earlier chapters are in the nature of a summary of some of the main facts of the "New Knowledge"; the others deal more particularly with its application by the Church in its mission to mankind. "The appeal of Christianity," the writer says, "is to the whole man," and it is her conviction that "as ' science grows from more to more ' it will be seen more and more to lead towards the same light by which the Church is guided."

THE PRESENT CONTROVERSY ON THE GOSPEL MIRACLES. By F. R. Montgomery-Hitchcock, D.D. (*S.P.C.K.* 3s. net.) A careful, scholarly, and judicious volume, and marked by absolute fairness of treatment. The subject dealt with continues to be one of the highest moment, and Dr. Montgomery-Hitchcock in reviewing its present position writes quite dispassionately. His volume will repay the most careful perusal, not only for its clear and candid expositions, but also for its reassurances. He calls special attention to three facts: (1) That science is gradually widening its outlook on life and slowly withdrawing from its conception of the universe as controlled by the laws of mechanics; (2) that the modern philosophical systems of Eucken and Bergson, however mystical in tendency and conception, emphasize the transcendence of spirit and the existence of Spiritual creative force, and accordingly represent a reaction from the mechanical conception of the world; and (3) that modern criticism, Harnack's especially, has by its own independent researches placed the documents of the faith upon a surer and more lasting basis.

CHURCH AND NATION. By William Temple (*Macmillan and Co., Ltd.* 2s. 6d. net.) This volume contains the Bishop Paddock Lectures for 1914-15, delivered by the able Rector of St. James's, Piccadilly, at the General Theological Seminary, New York. The lectures represent, in Mr. Temple's own words, "an attempt to think out afresh the underlying problems which for a Christian are fundamental in regard not only to this war, but to war in general—the place of Nationality in the scheme of Divine Providence and the duty of the Church in regard to the growth of nations." Mr. Temple states also in his Preface that there have been abundant signs that, at least, many people in Germany are willing to impose German *Kultur* by the sword as Mohammedans impose belief in their prophet. If this is true, "it becomes clear that this war is being fought to determine whether in the next period the Christian or the directly anti-Christian method shall have an increase of influence." Mr. Temple's thoughtful analysis of the Christian function of the State will awaken the widest interest.

DOGMA, FACT, AND EXPERIENCE. By A. E. J. Rawlinson. (*Macmillan and Co., Ltd.* 2s. 6d. net.) A collection of five Essays on "Religion and Temperament" and "Dogma and History" (reprinted from the *Interpreter* and the *Irish Church Quarterly* respectively), "The Resurrection and the Life" (originally written as "a supplement to an enlarged edition of *Foundations* which was at one time in contemplation, though the project was subsequently abandoned"), "Our Lord's View of the Future," and "Clerical Veracity." From the concluding essay it is easy to see at a glance Mr. Rawlinson's position. "It

is not necessarily a dishonest proceeding" he writes, "to recite the Creeds in worship with a general intention of being identified with the historic faith of Christendom as a whole, even though an attitude of reserve be maintained in respect of particular clauses of the Creeds." We are more puzzled by the statement that "the Christian Church is entrusted with a definite, though not very easily definable, Gospel."

WEAPONS FOR WORKERS. By J. Ellis. (*Robert Scott*. 2s. net.) Another of Mr. Ellis's really valuable volumes of outline addresses which have proved themselves of such great service to Christian workers. Packed within the covers of this interesting volume are no fewer than three hundred and twenty-two Outline Addresses, Illustrations and Incidents, Children's Addresses and Illustrations, Bible Readings and Talks, Temperance Addresses and Points, and Seed Thoughts. The arrangement is excellent in its grouping, and the index of texts will be found convenient. Mr. Ellis has a happy style, and the Christian worker who has this book at hand will never be at a loss for the material for a really bright, fresh, pointed, and telling address.

SUNDAY EPISTLES: STUDIES FOR THE CHRISTIAN YEAR. By the Rev. Canon J. H. B. Masterman, M.A. (*S.P.C.K.* 2s. net.) Those who are acquainted with Canon Masterman's weekly column in the *Church Family Newspaper* will value this volume, which embodies them in a permanent form. The "Studies" will afford real help to preachers in the study.

TALKS TO BOYS OR MEN IN THE MAKING. By James Logan, M.A., F.R.G.S. (*Robert Scott*. 2s. net.) One of the most difficult congregations to preach to acceptably is one composed of lads, and everything that will assist the teacher or the preacher in his task is to be welcomed. Mr. Logan seems to have a special faculty for interesting boys, and these "talks" are just the very thing to stimulate their interest and to arrest their attention. They are so framed that they may also be given to a boy to read, and the volume will make a very acceptable present to a lad.

TEN MINUTES WITH THE BIBLE: ALL SAINTS'-TIDE AND SAINTS' DAY, and THE GOSPEL ACCORDING TO ST. JOHN AND EPISTLES. By the author of "The Steep Ascent." (*Elliot Stock*. 1s. 6d. net each.) Two more volumes in a delightful series of Bible Readings, to each of which is added a precept and a prayer. As aids to profitable meditation and true devotion, these little books are treasures indeed.

THE CREDENTIALS OF THE CROSS. By Northcote Deck, M.B., Ch.M. With Foreword by Albert A. Head. (*Morgan and Scott, Ltd.* 2s. 6d. net.) The author is a missionary in the Solomon Islands, and he shows from his experience among the needy and benighted souls of that region that "the key to the heavenlies is still the Cross; the fount of knowledge is still the Scriptures; the title-deeds to heaven are still the wounded Hands."

FUNDAMENTAL TRUTHS CONCERNING THE WORK OF CHRIST. By the Rev. John T. Ward, M.A., D.D. (*Christian Literature Society of Japan*.)

THE INHERITANCE OF THE SAINTS; OR, THOUGHTS ON THE COMMUNION OF SAINTS AND THE LIFE OF THE WORLD TO COME. Arranged by L. P. (*Longmans, Green and Co.* 1s. 6d. net.) An abridged edition of a larger work, arranged for the Saturdays of the Christian year as a help both "as a preparation for the Sunday Eucharist, and also as a means of meditation on the Communion of Saints and the World Unseen."

WAR BOOKS.

QUIT YOU LIKE MEN. By Randall Thomas Davidson, D.D., Archbishop of Canterbury. (*S.P.C.K.* 1s. net.) A very welcome reprint of "sermons in time of war" preached by the Archbishop of Canterbury. No one has more accurately gauged the spiritual call of the war than the Archbishop, and his sermons dealing with the great problems have always excited attention and interest. The issues of the war are forcibly stated, and the duty of Christian citizens of this great Empire is clearly and earnestly expounded.

ILLUSTRATIONS FROM THE GREAT WAR. By the Rev. J. W. W. Moeran, M.A. (*Robert Scott*. 2s. 6d. net.) This is one of the most useful books of its kind that we have yet seen. We agree most heartily with Mr. Moeran that "never before has the Church had such a splendid opportunity of proclaiming her

Master's message, and showing how the love of God in Christ is the one hope of this sad world amid the clash and confusion of its rival interests." But, of course, everything depends upon the way the opportunity is used. Not a few preachers have misused it and preached sermons on the war which might do well for the columns of a daily paper, but as a message to the soul have no value, and their only effect on the man in the pew is to irritate him. Mr. Moeran's volume would remedy all that. He has collected together upwards of 200 "illustrations" which, when skilfully used in a sermon or an address, will give point to the religious or ethical truth which needs to be driven home. The tone of the book is admirable; the "illustrations" are made to serve a spiritual purpose and mark a high religious ideal. The busy preacher will be grateful for the Index to cross-references, which will enable him rapidly to find what he wants. The volume is one that we most warmly commend; it is calculated to be of the highest usefulness. It is a splendid piece of work, upon which Mr. Moeran deserves to be warmly congratulated.

SOME SPIRITUAL LESSONS OF THE WAR. By the Rev. Prebendary H. P. Denison, B.A. (*Robert Scott*. 1s. 6d. net.) Five Sermons dealing respectively with "The Maxim of St. Ignatius," "The Cause for which we are Fighting," "The Privilegium of this World," "The Experience of History," and "The New Heaven and the New Earth." A thoughtful and stimulating contribution to the question which is in the minds of all Christian men.

THE GREAT WORLD DRAMA. By Mrs. Edward Trotter. (*Elliot Stock*. 1s. net.) A singularly interesting and suggestive book, dealing with the war from the point of view of prophecy. Clearly and simply written, it will help the reader, even as the study has helped the author, to a clearer light and a more coherent view of the past and future as it bears on the present day. It is altogether free from the technicalities which too often make books on prophecy unpopular.

IS IT ARMAGEDDON? By Henry Sulley. (*Simpkin, Marshall and Co.* 6d. net.) A reprint of "Britain in Prophecy," first issued in 1904, and now brought up to date in the light of current events. The writer's view is that the central theatre of Armageddon is not Europe but Palestine, and that all nations are to be gathered in conflict. At present only half the world is engaged; the other half looks on, and for the present takes no part. "Whether such a development will be the outcome of the war," the writer says, "we must wait and see."

MISSIONARY.

ADVENTURES OF MISSIONARY EXPLORERS. By R. M. A. Ibbotson. (*Seeley, Service and Co., Ltd.* 5s.) There are few stories more thrilling, when they are sympathetically told, than those of the life and labours of missionary workers in different parts of the world, and Mr. Ibbotson, who writes with interest and sympathy, has given us a volume of rare strength and merit. He tells of the heroism, fortitude, and indomitable courage of Dr. T. L. Pennell, Mr. Barbrooke Grubb, Bishop Bompas, Dr. Griffith John, Mr. George Grenfell, and many another missionary explorer. The narratives are presented with remarkable freshness and picturesqueness, and the reader quickly gains a vivid impression of missionary trials and difficulties. The volume is interesting in itself; it will serve also the deeper purpose of awakening and stimulating missionary zeal. The illustrations are excellent.

HERALDS OF THE CROSS. By E. B. Trist. (*S.P.C.K.* 2s. net.) An unpretentious but exhilarating collection of sketches of missionary heroes. The author introduces us to many well-known personages, including Mrs. Bishop, "a mother of Missions," Henry Martyn, Bishop Hannington, Bishop Crowther, Bishop Patten, Alexander Mackay, Samuel Marsden, and Captain Allan Gardiner. Others not so well known include Bishop Broughton, Archdeacon Cowley, General Hutchinson, who afterwards became Lay Secretary of the C.M.S., Bishop Mackenzie, and many others. These sketches are lightly and pleasantly written, and the volume is well adapted for reading at missionary working-parties.

MISSIONARY KNIGHTS OF THE CROSS. By John C. Lambert, M.A., D.D. (*Seeley, Service and Co., Ltd.* 2s. 6d.) A volume of unique interest. It tells of adventures of missionaries with uncivilized man, wild beasts, and the forces of Nature in many parts of the world. We are taken in succession to Mongolia,

the Telugu country, Japan, Tibet, Uganda, and other African missionary fields, and to the shores of Hudson Bay. In these pages we are shown the "romance of missions," a phrase which is often glibly used but not always adequately understood. Dr. Lambert acquaints us with missionary life as it really is, and the heroism of those of whom he writes should surely prove an incentive to many to dedicate their lives to missionary service. This is the author's hope, and we do not think he will be altogether disappointed. His book is most impressive.

SOME BATTLEFIELDS OF THE CROSS. By E. B. Trist. (*S.P.C.K.* 2s.) This volume forms an excellent supplement to "Heralds of the Cross," by the same writer, noticed above. It deals with the workers' environment, the "battlefields" chosen being those in Asia and the islands of the Southern Seas. A considerable amount of information concerning the various countries and the manners and customs of the people is brought together, and is presented in a form which is pleasant and interesting to read.

HEROINES OF HEALING. By C. E. Padwick. (*C.M.S. Depot.* 4d.) A collection of lessons for leaders among working girls.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST, being the 116th Annual Report of the C.M.S. (*C.M.S. House.* 1s. 6d.) To ALL THE NATIONS is the "Short Report" issued at 6d.

GENERAL.

VIEWS ON SOME SOCIAL SUBJECTS. By Sir Dyce Duckworth, Bt., M.D., LL.D. (*George Allen and Unwin, Ltd.* 7s. 6d. net.) A collection of papers read before different gatherings or contributed to certain periodicals at various times. Their publication in book form will be widely welcomed, for Sir Dyce Duckworth has the gift of expressing himself with vigour and determination, and the present volume is as forceful as it is interesting. Most of the subjects dealt with have some association with the practice of medicine, but there is nothing technical in their treatment, and the non-professional reader, equally with others, will thoroughly enjoy the book. Among the more general topics dealt with are "Women: their Probable Place and Prospects in the Twentieth Century," "Amended Legislation for Habitual Drunkards," "Science and Christian Faith," "Sunday Observance," etc. The distinguished author surmises that some of his opinions will raise objections in the minds of the kindest readers; and we can well believe it. Thus in an address at the inauguration of St. Bartholomew's School of Nursing, he said: "I recommend to none of you habits of teetotalism, which for the community at large I also discountenance, though if any of you be already total abstainers from the stronger liquors, I say by all means follow out your principles if they agree with you; yet for the unpledged amongst you—the majority, I surmise—I give this piece of advice, and implore you to follow it out to the letter—*take these drinks only with your meals and never by themselves at any other times.* That, I believe, to be also the law for the community at large, and the practice of it, and not teetotalism, constitutes the first step towards the redemption of our so-called Christian England from its greatest curse—that of intemperance in strong drink." Of course all this was spoken long before the King's pledge came into vogue. With Sir Dyce Duckworth's views on Sunday Observance we find ourselves more in agreement: "There is an idea spreading from our Roman brethren that an early attendance in Church is sufficient to mark the day, and that the rest of it may safely be given over to any form of pleasure or enjoyment. This is not Anglican teaching, and God forbid that it ever should be." On the "Ministry of Healing" he declares that doctors "as 'priests of the body' gladly welcome any inspiration and assurance that may come from appropriate ministration at the hands of any Christian minister as a reinforcement of our professional efforts, but we are not prepared to act as anointers or thaumaturgists ourselves, or to sanction any such efforts as substitutes for the practice of legitimate medicine in cases of disease." On "Christian Science" he comes down with just severity: "I will declare that so-called Christian Science, or Eddyism, stands condemned as an unwholesome and un-Christian method, and convicted as a source of mischief and positive danger for the sick." Sir Dyce Duckworth's volume will

arrest attention by its manly, outspoken utterances. It is invigorating to read such a book.

THE VILLAGE CHURCH. By P. H. Ditchfield, M.A., F.S.A. (*Methuen and Co., Ltd.* 5s. net.) A delightful volume of rich antiquarian, historical, and artistic merit. The writer says that during the last thirty years he has visited village churches in various parts of England, making notes of their architectural features and contents, and that this book is the result of his antiquarian wanderings. The volume is one of the widest possible interest. Few people are aware of the treasures of art and beauty stored in many a village church, and Mr. Ditchfield's volume will be valued by all intelligent tourists as well as by those closely identified with village life.

THE LAD AT THE CROSS-ROADS. By the Rev. Walter E. Bristow, M.A. (*S.P.C.K.* 2s. net.) An excellent volume for working lads, who will appreciate the writer's intimate acquaintance with their difficulties. The Bishop of Peterborough, who supplies a brief "Foreword," describes the book as "straight, true, and manly as anything can be." "This book," he adds, "will really help you. The writer seems to know exactly what is wanted as you stand at the cross-roads." Mr. Bristow has met a real need.

THE STARS AND THEIR MYSTERIES. By Charles R. Gibson, F.R.S.C. (*Seeley, Service and Co., Ltd.* 3s. 6d.) Astronomy is always a fascinating study, and Mr. Gibson's interestingly written account of its wonders, told in simple language, will quickly make its appeal to uninitiated readers of all ages. The illustrations and diagrams are most useful. An amazing amount of useful information is contained in these pages.

THE ETIQUETTE OF TO-DAY. Edited by Flora Klickmann. (*Office of Girl's Own Paper and Woman's Magazine.* 1s. net.)

THE MAGNETIC NORTH. By Elizabeth Robins. (*Thomas Nelson and Sons.* 7d.). A fresh volume in the Sevenpenny Library Series.

