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THE CHURCHMAN

December, 1915.

The Month.

WE cannot understand what is the hindrance to the adoption of a Day of National Humiliation. It is quite clear that something—or somebody—blocks the way. The refusal last year to act upon the suggestion, which had behind it a large body of public opinion, was to a certain degree explainable, but no such excuses, as were then launched, are available now. It was said that the use of the term “humiliation” would be misunderstood abroad; and that, while it would make our Allies anxious and uneasy, it would cause the enemy to rejoice over our apparent admission of wrong-doing. But the objection lacks substance. We did not think it had any real weight when it was first advanced, and we attach still less importance to it now. So far from it being misunderstood, we believe it would have been a splendid object-lesson to our Allies, and Germany might well have trembled when she saw our nation upon its knees. But above and beyond all that it can be urged that it does not matter one iota what Germany thinks or does not think. The only thing that matters is what God thinks. We are therefore profoundly distressed and disappointed that another opportunity has been thrown away. The Call to observe the first Sunday in the New Year as a Day of Solemn Intercession is good as far as it goes, and we hope it will be widely responded to; but, as the last occasion showed,

there is nothing, or very little, in the setting apart of a Sunday for a special purpose to strike the popular imagination or to arrest the attention of the vast mass of the careless and indifferent. People have short memories, and it seems to be forgotten how little effect was produced upon the irreligious section of the community by the observance of the first Sunday in this year as a Day of Prayer in connection with the War. As a matter of fact, while Christian people were gathered in their churches and chapels for this solemn purpose, the public-houses were open at the usual afternoon and evening hours, tens of thousands of small retail shops carried on their business, there was no reduction in the railway, tube, tramcar, or motor-bus traffic, and the whole of the Sunday amusement shows—some of them very discreditable—were open as usual. Is there to be a repetition of this scandal on the first Sunday in the New Year? We gravely fear that everything will go on as usual, and that the Day will again be observed only by the church-going and chapel-going sections of the community—a very small percentage, unfortunately, of the whole. It might so easily have been otherwise. The appointment by Order in Council of a week-day as a Day of National Humiliation would have made people think, and that, after all, is one of the greatest needs of the moment. There are ample precedents for such an appointment, and it would have come as a call to the country which only the few dare resist. Moreover, it would have paved the way for the National Mission, which we are now assured is really to be held.

The National Mission. From the very first we have expressed our sympathy with the idea of holding a National Mission. We confess, however, we did not feel very confident about it ever becoming a reality. We are thankful, therefore, to know that our misgivings have proved groundless, and we rejoice in the Archbishop of Canterbury's announcement that he begins to see "the way becoming clear to an organised movement of the nature of a National Mission for the deepening and strengthening of spiritual life." Details are wanting, and

it may be some time yet before even a general scheme is available. The Archbishop has appointed a Committee to work out a plan, and we have every reason to believe that the Committee will give themselves to the task with quite unusual earnestness and devotion. The fact is that our ecclesiastical leaders have at last grasped the idea that all is not well with our country, and that it is high time a pause was called that shall compel men and women to consider their ways, amend their lives, and return to God. Whilst we are extremely anxious that the National Mission should be held as soon as possible, we are not the least in favour of unduly hurrying matters. For so solemn and so momentous an event time must be allowed for preparation; for if on the smallest scale an unprepared-for Mission is generally an unsuccessful Mission, how great would be the failure if a movement which is designed to be as wide as the country itself were to be begun before either ministers or people were ready for it! It is sincerely to be hoped that the Church may have in this effort the fullest and the most cordial co-operation of Nonconformists. It must not be a Church Mission or a Chapel Mission, but an Evangelistic Mission. Its object should be to win men and women to God, and in view of the greatness of such a purpose all denominational differences sink into the most utter insignificance. In many places there might well be a union of forces; or, if that is not possible—and the difficulties in the way are many—there might at least be mutual consultation as to arrangements, so as to reduce to a minimum all danger of a sense of rivalry and all overlapping. But we want to see the Mission conducted on orderly lines, and, above all, it is important that its main influence should be parochial or sectional rather than general. Its object should be to reach every individual soul in the particular parish or district of which the church or the chapel is the acknowledged centre. For this reason we are rather inclined to regret the proposal that there should be a Chapman-Alexander Mission on general lines in the early spring. No doubt it was made before the announcement of the National Mission became public property,

but we hope it will be dropped. How far general Missions of that character really fulfil their purpose is a question which is not easily answered. Undoubtedly the Moody and Sankey Missions stirred the country deeply, but since their time similar efforts have not met with like success. We feel more confidence in a Mission which appeals to particular persons in a particular locality, and this, we believe, the National Mission will do, not for one parish or one district only, but for every parish and every district of the country.

If it be true, as undoubtedly it is, that judgment
 What of the
 Shepherds? must first begin with the House of God, it seems a matter of increasingly solemn moment that clergy and ministers—shepherds of the flock—should themselves be able, from their own spiritual experience, to be in a very real sense the spiritual leaders of the people. In this connection it is not without significance that the Bishops seem to be more insistent than they have ever been upon the importance of the clergyman's own spiritual life. We have, for example, been greatly impressed by the high spiritual standard of the Bishop of Winchester's Charge.¹ In a closing passage devoted to "our own lives" he acknowledged that his clergy had readily and promptly answered a question which he freely allowed them to treat as intrusive, and had told him what they did to get help for themselves in the things of the Spirit :

"Is it, dear brothers," he asked, "enough? I know how very much temperaments vary, and how this is a matter in which there should be the largest liberty of individual method. No fear as to that! There is nothing but liberty. Therefore I will give, and in speaking to my younger brethren, my sons by ordination, and others, will give with some accent of authority, the advice that far more of us should use the help of a Retreat than thirty-four, with another seventy-five who go occasionally! Your life, as I remember with tender sympathy, is spiritually a very hard life. It is so for many of you by the exacting strain and bustle of town work; but it is so, also, for many by the isolation and slow routine of quiet places, where it is so easy to slumber and to forget, or, for want of contact and stimulus, to let the standard of effort sink. It is not good for man to be alone; yet there is

¹ Macmillan and Co., Ltd. 1s. net.

among the clergy, whether in town or country, not a little spiritual loneliness. We are meant to be sustained and helped on by the spiritual life of the whole body, and by the special gifts of understanding and holiness which God gives to some of our brethren ; yet many clergy seldom hear any voice but their own, or have opportunities of listening, with time to ponder them, to words of counsel or stimulus. . . . I am sure that the honoured brother—for such he is—who tells me that a ‘Retreat would incapacitate him for practical work,’ is saying what experience would not confirm ; and that the veteran who reports that he needs no quietness, since for half a century all his days have been quiet . . . forgets that ‘quiet’ has various synonyms, and that it was in the quiet wilderness that the prophet encountered the earthquake and the fire, and, even more to the point, heard the ‘still, small voice.’ ”

These are wise and helpful words. The Bishop acknowledges the help a Quiet Day may be, but remarks that “the experience of many of our best men justifies me in saying that a Retreat is altogether and out of proportion more helpful than a Quiet Day, and often makes a deep and quiet impression where the latter creates a flurried sense of failure to appropriate, or (as one of you says) ‘gets on the nerves.’ ” In this connection readers of the *CHURCHMAN* will like to be reminded once again of the extremely valuable book “Retreats,” lately published by Mr. Robert Scott (2s. 6d. net). It is a book to be read and pondered over by all who are seeking the strengthening and renewal of their spiritual life.

The Priest
in himself.

Equally moving are the words of the Bishop of Worcester, who during the last few months has been using many efforts to bring home to his diocese the call the war is making upon us all to truer repentance, renewed faith, and more devoted service. The Diocesan Convention at Malvern was wonderfully impressive, and as a result the Bishop has now sent a Message, addressed to the whole diocese, on “The Great War’s Recall to the Majesty and Mastership of God.” In a Message full of intense conviction and power he deals with “the need of a strong religion” and “the need of conviction of sin.” From these points he enlarges upon the need of seeing, worshipping, and obeying God ; and, after an uplifting passage on the Majesty of God, he closes with

a consideration of the question, "Are ye able?" and shows "We are able." His words to the clergy are particularly solemn and heart-searching. The passage is long, but it will repay careful perusal :

"There is no profession in which the person counts for so much as that of the Parish Priest. His ministry will tell more because of what he is than what he says. We have often seen what a failure, as a Pastor, a brilliant man can be, and how discontented he can become; or, again, what a soul-winner a man 'far from gifted,' as the world calls him, may prove to be. It may be said, no doubt, that such a man should, above all things, have a sense of duty, and that is true, but that sense of duty must rise from having seen a Vision of God. Yes, you will say, I saw that Vision once, at my ordination: when I left the Bishop's hands I knew that I was sent, and I thought I saw God; but now it has gone like a mirage—I see nothing but myself. Thus you lament, and ask what has hindered the Vision. My brother, are there not two hindrances which stand between you and what you saw in those days? One is the entanglement of this world—ambition, ease, popularity, and the other entanglements of sin.

"One of the tasks, then, which we have now to undertake in leading our people, is to recover the Vision by recollecting the Power of God over us, especially in enabling us to be rid of sin.

"Let us first reflect that God is true, and with Him there is no change. He is the same as when He sent us forth; it is we who have changed, not He. He meant us then to do great things. He means it still, and unless we thwart Him we can do them. Therefore let each of us say, 'I will arise and return; make me, O God, one of Thy servants, if I am not worthy to be a son.'

"I am convinced that every one of us can become a maker of Saints by prayer and faith, for God is true and we are His Priests. All we have to do is to go on claiming the Holy Spirit, in spite of dulness and failures: 'Renew a right spirit within me; stablish me with Thy free Spirit.'

"Then gradually, perhaps, but with the certain increasing light of dawn, will come back the earlier Vision, all the more beautiful because time and experience have mellowed it. Only there is no Vision for the man whose eyes are fixed on self, on success, or on reputation. The eyes which see are those which look bravely outward and upward."

No words are needed to emphasize the solemnity of the Bishop's appeal.

We have designedly and deliberately devoted
 much space to all these matters, because we are
 profoundly convinced that there is no question to
 which the Church can more profitably devote its whole attention

than the uplifting of the spiritual life of the nation. The war has many aspects: in these pages it is enough for us to emphasize the fact that in and through it God Himself is speaking to the nation in a way, be it reverently said, He has never done before, and it is terrible to think that His Voice is still so largely unheeded. A special responsibility rests upon the Church, as the National Church, to see to it that God's call is brought home to every individual man, woman, and child. Much has been done; much—very much—is still being done; but there remains the solemnizing fact that the great mass of the people seem to be still untouched. Cannot the Church gird up itself afresh for this mighty work? We do not underestimate the importance, the grave importance, of many of those questions of controversy upon which Churchmen—and we ourselves among the number—often expend so much energy; but what are they worth, when weighed in the scale against the alienation from God of large sections of our people? Will it be an adequate answer to the charge of failing to make the proclamation of the Evangel of God our chief concern, that we were most careful to exert ourselves against the use of Vestments, or the Burning of Incense, or the Reservation of the Sacrament? We think not. The fact is, some of us are losing our sense of perspective and proportion. We are pledged to contend earnestly for the Faith; we are bound to resist the reintroduction of semi-Roman practices, but the old warning is unalterably true: "This ought ye to have done, and not to leave the other undone."

So much controversy has arisen over the **Kikuyu; An Important Step.** Kikuyu business, that many people seem to have forgotten that some very practical issues are involved in the Archbishop's statement. These issues—or some of them—have now passed from the realm of debate into that of decision. The Bishop of Mombasa has announced his determination to act upon the Archbishop's findings, and, although his method of making known this important step—by

a letter to Prebendary F. L. Boyd, a strong opponent of everything that Kikuyu stands for—strikes us as at least unusual, the Bishop is to be commended for the courage with which he has faced the position. He quotes the passages from the Report of the Consultative Body, in which they say: (1) That they “see no essential difficulty in inviting a minister or a lay person not of our communion to address our people”; and (2) that “the lack of Confirmation cannot be held, as the lack of Baptism must be held, to render a person incapable, so far as man can judge, of Sacramental Communion”; and then goes on to point out that the Archbishop, having these opinions before him, definitely said: (1) That he saw “no reason to restrict the freedom of a Bishop in the mission-field as to those whom he may invite to address his people”; and (2) that in his opinion “a diocesan Bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible.” In these circumstances, therefore, the Bishop of Mombasa has “decided to take action within the defined limits of the Pronouncement of the Archbishop of Canterbury, which is based on the opinion of the present chief leaders of the Church of England.” The Bishop is, of course, quite within his rights in so doing, and is acting, as it seems to us, within the intention of the Archbishop’s statement. The wider issues are reserved for the Lambeth Conference.

We may be quite sure that when the next Lam-
The Lambeth
 Conference. beth Conference meets it will not find the Bishop of Oxford and his friends unprepared to meet any contingency which may then arise. It is understood that they are already marshalling their forces, and every effort will be made to compel the Conference “to refuse adhesion either to the general scheme of federation or to the particular details of the compromise which the Archbishop suggests.” To be forewarned is to be forearmed; and those who know what

happened at the last Lambeth Conference in connection with the question of Reunion have every reason to realize the importance of being prepared against surprises. Great issues will be at stake, and it will be for the Lambeth Conference to face them with courage and resolution, not in the interests of a party, however influential, but for the highest welfare of Anglican Christianity.

Although for comparative purposes the statistics
 "Again
 Discouraging," compiled by the various religious bodies must not be overrated, taken from year to year these do supply some indication as to the progress or otherwise of each. A review of these appears annually in the *Westminster Gazette*. In a recent issue the writer of this review cited figures showing a year's increase for the Church of England of 116,407 Easter communicants, and a decrease in Free Church membership to the number of 11,237. He says: "The statistics of the Free Churches are again discouraging. Out of the thirteen denominations whose figures are here recorded, only four return an increase of members, and the total decline amounts to 11,237. From the same Churches ten report decreases in their Sunday Schools amounting to 61,607 scholars. Three have gained an increase; but, all told, this is only 491, leaving a net loss of 61,116 scholars. This is bad in itself; but if the figures are compared, say, with 1907, it will be seen that the loss of Sunday scholars by comparison with that date is over 324,000. Judged by these figures, the Free Churches are steadily losing ground. As compared with 1907, their membership has shrunk to the extent of over 205,000. Yet at the same time the population of the country has during that period been augmented to the extent of over 3,000,000, according to the basis of the last census."



Some Thoughts on the Seven Epistles.

VII.

THE last Epistle of the series claims our solemn attention. We approach and enter Laodicea, and seek the angel of its Church, and listen to the voice of the Son of God as it reaches him through the writing of the Seer.

We find around us a large and busy town, the capital of the valley of the Lycus. Its rank is considerable among the cities of Asia in respect of population and of exterior dignity. Over a wide area it spreads its streets, with all the stately paraphernalia which adorn even inferior centres in the Roman imperial age—temples, baths, theatres, amphitheatres, and private mansions elegant and dignified. The market-place, the commercial centre, we find alive with prosperous trade.

It is, and has long been, the seat of a Christian mission. We remember that years earlier than this, when Paul was spending at Rome the full and fruitful two years of his first imprisonment, there was already a Church, a congregation, at Laodicea. The place grouped itself in his mind with Hierapolis and Colossæ, the other mission-stations of the Lycus country. From Laodicea the Colossians were to expect an Epistle to reach them, and to Laodicea they were to forward their own Epistle, that it might be read in turn to the assembly there. It is interesting to think that, very probably indeed, "the Epistle from Laodicea" (Col. iv. 16) was no other than what we know as the Epistle to the Ephesians. That Epistle, as careful students have long thought, from Archbishop Ussher onwards, bears internal signs of a *circular* character. It has no local allusions in detail. It deals only with the highest and most comprehensive truths and the most universally binding duties of a holy life. One phenomenon of the text confirms the impression that it was intended, not for one Church only, but for a circle. The margin of the Revised Version, against Eph. i. 1, contains the note: "Some very ancient authorities omit *at Ephesus*." And it is at least a lawful guess that copies were distributed to the Asian missions,

each inscribed with the name of a different place of destination; a space may have been left blank for the purpose originally.

Perhaps one copy was thus directed, "To the saints which are at Laodicea"; and to them it was entrusted to forward the precious pages on to their smaller neighbour-church at Colossæ.

If it were so, what heights and depths of truth and holiness had the Laodiceans seen opened up to them in that wonderful Letter, in which the messenger of Christ now mounts into the holiest heights, unfolding the secrets of our life "in the heavenly places in Christ," and now traces out the humblest paths of daily duty, not least in the sphere of home, with precepts of all-embracing truth, purity, and love; and finally bids the Christian meet "all the power of the enemy" in that panoply which all means Christ trusted, Christ used.

Yes, and Laodicea not only received messages and greetings (Col. iv. 15) from St. Paul. It was often in his prayers: "I would have you know how greatly I strive for you, *and for them at Laodicea*" (Col. ii. 1). So too did the loving Epaphras, the native missionary of the Lycus, pray: "He hath much labour for you, and for them in Laodicea, and for them in Hierapolis" (Col. iv. 13).

It is possible, but I cannot think it probable, and I cannot possibly wish it to be so, that we have yet another contact with Laodicea in Col. iv. 17. There Archippus is enjoined to "*fulfil*" his ministry, to live it out to the full, to see that his "work is perfect" before God. And tradition makes Archippus, whom we may call with almost certainty Philemon the Colossian's son (Philem. 2), the first Bishop of Laodicea. If so, it may be that he and no other was the angel of this apocalyptic letter. It has been suggested that the solemnity of the appeal to him, Col. iv. 17, implies a certain misgiving about him, and may prepare us for the sad picture of his latter days here drawn. But this I cannot think. The warm tone of Philem. 2, where "Archippus our fellow-soldier" is grouped with the dear Philemon and "our sister Apphia," seems to me to look another way. The solemn call to "*fulfil*" might well be addressed to any, the most devoted, newly ordained missionary pastor.

But however this may be, the angel of Laodicea, this embodied "ministering spirit," appears in the revealing light of the Lord's estimate of him as a man woefully other than a faithful "fulfiller" of the pastorate of souls. And as such, whether he was or was not Archippus, he stands here in view, not only as an unfaithful man, but as one whose unfaithfulness had that "bad eminence" about it, that he was pastor of a flock where the story was still recent of the prayerful devotion and heavenly teaching of St. Paul.

Let us ministers of the Word—I speak first for myself—take heed here, with a renewed reverence and godly fear. No privilege of revealing grace, no tradition of holiest influence, nothing but a walk with God, can keep us true to our holy and awful calling, which is to be, in a sense most special, "men of God." All such mercies are only gracious warnings that we can retain them as possessions, and use them as powers, solely by the virtues of our Head, continually received through communion and converse with Him.

The Epistle to this self-complacent but unhappy bearer of the Lord's charge follows the outline of the other six. The Speaker first designates Himself. He is "the Amen," the eternal embodiment of verity, of certainty. He is "the faithful and true (*ἀληθινός*, 'genuine') witness," testifying with unerring insight and unflinching fidelity to what He sees and knows. He is "the beginning of the creation of God"; its "beginning," manifestly, as the whole presentation of Him in this book assures us, not in the sense of the first created existence, but as the Existence which is the fount and origin of all creation, being Himself not created, but from all eternity begotten. This great title stands here, surely, not without its special fitness in the message to the Laodicean. He who sends that tremendous warning to the pastor who is sinking towards the frozen death of the soul is addressed by One who has in Him all the resources and forces of new creation. Let the angel only come back to Him without reserve, and, behold, "He will make all things new."

Then follows the dread report of the true Witness upon His angel's state of heart and will. He is not "cold," with the chill

of unregenerate death, which might be surprised and melted by the first converting call. He is not "hot," under the summer-sun of eternal love, living full in the beams of the countenance of a dear and near Redeemer, for whom it is life to suffer and to toil. He is "lukewarm," in the sad progress of a falling temperature. Like the Ephesian, he has "left his first love." But, unlike the Ephesian, he has lost also his energy, his practical zeal, his *care* for truth and labour. Apparently, if we may judge by the silence of the Epistle, he is curiously exempt from external difficulties and crosses. No active heresy disturbs him and his congregation. No persecuting terrors approach him. He is such that the pagan world finds nothing in him to dread and to attack. And so has the torpor of his own spirit infected his flock that there is not enough activity of mind and will among them to discuss and to differ!

In a Litany of that Moravian Church, the Church of which we were reminded last month at Philadelphia, the petitions occur: "*From the loss of our glory in Thee; from self-complacency; preserve us, gracious Lord and God.*" Such prayers were sorely needed by the Laodicean angel. Only as he lost sight of the "fair beauty" of his Lord could he have come to value himself, in the sphere of religion, as "rich, and increased in goods, and having need of nothing." It is fatally easy to think that we are living up to our creed when our creed is "held" without life—a thing far different from the creed of the glory and salvation of Christ so known by the soul that *it holds* the holder.

When we see HIM in deed and in truth, what words can fully tell the gladness and the freedom? But in that same consciousness, as we behold Him, we are made aware in our inmost soul of our own unworthiness, and of the progress to which we are always called, in a perpetual repentance.

The Master meets this lamentable condition of the man with three great utterances. First He warns, with terrible explicitness: "I am about (*μέλλω*) to spue thee out of my mouth," with the moral repugnance of divine holiness and love. Then He counsels, bidding the self-contented sinner, awaking to his needs, hasten to get them supplied, "buying" of his Lord "gold,

tried in the fire," the powers of the tested life of faith; "and white raiment" for his spiritual nakedness, the large robe of his Redeemer's merit, free and ready for the real penitent; and "eyesalve," the gift of open vision of "his exceeding need and Christ's exceeding love." These he is to "buy"—yes, to buy, though he is "the wretched one, and miserable, and mendicant" (*πτωχός*). Even so; but if he will only cast down his miserable self-righteousness and self-praise at the Lord's feet, and "abhor himself, and repent in dust and ashes," and take divine Love at its word, he shall receive *in exchange*, as if value had been given and purchase made, the whole treasures of salvation.

For the voice which speaks is indeed the voice, not of mere displeasure, but of Love aggrieved: "*As many as I love* I rebuke and chasten; be zealous therefore, and repent." I do not think the Bible contains an utterance of "the love that passeth knowledge" more moving than this; the Lord's *confession* that the soul which so lamentably displeases Him is yet personally dear to Him. Consider this Lover of sinners, and meet His heart with yours.

Then, lastly, the angel is addressed in terms of promise. And the promises are two. First there is the promise of a wonderful and most tender friendship and communion. Then there is the promise of a royal exaltation.

"Behold, I stand at the door, and knock." Who does not know that surpassingly beautiful passage (it is but one verse), in which we see the King of glory, the Prince of life, applying for entrance into the being which He has created, has redeemed, has blest and loved, but from which He is now treasonably excluded? Behold Him as He stands, and as He knocks, and as He speaks; waiting, still waiting, "earnestly remembering still" the once loving disciple who now has barred himself into the wretched chamber of the self-life, and tries to think it liberty. Who shall tell the gloom and misery within? The indweller cannot see it, in his heavy illusion. But he will see it, in all its deformity—when he gets the eyesalve! And the knock is repeated, and the voice comes with it through the heavy door: "May I come in? may I come in?"

Listen; there is a stir in the dark chamber. The soul is getting awake enough to understand a little of its misery and of the Lord's great love. The will is going *to give way*. The bolt inside is shaken; it is forced from its rusted hold; it is withdrawn. The door stands open. And the Christian, satisfied an hour ago with himself, now pale with shame and fear, stands face to face with the Amen, with his excluded King.

What follows? Indignation and wrath, tribulation and anguish? Not at all. The blessed Christ enters without preface and delay. And, lo! the room is lighted up with the sun of heaven. The foul confusion rights itself at His presence into purity and order. The bare table is spread with a meal, at which, by turns, the man feasts the Master and the Master the man. The Lord banquets on the surrender of his dear saved one's will. The servant banquets on the very life of Him who is love, "who loved him and gave Himself for him."

Let them sit together in that wonderful and intimate companionship. And let us come away, to claim the same bliss, always, daily, for ourselves.

Then, finally, what is the second and crowning promise, the promise to the "overcomer," the man who has, at the touch and voice of the Lord Jesus, overcome his self-delusions, and dared to let the Master of his being come in without reserve? He shall partake one day, one happy and eternal day, nothing less than the exaltation of the Incarnate. He shall be enthroned beside the Son of Man, in whom sinners of the dust become the sons of God. Such shall be the glorious largeness of that heavenly issue of all the dealings of grace below, of its warnings and its tenderness alike. The beatified disciple, in ways inscrutable as yet—but are they not now soon to be revealed?—shall "sit down with Him in His throne." For while heaven, in one infinitely happy aspect, will be a scene of unremitting service and obedience, in which "self" will be lost and gone for ever, on another side it shall be a life of power unknown, in which the holy ones shall share their Lord's experience of regal domination over all that can oppose itself to holiness and love.

I attempt no long epilogue to this our closing meditation. Let it be enough to leave upon the reader's thought this wonderful wealth and *generosity* of Him "who giveth liberally and upbraideth not." We have had before us two of the very greatest promises ever spoken by the Spirit to "him that hath an ear," the promise of the blissful mutual feast, and the promise of the heavenly throne. And who is the recipient of those glorious gifts? None other than the angel of the Church of Laodicea. Such is the wealth unsearchable of the heart of Jesus Christ our Lord.

Come in, oh come. The door stands open now;
I knew Thy voice; Lord JESUS, it was Thou;
The sun has set long since, the storms begin;
'Tis time for Thee, my Saviour; oh, come in.

I seek no more to alter things, or mend,
Before the coming of so great a Friend;
All were at best unseemly; and 'twere ill
Beyond all else to keep Thee waiting still.

Come, not to find, but make, this troubled heart
A dwelling worthy of Thee as Thou art;
To chase the gloom, the terror, and the sin,
Come e'en to-night, yea, come, Lord JESUS, in!

HANDLEY DUNELM.



Can a Christian become a Theosophist?

ORTHODOX Christianity is not allowed, it seems, to occupy the field of religion and morals unchallenged. On all sides it is being sharply held up by dissentients, who dispute its supremacy. Shall we turn a deaf ear to the summons and pass proudly on, secure in our own integrity? Surely not. For not unfrequently the appeal is a cry of distress, a call for help; and our faith stands not to lose, but to gain, by standing to its guns in justification.

One of the most vigorous of these challenging cults is Theosophy, evidence of whose vitality abounds on every hand. When Madame Blavatsky died she is said to have left 100,000 adherents, and it had only then just begun to find its feet. At the present day it invades our family circles, is solemnly discussed in popular novels, is represented by many a score of solid books, and is even at times patted approvingly on the back by serious theologians. Now, the inquiry we are urgently compelled to make to-day is this: Can the claims of Theosophy be substantiated? Are they true or false? Some, no doubt, will airily dismiss it as a bit of pure invention, in which the Prince of Darkness is directly concerned. But assertion is not argument, and condemnation is not conclusive. It will be fairer, I think, to investigate and weigh, and, looking at both sides, proceed judicially to pass a reasoned verdict. And this we will try to do in our article.

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It will probably be known to many of my readers that Theosophy claims to possess a very ancient lineage. Resuscitated by Madame Blavatsky, this "Ancient Wisdom," as she calls it, had flowed on like an underground river from the earliest times, and, emerging in Thibet, where the adepts had kept it under observation, had been imparted to her in all its primeval purity. One wonders why this Russian lady should have been so particularly chosen as the prophetess of the New

Theosophy—this world-wanderer, who seems to have been “everything by turns, and nothing long,” and in whose career and character her best friends are obliged to confess to much frailty. In all faiths the founder or prophet is bound to count for something, and if the channel be faulty we cannot be quite sure of the purity of the stream. Having been made the recipient of all this resuscitated ancient truth, Madame Blavatsky naturally proceeded to write it in her books, “Isis Unveiled” and “Secret Doctrine.” Packed full of quotations of all sorts and sizes from all ages, principally from occult authors, she sent them forth as the authorized textbooks of Theosophy. It is interesting to read of the genesis of these ponderous volumes given by her devoted, yet candid, disciple, Colonel Olcott: “We sat at opposite sides of one big table. Her pen would be flying over the page, when she would suddenly stop, look out into space with the vacant eye of the clairvoyant, shorten her vision as if to look at something held invisibly in the air before her, and begin copying on her paper what she saw.” But this was the least wonderful feature of the books, for he tells us, too, that some parts were written when she was asleep by a Master who “wrote many folio pages for her.”

Of course, the inevitable society was formed for a systematic propaganda, a few stanch believers banding themselves together in the year 1875 as students of this occult and profound philosophy in the United States of America. Its growth was slow and chequered. Its appeal fell on deaf ears. At one time its little light went almost out. The spirit of division crept in, and when Madame Blavatsky died the society split into two or three, each of them claiming to possess the mantle of the foundress. It never, somehow, lacked talent, and probably no system of thought has claimed so many eloquent pens—from Madame Blavatsky to Mrs. Besant (captured from Materialism)—to explain its tenets and proclaim its glories. In its early years the society dabbled largely in Spiritualism, although later it cut out that plank of its platform, accounting spiritualistic phenomena as undoubtedly true, but just as undoubtedly

dangerous, and therefore not to be commended as a practice to convinced Theosophists. The occult, however, has always been dear to it, and in its early years was its chief attraction. Indeed, among the powers conferred on Madame Blavatsky by the friendly Thibetan Mahatmas were found some exceedingly expressive and startling phenomena, such as materializing butterflies, money, knives, photographs, and even water-colours (with Windsor and Newton's label upon the tubes or pans). Mysterious letters fell from nowhere, purporting to proceed from the Mahatmas themselves. It was these and other occult powers which led the Psychical Research Society to send an agent to India to investigate and report. And this was done and published in their Transactions (vols. iii. and ix.), to the effect that, at least, three of Madame Blavatsky's phenomena were fraudulent. It is only fair, however, to note that the Theosophist champions deny the truth of their investigator's findings.

My readers will not resent, I think, this historical survey when they consider that no movement can be fairly estimated apart from its beginnings, growth, and culminations. Even a plant cannot be rightly known unless the study of the life-history be conjoined to the study of its flower. This is why I have recalled the Thibetan Mahatmas, their secret whisperings, the imparted tricks to impress the unbeliever, the first staggering footsteps of the new-born society, its early eclipses, and the present developed system summoning the world to its feet.

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Now, permit me to say at once that the morality of Theosophic teaching is unquestioned, and probably some have been surprised that so pure a life is demanded in what they have deemed so heretical a system. So it is only fair to emphasize its coincidence with Christianity in much of its teaching. It is on the ground of this partial coincidence that Theosophy spreads its arms so wide, and invites all faiths so confidently to shelter under its broad wings: "Christians, Buddhists, Confusianists, Moslems, retain your faiths, and become

Theosophists. We are tolerant of all. We have room for all." For do they not claim that all religions spring from one great Divine reservoir—the ancient wisdom—and that Theosophy is that original and common source where all faiths meet?

And so we find the Theosophist agreeing with the Christian on the question of man's essentially *spiritual nature*. Man has a body, and is a spirit. The physical is just a sheath, a wrapping, a temporary vestment to the spirit, which is Divine. The agreement extends of course, too, to the fact of *immortality*. Death simply opens the cage to let the prisoner loose, to sing his song of thanksgiving in the free heavens. Spirit can never die. Necessarily, too, there must be *another life*, another sphere into which the released spirit can soar or drop. There is a Theosophic heaven and a Theosophic hell, of a sort. As, too, in Christianity, and in all the leading faiths, so in Theosophy, the future depends largely on the past, this life being the factory, so to speak, for the next. A man may make his fortune here or mar it. The die is made here for the impression and stamp there. "Whatsoever a man soweth, that shall he also reap." Neither do we diverge on the vital necessity of pure *thought*. "As he thinketh in his heart, so is he," says the Scripture. To a Theosophist "thoughts are things." Thought is the great weaver to make a shroud or a wedding-dress. Heaven and hell are just the thrown-off products of the busy brains of men. In both Christianity and Theosophy there is a vigorous insistence on rightness of life. There is no laxity in Theosophy on the necessity of unselfishness, kindness, purity, and spiritually mindedness.

All these coincidences are so definite and beautiful that we are tempted to merge our Christian faith with the Theosophic one, to deny any differences. We are almost ready to claim Theosophy as a brilliant ally. This may be our first instinct, but it is not our second. Words do not always mean the same thing. Even texts may be illegally diverted. And when we take pains to pursue the matter further, we discover that, much as there is admirable in Theosophy, there is also much that

is not so, that its divergencies are more than its coincidences, its sad silences are more than its uttered excellences.

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We must now embark on the consideration of *the peculiar features of Theosophy*, where it strikes out a line of its own, and on which it bases its claim to pre-eminence.

And first, it must be noted that, according to its Founder or Restorer, it does not claim to be a religion at all, but a philosophy. Apparently, it is nothing if it is not scientific. And, certainly, its theories are set forth with the precision of a scientific treatise. Every finding of science is made to fit into the system somewhere, and again and again science is out-scienceed by anticipations of the deepest import. In fact, the whole system is so scientific that we easily lose ourselves along the dizzy paths we are forced to tread, paths where ordinary science certainly has never yet set foot.

The purpose of Theosophy is the worthy one of so developing the spiritual man that he may at length, in the course of ages, attain absolute perfection. All this, it seems, is to be secured by an evolution slow and steady and sure. Beginning at the lowest level, where the Ego is enwrapt in the physical, it is possible to mount up to higher and still higher spheres or planes, each level having its own kind of matter, and its own laws. The higher the level, the purer and higher the spirit. It is the last level, or plane, which brings the spirit to God. Everything in Theosophy is according to law, rigid and exact, the law of cause and effect dominating everything, and prevailing from first to last.

Every man is the architect of his own spiritual fortunes, and, whatever his fate, he has only himself to praise or blame for it. There are potentialities, it seems, latent in all, which, under the pressure of thought and energy, are more and more fully developed. Out of all the experiences of life comes our evolution, according to the way in which we handle these, for they are said to teach us to discriminate between good and evil, to reveal the futility of much that is called pleasure, the

necessity of desiring the best things, and, generally, to develop our better faculties and higher emotions. All this Theosophists sum up in one word, "Karma," for, to them, Karma is "the ultimate law of the universe," working ceaselessly and mysteriously with the materials which man provides in his life. The cause proceeds from man, Karma adjusts the effects on each plane of being, adjusting "wisely, intelligently, and equitably." Just as the law of Karma is the great Adjuster, so is Karma the great retributive power of life in individuals and nations. Karma operates at every stage of the soul's way in life and after it, dealing out its rewards and punishments strictly according to desert. As a law, it is rigid, merciless, and just. Edwin Arnold thus describes it in his "Light of Asia":

"Karma—all that total of a soul,
Which is the things it did, the thoughts it had,
The 'self' it wove with woof of viewless time,
Crossed on the warp invisible of acts.

"It knows not wrath nor pardon; utter—true
Its measures mete, its faultless balance weighs;
Times are as naught, to-morrow it will judge,
Or after many days."

It would seem, however, that one life is too brief for men's spiritual evolution. To secure perfect development he must return again and again to earth, and, in new bodies, gather a fresh crop of experiences. This is the doctrine of *Reincarnation*, common to many religions. With a new personality, the Ego starts on a new round, helped or hampered by the old lives, to try and do better than before. Reincarnation, however, does not immediately succeed death. There is a devachanic rest between, a sort of heaven, where the Ego digests the past, works over again his old experiences, and is secured the opportunity of learning the lessons of his previous existence, before starting on a new lease of earthly life.

I have not attempted to fill up this imperfect outline, for, as all readers of Theosophic books know, the divisions and the subdivisions are numberless, making the tyro's brain reel with their multiplicity and Eastern terminology.

In addition to the Theosophic system proper, there is, as part and parcel of it, a large occult element, sufficiently mysterious to please the most curious minds. Its forces are not physical ones, but psychical and natural, on a plane entirely Eastern and magical. These powers the true Theosophist makes it his business to study and possess, thus enabling him to do many wonderful things, and to see further than ordinary folk. Thus, they boast of having achieved power over "elemental spirits," power to materialize things severely imagined, power to perceive astral bodies. Probably, however, only the initiated and practised Theosophist has succeeded in the greater exploits of the occult world. The rank and file can only stand by, and gape with wonder and hope.

The peculiarity of Theosophy is that it permits no dark places anywhere. It knows everything. It is as much at home in the spirit world as in this. It maps out the future with the utmost precision. It traces out the life-history of a spirit to the utmost detail, computing its periods to within a hundred years or so, without a trace of doubt. The eternal world lies fully spread out before the Theosophic eye. He knows its deep principles, and how the great powers act. He can tell you why each man's spheres, in his many lives, are allotted to him. He reads the very thoughts and emotions of men's inner being, and draws them upon paper, by means of coloured thought—forms which appear to accompany the mingled thoughts of a man's heart. In fact, he will undertake to track a man's way from start to finish, to that great goal when, having absorbed all possible experiences, the spirit enters Nirvana, which, to the Theosophist, is not annihilation, but oneness with God.

There is very little of God in Theosophic philosophy, except in the name. But we have earthly substitutes for Him in the presumed presence amongst men of certain great teachers, who are known as Elder Brothers of Humanity. Adepts, White Brethren, Mahatmas. They do not seem, however, to come much into the open, or to be very free in their intercourse with men. Wrapt in mystery, coming and going with the utmost

secrecy, they would seem to be names rather than realities to the rank and file. Without denying their existence, an outsider may at least express his wonder that so few have ever claimed to see them, or have proved their supernatural wisdom when they did see them.

Such is Theosophy in barest outline, as far as I have succeeded in understanding its tenets, and if reading many books, little and big, and trying to master its more abstruse sides, have given me the right to speak, I claim a small voice, however mistaken.

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But all this is but the ante-chamber to our main theme : "Can a Christian become a Theosophist?" I *had* to give some description of Theosophy as an introduction to my answer if I wished to carry my readers with me. And now, I think, both writer and reader are better prepared to deal with the important question before us.

But let it not be forgotten that one answer has already been given. The Theosophist has given a decided "Yes;" for not only may a Christian, but any other person, of any other faith or unfaith, all may be good Theosophists on the spot.

All this liberality is very taking, and appeals strongly to all liberal souls, but it requires sifting, and must not for a moment be taken at its face value, and for this sufficient reason that it is not true. For when we stay to ask what Theosophists mean by Christianity we are astonished and disgusted to find that their Christianity is not ours, but an esoteric thing buried in the depths somewhere, which, being duly resurrected, is no more Christianity than a scarecrow is a man. It is Christianity with all its essential spirit evaporated out of it.

Now, we ought to have suspected this from the personal bias of Madame Blavatsky against orthodox Christianity. We cannot forget that tell-tale scrap-book, in which she and Colonel Olcott used to paste paragraphs from newspapers, setting forth the frailties and crimes of clergymen and priests who happened to have appeared in the Police Courts, exulting over their falls.

And we are not surprised when we are told that "for clergymen as a body she felt hatred." And when the chosen Founder of the Theosophic faith goes out of her way to denounce "Church Christianity" we wonder with what face her followers can invite Christians to cast in their lot with them, because they may retain their Christianity and remain in their Church, and yet be good Theosophists. The two voices somehow are in discord.

Let us, then, see what a Christian must consent to part with to meet the Theosophic demand.

First of all, he must be prepared to *part with his Personal God*, as all true Christians understand Him. To us He is our Heavenly Father, infinite, absolute, supreme, with a personal love for all His children, and a will and power to bless them.

What say the Theosophists, with Madame Blavatsky as the spokesman?—"We reject the idea of a personal God." "The God of Theology," she declares, "is a bundle of contradictions and a logical impossibility, therefore we will have nothing to do with Him." This is plain speaking, at any rate. The truth is, the Theosophic God is merely the one Infinite Reality underlying all manifestations, but unknown and unknowable by our finite intelligences. There is, they declare, a manifested God who created and sustains the Universe, but He is subordinate and secondary, not supreme.

Then for a Christian to become a Theosophist, he must *part with his Saviour*, the Lord Jesus Christ, as we find Him revealed in the Word of God. It is quite true he is not quite banished from the Theosophic creed, but He is degraded to a quite inferior position. He is no longer Divine in any august and peculiar sense, no longer "the Only-Begotten of the Father." He is divine as we all are divine. Neither is He at all unique in His career. He is just one of many who have advanced from low to high, but not so high, probably, as some of the Adepts who have achieved the highest. He is neither unique in His origin, His nature, or His dignity. He has just risen, as all must do, from frailty and sin to freedom and goodness.

As for being born in Bethlehem, He has been born many times. That was only one of His incarnations.

But the finest Theosophist scorn descends on the *Christian view of the Atonement*. They will have none of it, and the whole cycle of cross and grave, of resurrection and ascension, as accompaniments of an Atonement, they banish with contumely. There is no need of any atonement, and if there were no atonement would prevail. In that sense Christ never could be "the Way, the Truth, and the Life." To them it is all one large travesty of truth, a libel on God and man.

Lest some may think that my version of their tenets is incorrect, I will quote Madame Blavatsky again: "Christians believe in the pardon and remission of all sins. They are promised that, if they only believe in the blood of Christ (an innocent victim!), in the blood offered by Him for the expiation of the sins of the whole world, it will atone for every mortal sin. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any God. What we believe in is strict and impartial justice."

Thus the Saviour is gone, the Gospel of Life is gone, the possibility of forgiveness is gone, all salvation and cleansing and peace with God are gone. Nothing is left but strict law, more rigid and exacting by far than the Law of Moses, law which exacts the uttermost farthing, and in which there is no place for forgiveness or mercy.

And, with the downfall of every foundation truth of our Gospel, faith, the superstructure, goes with it. There is positively nothing distinctively Christian left.

Of course, the pre-eminence of the *Bible*, as the Word of God, disappears. It is but one of many books, no better than the Koran or the Zend-a-Vesta of the Vedas.

And we may not even *pray* with any show of propriety or reason. Here is the question and answer of the Key to Theosophy: "Do you believe in prayer and do you ever pray?" "We do not. We act instead of talking. Why should we? Being well occupied people, we can hardly afford

to lose time in addressing verbal prayers to a pure abstraction. Prayer kills self-reliance."

And what is there left of our *Creeeds*? Nothing! All goes by the board, or if any article is retained it is only a bit of husk, to which nothing of any value attaches.

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Our next course of inquiry is to find out if we can *wherein lie the charm of Theosophy* that it should appeal so convincingly to many? Its attractions must be many to win so large an assent. What are they?

For one thing, it has the welcome feature of *making much of man* and human nature. It tells vain man that he is entirely self-sufficient, being a bit of divinity, and that he is quite capable of working out his spiritual fortunes. He needs information, it is true, but, once possessed of the treasury of Ancient Wisdom, he can run swiftly on his own two legs. Human nature delights in all this, and is only too pleased to believe it.

For another thing, Theosophy leaves *no mysteries* in its philosophy. It will tell you everything you may want to know about the natural history of man—yesterday, to-day, and to-morrow. It will take you through men's cycles from birth to birth, and it can show you his ascents up the spirals of life to its blinding summit. Every secret of man's prison-house is told. And again human nature listens entranced. It is better than fortune-telling or crystal-gazing. Whether it is not all true he does not stay to ask. It is enough that he wishes it to be true. Personally, some of us are thankful *not* to see so much, and prefer the empty socket. But not so the many.

A third claim which Theosophy possesses is found in its *prof-fered solutions of some of life's puzzles*. For it claims to smooth out all life's inequalities in a satisfactory way. It professes to hand over the key to many of life's hardest problems. All lots, they say, are made equal, when spread over a multiplicity of lives. When the ups and downs of man are planed down, or lifted, during the centuries, all will be on one fair level. Claims

are, of course, no proof, and the wishes may be "the father to the thought," pure inventions.

Another of Theosophy's charms for the minds of men is *the occult treasure* they lay at their feet. Man loves mystery, and especially spiritual and other world mysteries. Like Simon Magus, they will spend much to buy occult powers, to add to their self-importance; and when these are offered them by Theosophy we cannot wonder that they should clutch at them. And so they are eager to be initiated into the Theosophic secrets, as men were in earlier days keen to be initiated into Eleusinian, Mithraic, and Egyptian mysteries, to which Theosophy claims to be allied. It attracts men to hear of the exploits of a Madame Blavatsky in the spirit world, to hear of her handling of nature's powers, of her command of the elementals which fill the air, of her materializations, and of her contact with the invisible. They would like to do the same wonderful things, and are ready to pay the price, not realizing that the price is as likely to be as heavy as Faust paid for his powers. Some of us feel that even if those claims should be substantiated, they would be too perilous to possess, and some Theosophists are not backward to declare the same. Besides, to be hand-in-glove with the invisible world is but a poor exchange for the vision which all true Christians possess of seeing Him that is invisible. "Blessed are the pure in heart: for they shall see God."

Then, in cataloguing Theosophy's power of appeal, we must not forget *the big gap in some natures which it offers to fill up*. We are thinking of the many irreligious natures, unattached to any faith, sceptical as to all creeds, and therefore empty. And so, when Theosophy comes along with its scientific assumptions, and its palpable assurances concerning the potentialities of human nature, the philosophy just chimes in with their desires and is welcomed. Of course, no true Christian is captivated by it, only the rootless ones, nominally Christians only, who, like dry leaves, go swirling after this thing or that body which happens to rush by fast enough. These are the men and women who spend their poor little lives in catching all the mental and moral

infectious diseases which are about. Probably before long their Theosophy will be dropped with the rest of the "Osophics" they have imbibed in the course of their uneasy lives.

The *appeal of Theosophy's morality* must not be omitted, for its appeal is genuine, the most genuine feature of it. To some who are ignorant of the higher beauties of our Christian morality, it comes with a shock of surprise, as a sort of discovery, as if its high moral teaching were its own speciality. But with all its beauty, it does not even rival the Christian standard, for it lacks the Christian provision of a Christ-model and a Christ-sufficiency. Theosophy bids you scale the moral heights, but stays at the bottom while you try to do it. The religion of Christ adds to its appeal moral life and vigour through a Christ who dwells in our hearts by faith. Theosophy is a sign-post; Christianity is a power; all the difference in the world.

Theosophy seems to appeal to some in *the consolations it offers to the bereaved*. The enormous vogue of books on the subject of the life after death is well known, and any ray of possible light is eagerly welcomed. Here is the charm of spiritualism to many, and Theosophy assumes to be more at home in that world than in this, and pours out all sorts of new revelations on the spirit world. For instance, they tell us that death is such a minor thing, that many who have died scarcely know that they are not still upon earth, and that life goes on in the same humdrum way as it does now, men's destiny being still on the loom, and still in process of development. The dead in the astral world may even come back to earth on transient visits communicating with the living. They can be affected by the abnormal grief of the bereaved, and be even robbed by it of their comforts, or be helped forward by the right attitude of their friends. But all this only in the earlier stages of their life. The future life may be a temporary hell to the evil livers, but sin will be burned out in time, and anyway, there will be plenty of other chances.

There is not much consolation in all this to a Christian mourner. How can there be, when he has got something better?

He does not trust such fabulous satisfactions as these. He prefers to leave much unexplained, resting his soul on the perfect love and wisdom of his Lord. To be "with Christ" is the best heaven, and so "to die is gain." A dropped veil is better far than such a pretended raised one as Theosophists offer. And so to the Christian the appeal falls dead.

I have explained sufficiently, I think, the charm which for some minds Theosophy offers. They are not very solid, and they are far from certain, and when we are invited to surrender to them our vital Christian faith, we can only smile in wonder. We prefer our Christian faith, however exoteric they may call it. We do not want a Christianity with Christ left out, a Cross without a Saviour on it, a God who is nothing but "a great Unknown," a creed with all its articles "blacked out," a future whose map is so different from our Christian one that it looks like another realm altogether.

What is good in Theosophy we already possess. What is new, we have no use for. What it denies, we believe.

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A few facts let me dwell upon in conclusion.

According to the revealed genealogy of Theosophy, it is a revival of the "Ancient Wisdom" taught by philosophy, by mystery, by gnosticism, and by ancient heathendom. But, was it not against these that the early Christian Church fought for its very life? Celsus and Porphyry, Isis and Mithra, and the old Mysteries we have seen in battle array against Christ? Shall we set them on their feet again, and acclaim them as our friends? Neither can we forget a Julian who apostasized from the Christian faith for the sake of this "secret doctrine," brought the pagan gods back, and set them again on their pedestals. But the Nazarene conquered. He died a beaten man.

And so the answer we give to the question, "Can a Christian become a Theosophist?" is clear. He never has, he never can, and he never will. Loyalty to Christ forbids it.

CHARLES COURTENAY.

The Subjective Element in Religious Belief.

ONE of the most important effects of the Reformation of the sixteenth century has been described as "the transfer of religion from the objective to the subjective order of things,"¹ and the description, taken broadly, summarizes the causes which led to the assertion of the right of private judgment in relation to the truths of religion. It seems hardly necessary to say that, in the last resort, the experience of the individual consciousness must, whether its actual deductions be right or wrong, fix the limit of personal responsibility in regard to the assimilation of revealed truth, provided always that such deductions are made in good faith. Individuals may be congratulated, or not, on their selection of the theological systems to which they are prepared to yield their allegiance, just in proportion as these systems supply their personal needs and satisfy their aspirations and ideals, or fail to do so; but the fact remains that adhesion to any system, even though its ecclesiastical machinery be developed to the point of logical perfection, can never become a substitute for the personal realization of the claims which separate truths exercise upon the mind. There may be a certain degree, even a high degree, of virtue in a *fides implicita*—a faith and obedience which is able to accept the details of a system, practically without examination, as consistent parts of it, or as the logical consequences which follow from certain given premisses, on the somewhat rough and ready principle that the parts are included in the whole; but since there is an intellectual side to faith—that is, to faith taken in its highest signification—the ultimate criterion of truth must, for individuals, always be found in the mind interpreting itself in the light of such knowledge as it can acquire from whatever source it may, and it is this, one ventures to say,

¹ The Hibbert Lectures, 1883, by Charles Beard, on "The Reformation of the Sixteenth Century in its relation to Modern Thought and Knowledge," pp. 1-112 *et seq.*

obvious fact which distinguishes a spiritual religion from one which is purely authoritative.

And yet we cannot think of man's limitations without being forced to acknowledge that the acquisition of truths, the spiritual validity of which is dependent on their historical-objective value, is humanly possible only by the recognition of some source of knowledge exterior to the mind itself which is capable of supplying at first hand, as it were, data and evidential matter on which the mind may work, and from which it may draw its deductions; so that, consciously or unconsciously, men are driven in their quest of truth to fall back on the testimony derivable from beliefs and habits of thought which are the result of human experience, and which have grown up with the race until they have become crystallized, if not in the form of creeds, at least in the statement of principles. It is ever true, from the necessities of the case, that experience must be the supreme and ultimate test of truth; that is to say, what we regard as religious truths are, for their binding and compelling power, dependent on personal intuition. But for all that there may be facts of faith which are objectively true, though subjectively unrealized; and it is this lack of intuitiveness which no doubt accounts for that failing all too common among the adherents of every religious system—namely, the falling asunder of theology and religion, of thought and life. For this reason Divine revelation is not to be thought of merely as “the communication to the intellect of a series of thoughts and tenets,” but rather as “consisting of facts in which God shows Himself active, and in which man wins practical experience of His gracious will. Where historical facts are so understood as to carry religious conviction there is revelation.”¹ That there are doctrines which are “true for faith” may not be doubted; but surely these same doctrines are true in spite of “unfaith”! Therefore, to say with some Modernists that a doctrine may be “true for faith” is to utter what is at best a half-truth, and to

¹ So, in substance, Professor Wendt, of Jena, in a lecture which the present writer had the privilege of hearing him deliver in Oxford, May, 1904.

leave out of consideration the fact that revelation in its fullest aspect must be conceived as made up of truths, not all of which may, indeed, be intellectually apprehended, but all of which are capable of spiritual apprehension. And this is equivalent to saying that scientific theology represents the *objective*, personal religion the *subjective*, order of things; so that faith in its highest meaning consists in a condition of mind in which these two principles are rightly balanced. When religion suffers, it is generally owing to the over-emphasis of one or other of these two aspects of revelation. On the one hand there is the tendency to exalt the habit of submission to approved definitions at the expense of personal feeling, by which orthodoxy tends to become a philosophy rather than a religion, and, in its extreme form, a substitute for personal righteousness; on the other hand the principle of private judgment, exalted into a kind of theory of private inspiration, tends to become a mere excuse for emotionalism and sentimentality, and, in its extreme form, for lawlessness and the repudiation of all authority. May it not, therefore, be true to say that, while the truth in these two principles makes them mutually supplementary, pushed to extremes, they become mutually destructive?

If, then, the essential element of religion is to enable men "to get into right relations with God," it is obvious that no system or school of theology can ever be a real and living power and influence if it fails to make its appeal to the whole man, will, intelligence, and heart, or if it attempts to impose decrees and definitions which do not fit in with the manifold phases of human experience in every age. We value systems, whether Catholic or Protestant, in so far as they express for us the strivings of men's minds and hearts to arrive at satisfactory views of their relation to things unseen, and are conducive to a right understanding of the forces which have been at work in the moral and intellectual spheres; but when we come to consider the question, How far is the individual conscience responsible in regard to the knowledge of truths the objective reality of which forms the basis of Christian faith? the answer

seems to lie with the history of theology, in determining how far in the past it has been able to express its fundamental ideas in the terms of contemporary thought ; and in asking how far in the future it will be able to bring about a return to primitive simplicity both of faith and practice, and to rid itself of that element of high metaphysics which is the result too often of mere human speculation, or of an excessive love of definition. "In ipsa Catholica Ecclesia magnopere curandum est, ut id teneamus, quod *ubique*, quod *semper*, quod *ab omnibus* creditum est : hoc est etenim vere proprieque catholicum." How simple and elemental would be the theological formulæ which would bind together all men of faith could this maxim of Vincent only be reduced to actual practice ! Is such a position impossible ? or are we still to look to a tradition which has not unfrequently come to us indirectly and through various media—sometimes distorted owing to circumstances of time and place—as that which alone expresses for us the true aspect of Christian faith ?

And here may be noted a further aspect of the question, and one not to be lost sight of—namely, that religion has a subjective side for races as well as for individuals, and that, consequently, Divine revelation must always be conceived with certain drawbacks, which are due to the peculiarities of the channels through which it comes to us. For this reason it would seem as though the *forms* under which Christianity finds expression among Greek, Latin, and northern nations, are often as ineradicable as race itself, and are as little capable of fusion as are the nations whose characteristics they so frequently represent ; so that, so long as God's revelation is viewed—as viewed it must be—under conditions which are peculiar to races and peoples, it will often be as difficult for a Teuton to embrace wholeheartedly the peculiar features of Greek and Latin forms of religious thought as it formerly was for the Greek to enter into the spirit of the Jew. It is well to keep this fact in view, as it may help us to realize that the precise forms under which Christian doctrine is expressed for us are not *necessarily* to be regarded as final ; for although Christianity itself, as the direct

and personal revelation of God, is, and must be, objectively complete, *subjectively* its modes of expression are capable of re-interpretation, expansion, and development, so that in process of time it is possible for them to assume forms which would have seemed out of harmony with the conceptions of earlier ages.¹

The influence of such tendencies is, naturally, most apparent when we consider their bearing on questions relating to credal statements and the doctrine of Sacraments. For centuries past orthodox Christianity has thought in the terms of Greek metaphysics, but although the phraseology which it has employed to express its religious ideas may have been true for past generations, and may be, to a large extent, true for us to-day, yet, as "God no more revealed metaphysics than He did chemistry, Christian revelation, being primarily a setting forth of facts, does not in itself afford a guarantee of the certainty of the speculations which are built upon these facts. Such speculations are *dogmas* in the original sense of the word—*i.e.*, simply personal convictions. To the statement of one man's convictions other men may assent, but they can never be quite sure that they understand its terms in the precise sense in which the original framer of the statement understood them."² If this very obvious fact can have any lesson for men in the field of theological controversy to-day, it should be to teach them the necessity of toleration, and the futility of pronouncing condemnation upon the manner in which schools of thought from which they may differ think it best to express the religious conceptions for which they stand; for, imperfect as the formulæ employed must always be *in fact*, their imperfection lies in this, that they are, after all, but relatively and subjectively inadequate. We have, indeed, only to remember the hesitation which St.

¹ Examples are not wanting which show that such a restatement, even of fundamental truths, has actually taken place, and may be found—*e.g.*, in the primitive developments and subsequent modifications of such doctrines as the Atonement, the Inspiration of Scripture, etc.

² The matter is fully discussed in the Hibbert Lectures for 1888, by Dr. Edwin Hatch, on "The Influence of Greek Ideas and Usages upon the Christian Church"; see especially Lecture V., "Christianity and Greek Philosophy."

Augustine expresses in regard to the term "person" as applied to the doctrine of the Trinity to realize how "human language labours altogether under great poverty of speech" in its efforts to express the eternal verities;¹ and how the true apprehension of Christian truth lies less with the head than with the heart, and is to be attained more by a realization of the power which flows from the *facts* revealed than by the inheritance of words and phrases by which to express them.

"Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

"Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

"Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-ploughed field,
And the soul feels it has not wept in vain."²

ALEXANDER HENDERSON.

Priest-in-charge of Prestonpans.

¹ "Cum quaeritur quid tres, magna prorsus inopia humanum laborat eloquium. Dictum est tamen tres personæ non ut illud diceretur, sed ne taceretur" (Aug. De Trinitate, V. ix., *cf.* VII. vi.).

² Dr. Horatius Bonar, in "Hymns of Faith and Hope."



The Prophetic Function of the Christian Ministry.

III.—THE WORK OF THE PROPHET.

IN my two previous papers I have considered "The Call" of the prophet and "The Knowledge" of the prophet. In this third and last paper I would deal with "The Work" of the prophet. In regard to work of all kinds at least three things demand careful consideration: First, the object or purpose of the work; secondly, the means or instruments employed in the work; and thirdly, the method, which will include the spirit, of the worker. In regard to any kind of work it is difficult to think of these three separately; it is especially so in the particular work with which we are dealing. Here certainly the object will govern the means chosen to effect the object; also the efficacy of the means will, to a large extent, depend upon the method (which will include the spirit) in which the means are employed.

The "object" of the prophet is the revelation of God's will (and consequently of God's nature) with a view to the furtherance of God's purpose, which is the salvation of man. By far the most complete and perfect example of One revealing God's will is the Lord Jesus Christ. We must indeed regard His life and teaching as the most perfect of all the instruments of revelation. A careful study of His life will also show us the true method of revelation, the spirit in which the work of revelation must be done. Hence a study of "The Work" of the prophet may for the Christian minister be almost confined to a study of the life and work of the Lord Jesus Christ approached from this particular point of view.

One of the most striking features, or perhaps qualities, of the life of Christ is its *unity*. Every fragment of His life, or His teaching, or His work, ministers directly to the purpose of the whole. There is about Him a wonderful consistency. We see this most clearly where we compare His life with any other life. How frequently in other lives—even in those to which as

a whole we may apply the terms lofty or holy—we detect some flaw, some weakness, which mars the power or influence of the life as a whole! Now, we know that the world is all too apt to form its judgment of Christianity from the conduct of professing Christians, and especially professing Christian teachers or ministers. On the night before He died Christ could say, “He that hath seen Me hath seen the Father.”¹ In other words, “My conduct has been a revelation of the Divine.” He could also say, “Which of you convinceth Me of sin?”² He never fell beneath the perfect standard of the Divine. Every action of His conduct, every word of His speech, being divinely inspired and directed towards a Divine purpose, was a fragment of a Divine revelation made up of many parts. Thus the whole life and every part of the life was, in the true sense of the word, “prophetic”; it was a revelation of the Divine will. And nothing reveals like conduct. The chief part of the prophet’s work is to live the prophet’s life. Yet how rarely can this be said to be successfully accomplished! We have only to examine our own conduct to see this. We shall be able to remember numberless actions done, and numberless words spoken, which have rather militated against our spiritual influence than aided this. I am not thinking of actual wrongdoing; I am rather thinking of the failure to set, and live up to, a standard far above the world standard which surrounds us, and I am thinking especially of the failure to live a life of self-sacrifice and self-denial, which comes from a life of stern self-discipline, and which is essential to the really Christian life.

And when we pass from our own life to the lives of others who have been called to do the prophet’s work—though we do not wish to be uncharitable or to judge harshly—how frequently we find that the daily conduct, far from being “a consistent revelation of the Divine,” is only a revelation of a spirit which cannot be termed other than worldly. Apart from certain professional duties, too often very imperfectly performed, there is little to distinguish their lives from the lives of others who

¹ St. John xiv. 9.

² St. John viii. 46.

surround them. To live a consistent life on a high level of spirituality is probably the hardest task that any man can undertake. It can, of course, be only successfully carried out when we cease to undertake it of ourselves, and when we throw ourselves entirely upon the guidance and strength of God. Here more than anywhere else is Christ's saying true, that only those who lose their lives shall find them.

But it is not only the life as a whole but every faculty of the life that must be a prophetic instrument. We rightly speak of the prophet's life as a dedicated or consecrated life. After the example of Christ we must "sanctify" ourselves. The word is one of wide import. In St. John xvii. 19, the object seems to be designedly omitted; evidently because in Christ's case there was no need to describe it. With Him it was perfectly clear: it was *to God* and *for the sake of men*. And Christ sanctified every faculty of body, mind, heart, soul, and spirit to His purpose. It is most instructive to notice how, indirectly or implicitly, the sanctification and consecration of each of these is revealed in the Gospels. Even Christ's physical activities must have been enormous. He knew what it was to be weary;¹ but like the men of Gideon, while faint He yet pursued His task.² Even the physical strain upon the prophet in these days in some spheres of labour is often excessive. In other spheres the temptation to put forth far less physical energy than we ought is strong. I have frequently heard the clergy condemned for want of mental alertness, and quite justly; but I have also seen many a case where far more physical energy might have been put into their work. The ability and the readiness for severe physical strain is often a matter of training—in other words, of self-discipline. A careful attention to physical health is a duty. The conscientious workman keeps all his tools in good order. Regarded even as a help to physical efficiency the practice of fasting—if this is regarded not as an end but as a means to an end—is extremely useful. The number of those who pursue this to a degree when it becomes detrimental to health is very

¹ St. John iv. 6.

² Judges viii. 4.

small. A doctor in a large practice once said to me, "I have never come across the man who could afford to eat enough and did not do so." There are a very great many men with whom simpler and harder living would issue in far greater efficiency.

Christ's dedication of the thinking and reasoning powers to the work of revelation is evident upon every page of the gospels. His life is the outstanding example of the love of God "with all the mind."¹ A great preacher once said of his sermons, "I am content if I have made my hearers think." As it stands this sentence is open to misconstruction. What he probably meant to say is, "I am thankful if I have accomplished the first essential step in producing a change for the better." Repentance comes before even faith, and in repentance thought is primary. Every utterance of Christ's is designed to suggest thought. And only thought provokes thought. Every saying of Christ reveals the mind of one who not only has thought deeply but who is anxious to get others to think. It is not so only with Christ; it is so with the prophets. Their writings are eminently those of great thinkers. They are not only seers who see more widely, more deeply, and more clearly, than other men, but they are thinkers who have reasoned long and patiently upon what they have seen. Also, like Christ, they demand thought from their hearers or their readers. One of Isaiah's complaints is, "My people doth not consider."² Again, the conditions of repentance are not only that people should "see with their eyes and hear with their ears," but that they should "understand with their heart."³ If we turn to the New Testament teachers we find the same condition. The human instrument or faculty, according to St. Paul, by which the transition from the old life of sin to the new life of righteousness is effected is by "the renewing of the spirit of the mind."⁴ Unless the thinking and reasoning power is kept keen and sharp and constantly exercised the teaching cannot have its desired effect.

¹ St. Luke x. 27.

³ St. Matt. xiii. 15.

² Isa. i. 3.

⁴ Eph. iv. 23.

But besides the mind also the heart—the organ of feeling—is a very important instrument of revelation. God is love, and the revelation of God is the revelation of His love. The infinite love of Christ is at least one proof of His Divine nature and Divine mission. The prophet's message is a message of redeeming love. The life of Christ, consummated by His death, was one great act of love. His love was so intense that no sacrifice was too great; and the love was manifested not merely in the sacrifice of life, but of position, of food, of rest, of all the comforts of life. Love is manifested in humility and service. Christ's whole life was an expression of both these virtues. We frequently find the life (and so the influence) of the Christian minister or worker—of the Christian prophet—marred by an apparent inability to make small sacrifices. In themselves these may seem small matters, but as factors of influence, as increasing or diminishing this influence, they are not small. When the majority of a clergyman's parishioners have to be at work at 6 a.m., it does not add to his influence with them when they find he does not rise until 8 a.m. or 9 a.m. When, again, many of these are struggling to make both ends meet, they do not think better of him, even if he can afford it, if he lives a somewhat luxurious life. When alcohol—no doubt when taken in excess—is slaying its thousands of victims every year, it should not be too great a sacrifice, for the sake of influence, to abstain from it altogether. To preach self-sacrifice (and those who would preach the Gospel must preach this) without practising it, is not the way to commend its claim to our hearers. St. Paul was the last man to be accused of want of personal humility, but he would employ all manner of means to effect the salvation of his hearers, and he knew the force of personal example. It was not out of any feeling of self-satisfaction, but in order to leave no form of influence unemployed, that he wrote, "The things which ye both learned and received and heard and saw in me, these things do."¹ The Philippians must not only give heed to the Apostle's teaching, they must also be

¹ Phil. iv. 9.

careful to copy his example. Only a conviction of the enormous influence of this last could have caused St. Paul to write thus.

There is one form of self-sacrifice which in these crowded days, and especially in busy spheres of labour, becomes increasingly difficult to practise. That to which I refer is best described by the phrase, "waiting upon God." It will include prayer, meditation, study, and thought, and everything, in short, which enables us to hear and to see God, whether our condition be that of a mere listener or of an active seeker after truth. I lay stress upon this because of all the causes of want of ministerial influence or success the want of *power* is both the most common and the most fatal. I speak, of course, of spiritual power. Now much more than is generally supposed goes to the making of this. It is not, as some imagine, a simple, but a very complex, possession, one into which a great many factors enter. It is a combination of the intellectual, the moral, and the social, as well as what is more generally regarded as the distinctively spiritual. Would it not be true to say that, if we regard the spiritual as almost synonymous with the Divine, then this spiritual power must be regarded as consecrating, sanctifying, and rightly directing the other powers. Again, many an earnest preacher's power or influence is greatly diminished from want of fulness of study and strenuousness of thought or intellectual effort. In the words of Browning we admit that the preacher's "zeal was good" and so was "his aspiration," but we detected his want of knowledge and the unsoundness of his reasoning; consequently he did not convince us. He reminds us of an advocate who either has not got up his brief, or who is intellectually unequal to the task he has attempted. He has not studied the subject sufficiently; he has not thought it out. Then while one preacher lacks knowledge of his subject, is unlearned in booklore, another lacks knowledge of men, he does not know human nature either in the general or in the case of the particular audience he is addressing. Neither the prophets of the Old Testament nor of the New fail here. One reason why we seem to know both the peoples and the individual

characters of the Bible so much more intimately than any other peoples or any other characters of history is that those who speak to these, or describe them, reveal to us their nature so much more clearly. We are too apt to regard "the discerning of spirits" as simply a miraculous gift which has been withdrawn, like the power to heal the lame or give sight to the blind. But what pains do we take to cultivate it? Can we imagine Amos or Jeremiah or St. Paul, much less Christ Himself, delivering the same discourse, after a considerable interval of time to the same audience? The true prophet (the seer) speaks directly and immediately to the people when he wishes to influence, and the object of his speech is always a change in conduct. He is not content to propound a theory, without commending it strongly to his hearers; he wishes them to do and not simply to listen. He is not satisfied by their saying "This is true," he would have them say "We must act as he desires." The effect of Christ's teaching is summed up in the saying, "His word was with power," where the term used for power (*ἐξουσία*) shows that Christ was felt to be speaking with a Divine authority. It was this conviction that influenced His hearers.

Do we sufficiently realize what speaking in God's Name implies, what should be involved in saying, "Thus saith the Lord"? When the responsibility which the words imply is carefully considered, is it not overwhelming? In the great prologue to St. John's Gospel we read that "In the beginning was the Word;" then the Word is everlasting. The Word of God spoke from the first moment of Creation, the Word of God has never ceased to speak. The true prophets of the Old Testament were inspired by that same Word which found expression in their lives and teaching. We are called to be the mouthpieces of that same Word. In the Name of Jesus—the Word Incarnate—the Apostles were wont to speak.¹ If we are to claim a Divine authority for our message it can only be by speaking in that Name. But if Christ is to issue *from* us, He

¹ Acts iv. 18.

must first be *in* us. The "glory" of the prophet is according to the measure with which He is filled with Christ. He must, too, be filled with the Spirit, the great Interpreter of Christ. The power of the prophet depends upon the personality of the preacher, and this personality depends upon whether it is or is not filled with the nature of Christ. To me there is nothing more heartrending than to hear a preacher, after mounting the pulpit and uttering the words "In the Name of the Father, the Son, and the Holy Ghost," proceed to read monotonously from a MS. a cold, ill-prepared, and shallow sermon. The gulf between profession and practice, between the ideal and the actual, between the tremendous claim, and the wretched attempt to substantiate it, is too appalling.

But the work of the prophet is not confined to dealing with men in the mass. Both the prophets of the Old Testament and of the New dealt with individuals. They were frequently charged with a message to some definite person. Christ is, again, the most striking example of this particular kind of work. The woman of Samaria, to whom Christ had spoken alone, saw by the way in which He spoke to her, that He possessed both the prophet's insight and the prophet's power.¹ We cannot suppose that she grasped His true nature, but of one thing she was sure, that He was no ordinary natural genius. She felt that He possessed some supernatural, some Divine power. In the words of another, "Never man spake as He spoke."²

The pastor as well as the preacher, the Christian minister in the discharge of his pastoral as well as in his preaching function, must cultivate the prophetic power. He must unfold God's will to the individual as well as to the crowd. It is constantly remarked that pastoral visitation is to-day neglected by the clergy. I fear the reproach is widely true. But the multiplicity of organizations and the elaboration of machinery is no adequate substitute for spiritual influence brought to bear upon the character (the soul) of the individual. It is no excuse to say

¹ St. John iv. 19.

² St. John vii. 46.

that we have not the "gift" for this personal dealing with souls. What is required is not a "gift", but spiritual power which has to be sought, assimilated, and stored up, so that it can be brought to bear. The last thing I would initiate or recommend is the confessional system of the Roman Church, but there is no doubt that one reason for the undoubted influence of the Roman priest is his practice of dealing with the individual as well as of speaking to the people in the congregation. Let anyone measure the difference in the effect upon himself between the influence of a really powerful sermon and even a short conversation with a deeply spiritual man upon the highest subjects, and he will be convinced of the far greater permanence of the latter. Samuel deals personally with Saul, Nathan with David, Ahijah with Jeroboam, Isaiah with Hezekiah, so Christ deals personally with Nicodemus, with the Samaritan woman, and with Mary Magdalene.

I have left to the last one absolutely essential qualification for the right discharge of the prophetic function of the ministry, because, whatever else of what I have said they may forget, I wish my readers to remember this. The work of the prophet is, we know, to reveal God's will towards man. But God is love, and therefore God's will is expressed in love for man. How can we assure men of this? I cannot reveal God unless I know Him, and I cannot know Him, in the deepest and fullest sense of the word, unless I love Him. But if I love Him I shall try to find out more and more of His will, both as revealed in the past and as being still revealed in the present. The revelation of the will of God will, therefore, be my daily study. On the other hand, unless I love men and women and children I shall not use my utmost endeavour, I shall not be prepared to make a complete sacrifice of time and ease and energy, to making this will known. Thus love—love to God and love to man—is the first essential quality of the prophetic character and of the prophetic ministry. Where love is wanting the work must fail; where it exists, even if obstacles in our path be many

and great, they can and will be overcome. We must cultivate this spirit of love, the agent not only of creation, but of re-creation. If the "glory" of a work is the manifestation of its highest excellence, then here, as ever, Christ in us is the hope of glory. Apart from Christ our work is doomed to failure; "in Christ" it must succeed.

W. EDWARD CHADWICK.



Thomas Ken.

(Concluded from p. 864.)

KEN, in his humble and single-minded aims, refrained, though he was a man of learning and a wide reader, from writing any theological or controversial books, that might have made him conspicuous in the world of letters and that might have increased his fame in the future; but wrote, whenever he felt there was a need, whatever might minister to the souls of those over whom he had charge. The first instance of this is found in the *Winchester Manual*. This remarkable book he put forth anonymously in 1674¹, under the title of "A Manual of Devotions for the Scholars of Winchester." It is still in use among the candidates for Confirmation there, and was republished in our time by one like to Ken in primitive piety, Dr. Moberly. Here I may mention a fact, which may be known to few in the present day, that Edward Bickersteth, a leader among the Evangelicals of the last century, republished large portions of these devotions in his "Prayers for the Young." Careful directions as to prayers had formed a part of the constitution of the school as appointed by the founder. Ken's book was, of course, supplementary to these. The question has been suggested whether the devotions of the *Manual* are too highly pitched for schoolboys. Parts of them are indeed more suited to the boyhood of such persons as Dr. Liddon and Bishop Gore than to the average schoolboy. But the ordinary faults and temptations of schoolboys are not by any means ignored; the book is thoroughly practical, and where it rises to a more than usual height of devotion we may remember that a high ideal will always touch some young hearts, and kindle an answering response. Self-examination is carefully insisted on, and where difficulty is felt, resort is recommended to a spiritual guide. The well-known

¹ Plumptre says the first edition of the *Manual for Winchester Scholars* came out anonymously in 1674, and passed through five editions before it appeared with Ken's name in 1687. The chief of Ken's devotional works are:—(1) His "Manual of Prayers for Winchester Scholars," 1674; (2) "The Practice of Divine Love, an Exposition of the Church Catechism," 1685; (3) His "Prayers for all Persons who came to the Baths for Cure."

hymns for morning and evening were not added to the Manual till some years later. The schoolboy is addressed as one who wishes to serve God, for he is named Philotheus—that is, one who loves God—and directions are given him for the whole of his duties, and prayers for morning and evening, and devotions preparatory to the Eucharist. Questions for self-examination for times of quietude and short ejaculations for busy moments are supplied. A few specimens of Ken's mode of speech to boys shall here be given :

“ Philotheus, when you are ready, look on your soul as still undrest, till you have said your prayers.¹

“ If you are a commoner, you may say your prayers in your own chamber, but if you are a child or a chorister, then, to avoid the interruptions of the common chambers, go into the chapel, between first and second peal, in the morning to say your morning prayers, and to say your evening prayers when you go *circum*.”

By the words “ if you are a child ” is meant a boy on the foundation, a term of tenderness used in the statutes towards those whom Wykeham regarded as the special care of his educational Home. *Circum* refers to the procession round the cloisters at 5 p.m., when the whole society, Warden, fellows, masters, clerks and choristers went in procession round the cloisters, returning to a supper in the hall, followed by evensong in the chapel at 8 p.m.

Another passage from the Manual shall be quoted to show the religious influences brought to bear upon the boys by the system of the school :

“ O Philotheus, you cannot enough thank God for the order of the place you live in, where there is so much care taken to make you a good Christian, as well as a good scholar, where you go so frequently to prayers, every day in the Chapel and in the school; and sing hymns and psalms to God so frequently in your chamber and in the chapel and in the hall, so that you are in a manner brought up in a perpetuity of prayer.”

A bright view this, taken by Ken, of religious opportunities in a public school; there must have been a sad falling off later on, one would think, for what does Dr. Moberly, Headmaster of Winchester, say when writing to Stanley of Rugby? The letter is quoted by Stanley in his “ Life of Arnold.” Speaking of his experience in the early part of the last century, he remarks :

¹ So George Herbert, “ dress and undress thy soul.”

“The tone of young men at the University, whether they came from Winchester, Eton, Rugby, Harrow, or wherever else, was universally irreligious. A religious undergraduate was hardly to be found, except in cases where domestic training or good dispositions had prevailed over the school habits and tendencies.”

And then Dr. Moberly goes on to express thankfulness for the improvement that has set in.

But to go back to our Ken. One of his objects in the Manual is to impress upon boys the value of short inward words of prayer, such as are called, though mistakenly, ejaculations. The habit he knew to be very helpful towards forming a soul that lives in touch with the Will of God, and towards carrying out the precept of St. Paul when he says, “Pray without ceasing.” Among the short breathings of prayer which Ken suggests we find this somewhat longer one for midnight :

“O Lord, the holy angels are now before Thy throne in heaven; they never rest day or night from Thy praises, and with them do I now sing hallelujah, salvation, and honour, and glory and power be unto our God for ever and ever.

“Lord, I know that thou wilt one day call me to give an account of my stewardship, but when Thou wilt come I know not, whether at even, or at cock-crowing, or in the morning. O do Thou give me grace to watch and to pray always, that at Thy coming Thou mayest say to me, ‘Well done, good and faithful servant, enter into the joy of Thy Master.’ Amen, blessed Lord, Amen.”

The devotions preparatory to the Holy Communion are very helpful—for instance :

“Lord, I believe that the bread that we break, and the cup that we drink, are not bare signs only, but the real communication of Thy Body and Thy Blood, and pledges to assure me of it, and I verily believe that if with due preparation I come to the altar, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even Thy most blessed Body and Blood, to receive which inestimable blessings do Thou fit and prepare me.”

Before passing from these devotions it should be noticed that Ken shows a wise common sense in his directions for their use. He separates those intended for younger boys from those that he makes longer for older ones, and he encourages his readers to feel that they are not to make a burden of their prayers, but to use

them as circumstances render reasonable and as time and strength admit. So he closes with this advice :

“ Be not then afflicted, good Philotheus, if you cannot come up exactly to the rules here given you. Believe me, it was never imagined that you would. It was only hoped that you would endeavour it; and know that it is a great error of many devout souls to think all they do signifies nothing because they fall short of the rules laid down in their books of devotion; little considering that it is sincerity God requires of us, and not perfection, ‘ for if there be a willing mind in us, it is accepted according to that which a man hath, and not according to that a man hath not; ’ so that your infirmities ought to humble, but not discourage you.”

Bishop Ken entertained a very high opinion of the Church Catechism, as a help to learning saving truth. He remarks :

“ It is a great error to think that the catechism was made for children only; for all Christians are equally concerned in those saving truths which are there taught: and the doctrine delivered in the Catechism is as proper for the study, and as necessary for the salvation of a great doctor, as of a weak Christian or a young child.”

He goes on to show that in his devotional work on the subject he has turned the Catechism into prayers, for the use of each Christian who studies it with a view to living it out; and he of course exhorts parents and masters to make sure that they teach it to children and servants, and instruct them also to turn their Catechism into prayers, as he says, “ after the manner which I shall show you.” He then gives daily prayers, for morning, evening, and noon, founded on the Catechism, expressing himself, as in the case of the Winchester scholars, very considerably as to their use, pointing out that these prayers for each day will not take up more than a quarter of an hour in all, and observing, “ Certainly *that* person has very little sense of his duty, very little concern for his immortal soul, very little honour for God, or value for heaven, who will not spend one quarter of an hour in the space of four and twenty hours in the service of God and the salvation of his own soul.” You will find, as Ken himself remarks, that in his Exposition of the Church Catechism he has turned it all into prayer and devotion: but there is one salient feature which deserves special notice. He has brought everywhere into prominence the great truth, that all God’s teaching and dealing with men is pervaded

by the great and wonderful motive of Love. He beautifully says: "God's law is the 'Rule of Love.'" And if any persons have ever thought that the Catechism is dull, they could never say so if they would study the pages in which Ken has *glorified* its questions and answers by throwing upon them the Light of the love of God to men.

By this, and some other publications, Ken endeavoured to influence for good the people of his diocese; but he did not think only of them, but also of the visitors who came to Bath for cure, being concerned, in a true Christian spirit, both for the welfare of their bodies and their souls. For them he wrote a short manual of prayer with suitable exhortations. He says:

"I could not satisfy myself in only praying for you, as I daily do, unless I did also send you these directions and prayers, which are few and short and familiar, to comply with the infirmity of your condition, and which I hope, by God's blessing, to be words spoken in season; nor can I doubt but that all of you who want such helps will seriously peruse them, and observe the advices of your spiritual physicians, as you are wont to do those of your corporal."

A little further on he quotes a passage in the Revelation, which runs:

"Fear God and give glory to Him, and worship Him that made heaven and earth, and the sea and the fountains of waters" (Rev. xiv. 7).

And adds,

"Look therefore on the bath as a very admirable and propitious work of Divine Providence, designed for the good of a great number of infirm persons, as well as for yourself. Praise and adore God, who has signally manifested His power and His mercy in creating so universal a good; worship God who made the fountain."

Closely connected with Ken's devotional works are his well-known hymns, for morning, evening, and midnight. They appear to have been written in the first instance for his own devotional use, for he said or sung them daily, and then added them to the devotions he prepared for the Winchester scholars. They do not appear, however, in the earlier additions of the Manual, and it is Dean Plumptre's conjecture that they were published in leaflets. The earliest edition which contains them is that of 1695. Similar

hymns had been published before Ken's time, but these of his evidently met a want that had not been adequately supplied. Robert Nelson, whose honoured name is known to most Church-people, himself a contemporary of Ken, embodied them in the book of prayers, which was entitled, "The Practice of True Devotion," and took especial delight in them. He entreated his readers to learn them by heart, and remarks, "The daily repeating of them will make you perfect in them, and the good fruit of them will abide with you all your days."

The edition published in 1712, a year after Ken's death, by his publisher Broome, contained many variations. It is reasonable to think that these were the final suggestions of Ken himself. This form of them has been the one usually accepted and handed down, though of course editors of hymn-books have mutilated them at pleasure ever since.

To Nelson's contemporary appreciation we may add that of Keble in our own day; and it is interesting to know that the poet of the "Christian Year" in his own last illness sent for Roundell Palmer's "Book of Praise," that he might recall the verses of Ken's evening hymn.

They have been household hymns in many and many of the homes of Churchpeople, from that day to this. Some may be able to recall how they heard them sung by their own bedsides in the nursery, by a holy mother who has now passed to the hymns of the eternal life. They have helped to mould the religion of thousands as they sang them in home and church. Keble's morning and evening hymns have of late somewhat driven them out, and his are more poetical, but for practical helpfulness Ken's are second to none. They have been translated into several heathen languages for missionary use.

It being of the utmost value for us to be careful about giving our first thoughts to God, both when we are waking, and while we are getting up and dressing, the morning hymn is helpful, especially in the following words:

"Lord, I my vows to Thee renew;
Disperse my sins as morning dew,
Guard my first springs of thought and will,
And with Thyself my spirit fill."

“ Direct, control, suggest this day,
All I design, or do, or say,
That all my powers with all their might
In Thy sole glory may unite.”

Next to Sancroft, if not before, the Bishop who might certainly claim the first place, in his day, alike for his saintliness, his abilities and attainments, would be Thomas Ken.

There is no trait in his character more conspicuous than his moral courage; but at the same time it is clear that, as has been well said, “ Ken was just the reverse of some men who only seem to come to the front when a quarrel has arisen. Ken, on the contrary, was always in evidence when some plain, practical good was to be done; never, if he could avoid it, when disputes arose. Was there need of Christian intercession on behalf of sufferers cruelly treated, as in the case of those who were used so barbarously after the suppression of the Monmouth rebellion? There was Ken, ready to rush, as it were, into the lion’s mouth, and to intercede for them, not ineffectually, with their infuriated and powerful oppressors. Was there a careless, godless King to be admonished, in sickness or in health, living or dying, of his faults? There was Ken, ready to admonish him faithfully, without fear or favour. Was there an infatuated King, rushing to his own destruction? There was Ken, ready to stop him if possible, in his headlong course. . . . Was there a poor man condemned to death for actions of which Ken utterly disapproved? Still, there he was, to comfort him and pray with him in his dying hours. Was there urgent need of the aid of the charitable to stave off starvation from sufferers for conscience’ sake? There was Ken in the forefront of the effort, and ready to justify boldly the course which he had taken. The kind of work in which the broad principles of Christian faith and charity were at stake, he loved to take part in. No one better than he could play the part of a St. John the Baptist, and, after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth’s sake. But to contend about disputable points was not in accordance with his nature.”

S. HARVEY GEM.



The Authority of the Christian Ministry.

THE present generation has witnessed a remarkable change in the relations of clergy and people. The change is more noticeable in the great towns and cities where the masses of the people congregate, but it has penetrated to the country districts as well; and the growth of democracy has developed a spirit of independence which has altered the attitude of the people towards those who minister to them in holy things. The days are gone when the clergy could command respect by reason of their office, and the many criticisms of their ways and doings, together with the caricatures which appear from time to time in the public Press, can be taken as a very fair index of the public mind.

Among the industrial sections of the community the idea is freely circulated that the clergy are the enemies of progress, and it is commonly believed that they are part of an economic system which the present generation has outgrown, and which is commonly regarded as responsible for the disabilities under which the people suffer. Whether they are right or wrong is a matter which does not affect the present argument. The existence of this state of mind will not be seriously denied.

The attempt has been made to reinstate the clergy in their former position by dwelling almost entirely upon the Divine authority of the ministry, but the results have not been altogether happy. There is a widespread dislike of any idea of exclusive privilege, and when such claims have been preferred they have either aroused bitter resentment or been met with apathetic indifference. There has been, of course, some response, but when the total population is taken into consideration, these results are surprisingly small. One of the most pressing needs of the present day is to arrive at some conception of the Christian ministry which will commend itself to the average lay mind. Jealousy and mutual suspicion are largely responsible for our "unhappy divisions" at the present day, and these, indicative as they are of serious differences of

opinion, will only be healed by the patient investigation of the points at issue, and the growth of mutual toleration and respect among those who take opposing sides. We need to go beneath the differences which divide, and discover some common platform where there is virtual agreement. From this standpoint we can approach the more difficult questions which have been aggravated by the bitter language of extremists on both sides. The teaching of the New Testament must always be the final court of appeal, and consequently a brief examination of some of the references to the functions of the Christian ministry should help forward the solution of the present problem.

I.

The New Testament references to the ministry can be divided into two main classes: (1) The passages which deal with the method of appointment; the ordination by an Apostle or an apostolic delegate; and the various functions discharged by those who had been thus ordained. (2) The passages which deal with the personal qualifications of the Christian minister, his spiritual gifts, blameless character, his manner of life, and the conscientious performance of his manifold duties. An examination of these passages shows that while the regular and formal appointment occupied an important place in the mind of the Apostles, yet equal, if not greater, stress was laid upon the personal qualifications which are described in the passages grouped in the second of the above-named classes. As so much has been said and written during the past few years upon the constitution of the Church, there is no need to enter upon an examination of the passages in the first group, and we can, therefore, limit our inquiry to the latter of these classes, and attempt to ascertain the significance of some of the passages which find a place under this heading.

1. The Epistles to the Thessalonians are the earliest of St. Paul's letters. An incidental reference in the last chapter of the first Epistle throws some light upon the relations of clergy and laity. The people are "to know" those who are set over

them in the Lord, they are "to esteem them highly in love." The words of the Apostle suggest a close, intimate relationship carrying with it the idea of confidence, appreciation, and respect for those in authority. At the same time the relationship is based upon rational grounds, it is because these presbyters and deacons show themselves worthy of such treatment, it is "for their work's sake."¹ These men labour among you, they admonish you, they call to your remembrance the Gospel of Christ, they preach the Word, guide those who need counsel and advice, seek the erring and the lost; in a word, they are the true shepherds of Christ's flock. St. Paul does not dwell upon their official position—he directs attention to their faithful ministry, to their personal character. Because of what they do, they deserve the support and willing submission of those for whose sake they sacrifice themselves.

2. A similar reference is to be found in St. Paul's Epistle to the Corinthians. Stephanas and his house are mentioned as worthy of respect because "they have set themselves to minister to the Saints." We are also told incidentally that this family were the "firstfruits of Achaia."² This Epistle therefore supplies us with an illustration of the statement in the Epistle of Clement of Rome to this same Church. "Preaching then in town and country, they (*i.e.*, the Apostles) appointed their first fruits, when they had tested them in the Spirit, for bishops and deacons of those who were about to become believers."³ Such a course of action is easily intelligible. The first converts in any town would, if otherwise suitable, be chosen to fill the responsible positions, and in the case of Stephanas his qualifications had been repeatedly displayed. Commenting on this passage, Godet writes: "The phrase *τάσσειν ἑαυτόν*, frequent in classic Greek . . . denotes a voluntary consecration. The reference is to their readiness to care for the poor and the sick and the afflicted, to charge themselves with the business of the Church, deputations, journeys, paying for them personally

¹ 1 Thess. v. 12-14.

² 1 Cor. xvi. 15, 16.

³ Clement, cxlii. Quoted by Gore, "Church and Ministry," p. 287.

(ἐαυτούς), as the delegates at present with the apostle had done."¹ In other words, St. Paul reminds the Corinthians of the valuable services Stephanas had rendered to the Church. He held an official position, it is true, but his personal worthiness was of greater importance in the Apostle's eyes; and it is to this he calls attention when the disorders within the Church threatened the loss of appreciation on the part of those who owed so much to his faithful service.

3. An important passage in the Epistle to the Hebrews will provide us with a third example. In chap. xiii. the author reminds his readers of those leaders who had entered into rest, and whose life and work were still fresh in their memory. They were the men who "spake the Word of God," and who in their lives had displayed a faith which was worthy of imitation.² The mention of these honoured names suggested a reference to their present ministers, but when he speaks about the duty of submission, he goes on to add, "for they watch in behalf of your souls as they that shall give account."³ The Christian presbyter stands in a pastoral relationship to his flock, and the faithful discharge of his manifold duties is given as the reason for the obedience and submission which is here enjoined.

4. The passages which have been briefly noticed are important because they describe some of the ordinary duties of the presbyters and deacons, and witness to the thorough and conscientious performance of these duties by those who held official positions. At the same time, the members of the primitive Church were not perfect; and it is not surprising to find instances where the high standard was not maintained. St. Paul addresses a solemn warning to Archippus,⁴ and at Philippi there was some disagreement between two of the deaconesses, Euodias and Syntyche, which needed correction.⁵ The teaching of the Pastoral Epistles betrays a consciousness of the peril to which the Church would be exposed if unworthy men were advanced to the rank of bishop (*i.e.*, presbyter) or deacon.⁶

¹ Godet, 1 Cor. ii. 466.

² Heb. xiii. 17.

³ Col. iv. 17.

⁴ Heb. xiii. 7.

⁵ Phil. iv. 2.

⁶ See 1 Tim. iii. 1-15, v. 22; Titus i. 5-9, etc.

The elder is not to be called to account for every scandalous story circulated about him, but he may be required to stand on his trial, and to be publicly rebuked, if he is found guilty of the fault laid to his charge.¹ The Epistle of St. Peter contains a reference to two of the dangers to which the Elders were exposed. The love of gain and the love of power were then, as now, motives which prompted some to undertake this holy work.² The Pastoral Epistles and the Epistles of St. Peter are generally supposed to belong to a comparatively late stage in New Testament literature, and they reveal a tendency at work to lower the standard of the qualifications required in the Christian minister. The advancement to any position of authority always carries with it certain temptations, and it is fatally easy for the pride which issues in the misuse of power to supplant the nobler and purer motives which first inspired the activity of the ministers of Jesus Christ. The weaknesses of human nature with which we are so familiar at the present day enable us to appreciate the significance of the New Testament references to the perils which threatened the Church in the latter part of the first century. The careful instructions which were given in the face of these circumstances show that in the mind of the inspired writers the faithful performance of the various ministerial duties was the matter of supreme importance. The ministry was appointed for the sake of the Church, "for the perfecting of the Saints, unto the work of ministering, unto the building up of the body of Christ."³

5. Another important feature in the New Testament conception of the Church is the repeated insistence upon the responsibility of the laity. They are blameworthy if they allow themselves to be seduced by false teachers, and St. Paul's controversial arguments rest upon the assumption that his readers possess the capacity to distinguish between truth and error. The authority of the minister is to be measured by a standard accessible to every baptized Christian. The course of history is a striking commentary upon our Lord's words. His sheep, He said, "follow Him, for they know His voice. And a

¹ 1 Tim. v. 19, 20.² 1 Pet. v. 2, 3.³ Eph. iv. 12.

stranger will they not follow, but will flee from him, for they know not the voice of strangers. . . . My sheep hear My voice, and I know them, and they follow Me.”¹ Everyone is supposed to possess the requisite capacity to recognize the Truth; and the atrophy of this faculty is one of the most serious calamities which can happen to any man. It is nothing less than the moral blindness which makes salvation impossible. St. Paul invariably directed his appeal to the conscience of his hearers. The aim of every member of that devoted band of missionaries was to commend himself and his message “to every man’s conscience in the sight of God.”² Thus when he writes to the Galatians to warn them of the peril they had incurred by receiving the Judaizing teachers, he impresses upon them their own responsibility; they ought to have tested the novel elements which these men had introduced by the truths they had already received. “Though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed.”³ It would be difficult to find a better illustration of the Apostle’s method to test the validity of any given ministry. The message is more important than the messenger. The authority of the minister is determined, not by his official rank—had that been the case, the word of an angel from heaven would have been absolute and final—but by his fidelity to the Gospel of Jesus Christ.⁴

An important reference to these false teachers occurs in the Second Epistle to the Corinthians. They are there described as “false apostles, deceitful workers, *fashioning themselves into apostles of Christ*. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers fashion themselves as ministers of righteousness.”⁵ Now it is quite clear from this passage that these men professed to be apostles, and under cover of this claim sought to secure the acceptance of the system which it was their aim to impose upon the Church. It was a deliberate attempt to exercise

¹ St. John x. 4, 5, 27.

² 2 Cor. iv. 2, 3.

³ Gal. i. 8.

⁴ See also Phil. i. 15-18.

⁵ 2 Cor. xi. 13-15.

authority on the ground that they held an official position in the Christian Church. St. Paul, indeed, meets this claim with a counterclaim—he is “not a whit behind the very chiefest of the Apostles”; but the proof of his apostleship is to be found in his manner of life, and the sacrifices he had gladly made for the sake of his Lord.¹ Yet the final test is the character of the message: these men preach “another Jesus,” “a different gospel.”² The Corinthians had learned the truth from the lips of St. Paul; they ought to be able to detect the error of this new system. The knowledge of the truth “as it is in Jesus” carries with it a new responsibility; they must not allow any teacher, however gifted he may be, to lead them away from the simplicity of the Gospel they had received.

Some years elapsed before St. John wrote his Epistle. During that period false teachers had multiplied, but we find him in perfect agreement with St. Paul. The authority of the teacher is to be tested by the character of his message: “Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know we the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God; and every spirit which confesseth not Jesus, is not of God.”³

About one hundred years later Irenæus wrote to combat the Gnostic heresy, and his method for ascertaining the truth is noteworthy. We will quote from Bishop Lightfoot’s essay in his commentary on Philippians: “Amidst the competition of rival teachers, all eagerly bidding for support, the perplexed believer asks for some decisive test by which he may try the claims of the disputants. To this question Irenæus supplies an answer. ‘If you wish,’ he argues, ‘to ascertain the doctrine of the Apostles, apply to the Church of the Apostles. In the succession of Bishops, tracing their descent from the primitive age, and appointed by the Apostles themselves, you have a

¹ II Cor. xi. 5-12, 21-33.

² II Cor. xi. 4.

³ I John iv. 1-3.

guarantee, for the transmission of the pure faith, which no isolated, upstart, self-constituted teacher can furnish.”¹ The same method is employed by Tertullian. “Let them” (*i.e.*, the Gnostic teachers), he writes, “produce the account of the origin of their churches; let them unroll the line of their bishops, running down in such a way from the beginning that their first bishop shall have had for his authorizer and predecessor one of the Apostles, or the Apostolic men who continued to the end in their fellowship. . . . So now you who wish to exercise your curiosity to better profit in the matter of your salvation, run through the Apostolic Churches, where the very chairs of the Apostles still preside in their own places. . . . Make it your business to inquire what they have *learned* and *taught*.”² The teaching of Irenæus and Tertullian falls outside the scope of this inquiry, but a comparison of these statements with the New Testament will produce some interesting results. All the writers concerned are dealing with a situation in many respects similar; their aim was to safeguard the members of the Church from the influence of the false teachers. The New Testament writers lay stress upon the character of the message, and the human capacity to distinguish between truth and error. The later writers lay stress upon the episcopal succession; the truth is to be found in the tradition which has been handed down from the Apostles. In other words, the emphasis has been transferred from the message to the messenger. This change illustrates the process which had been gradually at work throughout the intervening period, and which went on side by side with the growth of ecclesiastical authority.

6. The foregoing inquiry has only dealt with one aspect of the Christian ministry, but it inevitably leads to the conclusion that in the books of the New Testament the possession of spiritual power was regarded as of greater importance than any particular method of ordination. Episcopacy has a long history;

¹ Lightfoot, “Philippians,” 239.

² Tertullian, “Præscriptiones,” xxxii.-xxxvi. Quoted from Gore, “Church and Ministry,” pp. 113, 114; the italics are mine.

it is an ancient and venerable institution, which links the Church of to-day with the Church of the sub-Apostolic age. Episcopacy, moreover, was the legitimate outcome of a process of development, the origin of which can be traced back to the age of the Apostles themselves. No Churchman to-day would wish to alter a system which we have inherited from the purest age of Christianity. It is quite another thing when we are asked to regard the ministry of non-Episcopal bodies as invalid, or at the best "precarious." If in the New Testament the emphasis is laid upon the personal character and the spiritual power of the minister, we are, in fact, departing from the spirit of the New Testament if we place the emphasis somewhere else. Every society must have its officers and rules, which are binding upon its members; but it is fatally easy to regard organization as of greater importance than the life, and to lose spiritual power while rigidly adhering to the performance of certain ceremonial forms.

II.

The practical value of an inquiry of this kind can be illustrated by its bearing upon our present-day troubles:

1. It provides an explanation of one of the principal causes of the religious chaos of the present day. "Our unhappy divisions" are largely attributable to the transference of the emphasis from the personal character to the official status of the minister. Canon Henson has pointed out that "ecclesiastical authority, as such, was irrevocably damaged at the Reformation."¹ Doubtless there were faults on both sides, but it can be safely said that, had the leaders of the Church of the pre-Reformation period shown a zeal for righteousness, and a genuine interest in the welfare of the people—in a word, had they been true shepherds of Christ's flock—the pages of history would have told a very different story. The Puritan objections to many of the practices retained by the Church appear childish to the present generation, but our judgment

¹ Henson, "Moral Discipline in the Christian Church," 156.

will be modified when we remember that they were the product of a deeply-rooted suspicion of a system which had wrought sad havoc in the Church of Christ. The Nonconformist churches to-day do not stand exactly where their Puritan forefathers stood; the passage of time has witnessed many changes in their teaching and practice, but they have inherited a strong prejudice against the historic Church; they stand for certain principles which it is our bounden duty to respect, especially when we remember our own faults in the past days. The cultivation of more friendly relations with these churches would be beneficial to all parties concerned. Much progress has been made in this direction during the past few years, and there are good reasons to believe that the movement will increase in power and usefulness.

2. The English Church, in her authoritative formularies, strikes no uncertain note in the description of the functions of the priesthood; the priests are to be "messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."¹ The solemn and very beautiful address from which this quotation is taken, is read in the hearing of every priest at his ordination; the words of counsel and exhortation are gathered almost entirely from the New Testament description of the duties of Christian presbyters, the class of passages which have been the subject of the present inquiry. It is quite clear that, in the mind of the compilers of the Book of Common Prayer, the importance of both the personal and official aspects of the Christian ministry were fully recognized; and the witness of experience goes to show that wherever "the pure word of God is preached, and the Sacraments duly administered," and wherever the duties of a pastor are faithfully performed, there is no lack of response on the part of God's people. The Word of God appeals to the heart of mankind,

¹ "The Ordering of Priests."

and when that "Word" is commended by the Christ-like life of the minister, his authority as a Minister of the Word and Sacraments will rest upon a sure foundation. Those who have been blessed through his ministry will rally round him to co-operate in the work of building up and extending the Church.

We set out to find some conception of the Christian ministry which will commend itself to the average lay mind. The suspicion with which ecclesiastical claims are commonly regarded is not altogether without foundation, but on all sides there is a readiness to acknowledge the authority of goodness. The combination of a Christ-like life with official appointment will not only reinstate the clergy in their former position, but will also raise them to a higher position, and endow them with a wider and more permanent authority. This, and nothing less than this, is the conception of the ministry found in the formularies of the English Church.

W. ESCOTT BLOSS.

NOTE.—Some reference to the Charismatic ministry would have considerably strengthened the main contention in the foregoing argument. The omission was intentional, partly because it was not desirable to introduce a subject which would have been very inadequately treated within the compass at our disposal, but more especially because the argument is sufficiently strong to dispense with such additional aid. The points referred to are those with which mankind is familiar, and which everyone is able to appreciate. It is through attention to these resemblances between the Church in the New Testament and the Church of to-day that we shall best help forward the cause of Christian unity which all Christians have at heart.



The Missionary World.

THE Prime Minister's call to the nation for three things—a proper sense of perspective, a limitless stock of patience, an overflowing reservoir of both active and passive courage—may well be sounded in the higher plane of the missionary world, and with a fuller spiritual significance than his attaching to the terms employed. We are apt, perhaps, in the perplexities that press on us at the home base of Missions to adopt such terms as if they applied primarily to ourselves. This adoption would be selfish. After all, there are those to whom the denial of supplies, the surrounding pressure of fleeting opportunities, the weight of once light burdens, mean more than to ourselves. "Thy necessity is greater than mine," the Church at home must say to the Church abroad, with a growing comprehension and sympathy, and no better prayer can at the moment be prayed for the missionaries in the field than that they may be gifted with the qualities referred to in Mr. Asquith's speech. Perspective, patience, and courage imparted by the Spirit of Truth will strengthen those dumbly heroic and strangely undefeated people, the Christian missionaries. A study of the way in which missionaries at their posts and on furlough have taken the war would, on the lower level of psychology and on the higher level of Christian experience, be of extraordinary interest. In general it would reveal them as a people of a Call, separated by the Holy Ghost to a task from which there was no turning aside, and who by sheer inability to recognize defeat, even when it had come, have changed the tide of battle, as we are told our own brave men have done in France and Flanders. Writing recently from the Far East, a missionary of long experience says to a friend: "The strain must be great in England. If only I could send you the peacefulness of these green mountains!" Surely there is true perspective here. If they can sympathize with us when theirs is the work in jeopardy they are seeing down

the long line of God's perspective, and know something of the end in the patience of hope.

* * * * *

If in a special degree fellowship with missionaries in the field is asked of us, in a special degree also we must find a place in that fellowship for German missionaries, particularly in India, who are deprived of their work. The Indian Government, in announcing its decision to intern or remove German missionaries from their spheres in certain parts of India, has indicated that its action is based only on general political grounds, and carries with it no personal censure. It is not for us with limited information, while accepting readily the integrity of Government action, to pronounce on what has been done. But we can and do feel a profound sympathy for those German missionaries who have made India their home, in some instances for close on half a century, and who are now either being returned to their own land—a strange land almost to them—or who are being interned. The upheaval of work is grave, the uprooting of life is pathetic. In all great political changes circumstances necessarily arise which, while right for the many, fall with great severity on the few, and to some of these, as Indian missionaries well known by name in C.M.S. lists and otherwise, cordial sympathy will be extended. It is a matter of vital importance to the spiritual life of the Church at home that suspicions, unwarranted inferences and recrimination of all kinds should be eradicated from all missionary utterances concerning German missionaries. Better let the State rule and the Church live in fellowship.

* * * * *

China's Millions reproduces from another source some grave statements as to the increasing use of morphia in China. The opium hydra is not dead. It would appear that the vicious habit of morphia injection is increasing, and that the practice, which is worse than opium smoking, is brought within reach of the poorest coolie, who can have an injection at a cost of only three cents. The morphia trade was prohibited in 1909, but despite the prohibition, "the importation of morphia and of

morphia appliances is one of the most profitable trades in the country." It appears, unhappily, according to the authority quoted by *China's Millions*, that the importation and sale of morphia are almost entirely in Japanese hands. Still more unhappily, we note the following statement: "During the year 1913 six and a quarter tons of morphia were imported into Japan and re-exported from Japan to Korea and China. From a Battersea chemist alone two and a half tons were imported. Another two tons were handled by other British firms. The import by German firms was admitted to be one and three-quarter tons." Poor China, a prey still to the immorally rapacious, including members of our own race!

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The Bible Society always contrives to cheer us. No doubt it has the best material in the world to handle; but nevertheless in the skill and vigour of its reports, in the selection of the facts it presents, and in the charity and the clearness of its utterances, it braces the whole Church to robustness of faith. What could cheer us more than to know that in the first thirteen months of the war, and in thirteen different languages, the Bible Society has supplied 3,000,000 Testaments, Gospels, and Psalters for sick and wounded soldiers and sailors, prisoners of war, refugees and aliens, as well as for troops of all the nations engaged in war? For Russian prisoners in Germany over 450,000 Testaments, Gospels, and Psalters have been supplied in the languages of the Russian Empire. Prisoners in Russia from the Central European Empires, numbering about 1,000,000, are being actively supplied with versions in their respective languages, an effort necessitating the printing of fresh issues in Hungarian, Bohemian, and Polish. Similarly in Western Siberia German prisoners are receiving gifts of Scriptures in German, Hungarian, and many other languages. And even in Basra, the society's colporteurs are disposing of large quantities of Gospels and Testaments among members of the Expeditionary Force, both British and Indian, while supplies are being dispatched for distribution among the wounded in Mesopotamia. The phrase

“occupation of the Field” has often been on our lips as a great objective since the Edinburgh Conference. In the case of the Bible Society it receives illustration, for here, if ever anywhere, vantage points are held and effective operations are secured. It is a great test of any organization when, weight being unexpectedly thrown on many points of its system, widely separated from one another, that system, instead of collapsing, grows steadier and more efficient. It is a good system, as well as God’s good grace, that attains such a result.

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At the October meeting of the S.P.G. Bishop Montgomery was able to speak hopefully of the financial position of the Society. With three more months of the year to run, the figures show a decrease of about £17,000 on last year’s total. But the spirit and purpose of the Society’s supporters, the devotion they are exhibiting, are rightly set off against the adverse figures. God grant that the “exertions based on spiritual force,” of which the Bishop spoke, may be adequately rewarded in the generous sacrifice of donors, new and old. Referring to the lead given by the C.M.S. in the matter of the One-Day Conventions for the deepening of spiritual life, which the S.P.G. is following, Bishop Montgomery says: “We have to go again and again to the root of the matter, and to call upon each other to recognize the voice of God in these days, reviving our faith and showing it forth in actions. We must not fail in any such case in striking the deepest note.”

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Two small books just issued in connection with the special movement of the Church Missionary Society this winter claim thoughtful consideration, and should be widely circulated. One, entitled *Studies in Revival*, which is published by Messrs. Longmans, contains four main chapters by the Bishop of Stepney (“The Hour is Come”), the Rev. T. Guy Rogers (“Lessons from the Past”), the Archdeacon of Sheffield (“The Church Renewed”), and the Bishop of Durham (“The Breaking Forth of His Glory”). The central half of the book is given

to sectional studies on "Method in Town Parishes" (Prebendary Webster), "The Work of Revival in Villages" (the Archdeacon of Worcester), "Laymen" (Mr. T. R. W. Lunt), "Renewal in the Lives of Women" (Miss M. C. Gollock), "Winning Students for Christ" (the Rev. Tissington Tatlow), and "The Freedom of the City" (the Vicar of Bradford). The other book, entitled *When God Came*, contains studies of the Franciscan movement in Italy, "the Friends of God" in Germany, the Evangelical Revival in England, and a final chapter summing up conclusions for to-day. The first-named book abounds in practical suggestion, and has the virtues and the faults of its divided authorship. It certainly makes a real contribution to the meeting of our need at the present time. Clergy, in particular, will find it of value to themselves and other parochial workers. *When God Came*—on which a series of Outlines for use in Mission Study Circles has been issued by the C.M.S.—is a book to be used to the uttermost, both for private reading and for group studies. Its brief chapters of necessity leave much unsaid, but the facts given are central, the statement is proportionate, and the issues raised are vital. We predict for both these books, not only wide circulation, but abiding spiritual fruit.

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Another modest volume has recently appeared, for which it is safe to predict a circle of deeply-interested readers. It is entitled *Christian Literature in the Mission Field*, by John H. Ritson, D.D., and a sub-title explains that it is "A Survey of the Present Situation made under the Direction of the Continuation Committee of the World Missionary Conference, 1910." It will be remembered that the Continuation Committee appointed a Literature Committee, with Dr. Ritson as Chairman, including some of the best-known authorities, British and American, on Christian literature, connected with such Societies as the S.P.C.K., R.T.S., C.L.S., in addition to others connected with some of the Missionary Societies, and Dr. Warneck, of the Rhenish Missionary Society. The result of the Committee's

work is now before us, presented in a masterly way by the Chairman. He explains in his preface that he is dependent on hundreds of correspondents for the facts obtained, and he points out that the object of the book is "by its broad outline of the situation to convince those responsible for Missionary administration that the time has fully come for the Missionary Societies to take direct action in regard to Christian literature." Inquiries were addressed to two hundred and seventy-five missionary, tract, literature, and Bible societies, and both British and American sections set to work to ascertain how far the need for Christian literature in all the mission fields is met by the existing arrangements. The book indicates a surprisingly large number of literature agencies at work, and a startlingly small amount of co-operation and co-ordination among them. Both directly and indirectly it also proves that the Boards of Missionary Societies have not realized the necessity for keeping pace with the growing demand for an adequate Christian literature. In addition to a survey and summary of conditions in each mission field, the book treats the whole subject under the general themes of the production (authorship), publication, distribution, and finance of Christian Literature in the field. The concluding chapter is entitled "Lines of Development," every word of which should be pondered. The issues raised are intended for careful consideration ; they must provoke thought and, probably, controversy. They will inevitably stir conscience and fan a flame of fresh enthusiasm for effective world evangelization. The author further indicates lines on which he considers action should be taken. The difficulties in the way are great and many, but the requirements of the situation are urgent. Here is a fresh field for conquest set before a wearied Church for its refreshment. That it will be entered we doubt not ; only let that entry be prompt and ardent.

G.



Notices of Books.

PEACE, PERFECT PEACE IN LIFE AND IN DEATH. By the Right Rev. J. Denton Thompson, D.D., Lord Bishop of Sodor and Man. London: *Robert Scott*. 3s. 6d. net.

This impressive volume reveals the Bishop of Sodor and Man in a new light. The Church has long been indebted to him for various books on the practical side of the Church's work, but in this, his latest, book he has shown that he possesses in a rich degree the gifts, graces, and powers of an uplifting and inspiring devotional writer. "Peace, Perfect Peace in Life and in Death" is a volume of rare beauty, and would be appreciated at all times, but never more so than in these dark days of restless sorrow and suffering. We have read it with great happiness and appreciation, and with no little spiritual profit, and we warmly commend it to all who are seeking for a message of peace and comfort to their troubled and disquieted souls.

The various chapters have been suggested by Bishop Bickersteth's great hymn, "Peace, Perfect Peace," one of the most valued hymns in Christendom, and the Bishop of Sodor and Man takes the thought embodied in each of its seven verses, and gives us a most illuminating and suggestive exposition upon it. Everyone who values that hymn should read this book, which, for its wealth of illustration, its sympathetic touch, and its tender application to the everyday needs of human life, has rarely been surpassed. The Bishop has himself been through the deep waters of affliction, and he seems to know intuitively the longing afflicted ones have for that which shall bring them peace. The personal Christ is our Peace, and this book tells of Him, only of Him. In a succession of chapters on "this dark world of sin," the "thronging duties" of life, the "sorrows surging round," the anxiety arising from "loved ones far away," the uncertainty of a "future all unknown," and the trials of "death shadowing us and ours," the Bishop shows how the Master comes to each soul with just the message needed to give peace. Then, in a final chapter, the veil is lifted as far as it is possible to do so, and we are shown the beauty, the glory, and the restfulness of "heaven's perfect peace." And it is all so practical. The fault of so many devotional books is that they are merely idealistic; but in these pages the reader instinctively feels that the message is personal, and that it can be appropriated to individual needs. This is no mean merit; it makes the book a goodly heritage indeed.

We have thus far said nothing about the Bishop's Introduction. It is a marvellous piece of writing, and deals in the spirit of true Christian statesmanship with the many problems the War must inevitably suggest to the Christian mind. But the Bishop is no pessimist. He is too good a Christian to be anything but an optimist, but he knows what men are saying, and he applies the true corrective with clearness and skill. This volume has a message for our day and generation, and we sincerely trust it will be read and heeded.

PRESSING PROBLEMS. By the Rev. J. Merrin. London: S.P.C.K. Price 3s. 6d. net.

The "pressing problems" are those which are all too familiar to the clergy of poor parishes throughout England, and are the problems connected with poverty, home-life, housing, motherhood, child-life, impurity, and, above all, drink. Mr. Merrin has been Vicar of St. Philip's, Islington, All Saints', Leyton, and is now Vicar of St. John's, Stratford, and it is obvious that he feels the importance of his subject, and burns with the righteousness of his cause. If this has led him into rather much of exhortation and declamation in a style which reminds us of the pulpit rather than the study, it may fairly be replied that the clergy see more than enough to cause them to exhort and declaim. What effect this has on their readers is another matter. A good deal of time and labour has gone to the compilation of the book, which is plentifully supplied with statistics and information from annual reports of many religious and philanthropic societies, of which, indeed, it is largely made up. Appeal is frequent also to the words or writings of a large number of social writers or workers. These very numerous citations are quite a feature of the book. For the plan and aim of the volume we are full of praise. Mr. Merrin has marshalled a series of damning facts and figures. He points earnestly to horrible evils which the national conscience should appreciate and feel ashamed of. The abominable "homes" and the abominable lives lived in them ought to stir England to action, vigorous and wide-reaching. He returns again and again to the root-evil of strong drink, and has collected much material useful to speakers and preachers on this subject. Indeed, the lesson and appeal of these problems are so strong in themselves that the mere statement of the facts is really powerful enough—in a book for social workers—without its being embedded in a continuous moralizing on the obvious, however earnest or eloquent; and it is just possible the book might have been condensed to half its present size, or less, and have been even more useful for its purpose. A shilling "worker's handbook," consisting of the collected facts and figures as here given, without the addition of the mass of exhortation, which each reader can and will supply for and to himself, should be worth a good circulation, and would be a most convenient companion issue to the present volume. Several striking figures or statements are given more than once in the book, such as the number of old-age pensioners; and a good friend of many readers of the CHURCHMAN is, for some reason, described as the "late" Vicar of St. Mary's, Sheffield. We mention these small points, not in any captious spirit of hard criticism of a book got together and produced by a busy parochial clergyman, but rather to prove that the praise which we do here and now give to the book is not blind and unquestioning adulation. We are, and should be, indebted to Mr. Merrin for the care and effort entailed, and he has the very real satisfaction of having produced a statement of the dreadful social conditions of darkest England which will give point and weight to many a speaker and preacher for many days to come.

THE RELIGIOUS EDUCATION OF THE CHILD. By R. R. Rusk. London: Longmans, Green and Co. Price 1s. 6d.

This is an excellent book—one of the best we have seen on the subject, and one which every clergyman and every teacher will find of the greatest

value. The five lectures which make up the book were, in the first place, intended to have special reference to Sunday-school work, and were so delivered in Dundee in autumn last; but they are packed with stimulating and illuminating ideas which will aid all who speak to children, or have day-schools within their "spheres of influence." The clergy—especially the younger clergy—should have this book.

Mr. Rusk is brave, crisp, sometimes startling, always helpful in his observations. Religion is not a matter of knowledge, it is a mode of life. Not the whole of the Bible story can be taught, nor should our teaching be confined to it. Religious life of to-day should be brought in; speeches by Lord Hugh Cecil and Mr. Lloyd George are given as examples—and very good ones, too. Again, religion is not instinctive. Reverence and wonder are to be fostered; no attempt should be made to appeal to fear. Home influence is all-important. Sunday-schools should be, first of all, places where children worship. It is a great error to work for and force sudden "conversions" in children. Teaching material must be carefully arranged and suitably graded. Methods are examined, and some old, and newer, favourites are rejected. A teacher is no longer an animated interrogation mark. The Herbartian method needs adaptation. There must be "telling" in teaching, and story-telling is often the best way. Teaching by catechism is not approved. The whole book is a well-informed and clearly thought-out effort to present new ideas, and there are very few indeed who cannot learn from it. An excellent present for a Sunday-school teacher.

JOHN WYCLIFFE; ALSO JOHN DE TREVISA. By the Rev. H. J. Wilkins, D.D.
London: *Longmans, Green and Co.* Price 5s. net.

The author is Vicar of Westbury-on-Trym, now part of Bristol, but formerly an ancient collegiate church with a Dean and Prebendaries. He has made a painstaking inquiry into the connection between Westbury and Wycliffe, who was for a time one of its Prebendaries, and has made a similar research into the work of Trevisa, who also was a Canon of Westbury. The book is of 100 pages, of which a great many are occupied with lengthy documents, interesting enough in their original language and in translation. Dr. Wilkins takes the greatest care in arriving at a decision as to the length of Wycliffe's tenure of his Canonry, a point which has been disputed. The book is naturally of chief interest to those connected with the historical parish of which it treats.

THE ROLL-CALL OF SERVING WOMEN. By Mary Frances Billington.
London: *Religious Tract Society.* Price 3s. 6d.

This book, as might be expected, covers a good deal of ground. Starting with a brief survey of the conditions of social life before the war, it goes on to describe the excellent work done by women in the various departments of usefulness which have opened up at such short notice: nursing at home and abroad, relief administration in all its branches, needlework guilds for all sorts and conditions, up to the manufacture of munitions—these are ways in which women are responding to the call in the hour of need. It is well that the story should be told, and it has been told well.

THE FIRST TWO VISIONS OF DANIEL. (No. 1 of "Aids to Prophetic Study," issued under the auspices of the Prophecy Investigation Society.) By the Rev. E. P. Cachemaille, M.A. London: *C. J. Thynne*. Price 1s. net.

Mr. Cachemaille is well known as an authority on, and a deep student of, prophecy. He is a warm advocate for the old historicist interpretation held by the school which, in more senses than one, may be called "historic." The four parts of the Image in Daniel ii., and the four Beasts in Daniel vii., are taken to be the Babylonian, Medo-Persian, Greek, and Roman Empires, the latter reaching down in its divided state to modern times. The author follows Sir Isaac Newton in thinking that the ten kingdoms occupy the Latin or Western portion of the Roman world, the portion, *i.e.*, that did not belong to any of the other three which went before. The rise, progress, and fall, of the Papacy is traced in connection with the "Little Horn" of Daniel vii., and we earnestly wish that all those who are in danger of being fascinated and won over by the seductions of Romanism could read and digest what Mr. Cachemaille has to say on this point. At the end of the book there is a Harmony of the first two visions of Daniel with which the volume has dealt. We congratulate the author on his production.

THE DIVINE PROGRAMME: SUGGESTIONS FOR ITS STUDY. By the Rev. Canon R. B. Girdlestone, M.A. London: *C. J. Thynne*. Price 1s. net.

This little volume forms No. 3 in the series of manuals issued under the auspices of the Prophecy Investigation Society. Like all that comes from the pen of Canon Girdlestone, the present contribution is marked by profound scholarship of the conservative type. The author declares that in the Holy Scriptures a programme is to be expected, and the programme is traced carefully through the succeeding books. The past is taken as the key to the future; and the book concludes with a concise summary of the programme. "The Chronological Notes on Daniel" and the hints on "How to Study the Apocalypse," are specially valuable.

BIBLE PROPHECIES AND THE PRESENT WAR. By Marr Murray. London: *Hodder and Stoughton*. Price 1s.

The author addresses himself to such questions as "Are the British the Lost Tribes?" "Are the Germans the Assyrians?" "The Kaiser as Anti-Christ"; "Armageddon." The work falls into two parts: (i.) "The Prophets and the Present Day"; (ii.) "What Are We to Expect?"

DIVINE CLUES TO SACRED PROPHECY. By the Rev. E. H. Horne. London: *C. J. Thynne*. Price 1s. net.

This volume declares itself to be a study in principles, and is the second impression of pages written fourteen years ago. The writer suggests six divine clues which, taken together, are found to be sufficient to open up a wide field of profitable prophetic study. The work is illustrated by a number of diagrams.

Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

THE PRACTICE OF THE LOVE OF CHRIST. By the Rev. Harrington C. Lees, M.A. (*Robert Scott*, 3s. 6d. net.) These devotional studies in 1 Corinthians xiii. are very precious reading. Mr. Lees has a most sympathetic style which is at once arresting, appealing, and practical, and in this volume he has given us much that will help the Christian in his everyday life. The author is in touch with things as they are to-day; he knows the difficulties of every day, and he deals with them in a plain, common-sense, and yet essentially Christian way. Such a book deserves to be most carefully pondered.

THE LORD'S PRAYER: AN INTERPRETATION. By J. W. Thirtle, LL.D. (*Morgan and Scott, Ltd.* 5s.) This is one of the ablest books on the Great Prayer that has yet been written. Dr. Thirtle is a deep thinker and a careful scholar, and his work is always marked by original research. As in his volume "The Titles of the Psalms," which is now a recognized authority, so here—he strikes out a line of his own; and students, reading his volume with close attention, will find much in it to stimulate thought, whilst the general reader will be delighted with the wealth of treasure his pages unfold.

THE NATURAL THEOLOGY OF EVOLUTION. By the Rev. J. N. Shearman. (*George Allen and Unwin, Ltd.* 10s. 6d. net.) The writer claims that the result of the whole argument is to show that the mass of design which the world exhibits, and the testimony which it bears to its Creator, so far from being obscured or diminished by the discovery of Evolution, become clearer, brighter, and more convincing, than they ever were before.

THE RETURN OF THE LORD. By Ernest Baber. (*Seeley, Service and Co., Ltd.* 3s. 6d. net.) Second and enlarged edition of a volume of lectures given by the Minister of the Baptist Church, Johannesburg, on a subject which cannot be too carefully studied.

STUDIES IN THE PSALMS. By the late S. R. Driver, D.D. Edited, with Preface, by C. F. Burney, D.Litt. (*Hodder and Stoughton*, 6s.) A work marked by scholarly exposition of the text, and reverent application of the study to modern needs.

SACRIFICE OR SACRAMENT? By the Right Rev. E. A. Knox, D.D. (*Longmans, Green and Co.* 2s. net.) A welcome reissue of the Bishop of Manchester's able and exhaustive treatment of the teaching of the Anglican Communion Office. This book should be in every clergyman's library, and laymen will be thankful for its clear and definite tone and teaching.

HALF-HOURS WITH ISAIAH. By the Rev. J. P. Wills, M.A. (*Morgan and Scott, Ltd.* 3s. 6d. net.) The Bishop of Durham, in a Foreword, expresses his "general agreement" with the whole of this book, which he most warmly commends. His deepest sympathy, he says, is attracted by its calm, unreserved allegiance to the written Word.

OUR GREAT CONSOLER IN LIFE AND DEATH. By M. L. C. (*S.P.C.K.* 1s. 6d. net.) A volume of short devotional readings, chaste, beautiful, and comforting. It points throughout to the living, loving Saviour.

A SCHEME OF TEACHING FOR THE CHURCH'S YEAR. By Constance Nankivell. (*H. R. Allenson, Ltd.* 2s. 6d. net.) An eminently useful and suggestive volume.

MISSIONARY.

IN THE WAKE OF THE WAR CANOE. By the Ven. W. H. Collison. With an Introduction by the Bishop of Derry. (*Seeley, Service and Co., Ltd.* 5s. net.) There are few more interesting fields of missionary labour than Metlakahtla, and Archdeacon Collison, who has forty years of useful service in that region to his credit, has given us a wonderfully thrilling story, which will be read with deep gratitude by every friend of missions for its attestation of the triumphs of the Cross.

SKETCHES FROM FORMOSA. By the Rev. W. Campbell, D.D. (*Marshall Brothers, Ltd.* 6s.) A most fascinating volume, based upon the experiences of this honoured Presbyterian veteran, who is now in his forty-fourth year of missionary service. The illustrations are delightful.

MOHAMMED OR CHRIST? By S. M. Zwemer, D.D. With Introduction by Bishop Stileman. (*Seeley, Service and Co., Ltd.* 5s. net.) Dr. Zwemer is one of the greatest living authorities on the Mohammedan problem, and in this impressive volume he recounts the spread of Islam in all parts of the globe, and sets forth the means best adapted to meet the evil. It is a book to which missionary-hearted Christians will do well to pay attention.

GENERAL.

LIFE OF BISHOP WORDSWORTH. By E. W. Watson, D.D. (*Longmans, Green and Co.* 12s. 6d. net.) The most impressive episcopal biography which has appeared since the publication of Mr. A. C. Benson's "Life" of his father, the distinguished Archbishop.

WILLIAM DE COLCHESTER. By Canon E. H. Pearce. (S.P.C.K. 1s. 6d. net.) A delightful sketch of the life of a fifteenth-century Abbot, written with all that literary grace and charm of diction that we always associate with the productions of Canon Pearce's fertile pen.

WAR BOOKS.

THROUGH THE WAR TO THE KINGDOM. By the Rev. Edward Shillito, M.A. (*Morgan and Scott, Ltd.* 2s. net.) A thoughtful and suggestive book on true Christian service, written from the standpoint of one who appreciates the spiritual call of the War.

THE GREAT WAR: ITS LESSONS AND WARNINGS. By the Right Hon. Jesse Collings, J.P., M.P. (*Rural World Publishing Company.* 2s. net.)

THE WAR AND THE FAITH. By the Rev. Charles Brown, D.D. (*Morgan and Scott, Ltd.* 2s. 6d. net.) A sober and clearly reasoned attempt to relate the War to the facts of the Christian faith.

S.P.C.K. Gift-Books.

From the Society for Promoting Christian Knowledge we have received a number of story-books, attractively bound and eminently suitable for presentation as Christmas or New Year gifts, or as prizes in day or Sunday school. It is enough briefly to indicate the main point of each. *How Rhoda Went Abroad*, by Elizabeth Kerr (1s.), is full of missionary information. Rhoda is an invalid, a simple mass of selfishness, a trial to her long-suffering relatives and friends, but as leader of a study circle in her room she travels out of herself, and becomes a help and comfort to all. *The King's Double*, by E. E. Cowper (2s. 6d.), is a spirited story of the Great Rebellion, which will give the reader pleasure and excitement. Charles II.'s perilous adventures after the Battle of Worcester are thoroughly stirring. *Only a Boy*, by Joy Merivale (1s.), is an Indian story, and tells how a brave boy, not thirteen, revolutionized his father's fortunes at the risk of his life, and circumvented the plots of treacherous natives. It is full of incident and life. *The Mystery of Castle Veor*, by E. E. Cowper (2s.), takes us to a romantic Cornish castle, where we meet a German spy. The story is thoroughly interesting. *Plain Deb*, by Lucy M. Parker (2s.), pleases us much. It is a very good village story with a happy ending. Deb is quite delightful. *The War Gifts*, by J. A. Staunton-Batty (2s.), has coloured illustrations by Helen Jacobs. It is a patriotic story for children, showing how even the little ones may do something for their country. It will give real pleasure. *My Lord of Reading*, by Gertrude Hollis (2s. 6d.). This arresting story is concerned with the fall of the Abbey of Reading and the hanging of the last Abbot. The narrative is vividly told. *Geoffey*, by Amy Cripps Vernon (1s.), is quite an interesting, if somewhat improbable, story. Geoffey is a fascinating little lad of six. *Scout Stories*, by M. Edwards (6d.), is a picture-book full of good stories about Scouts, or heroes whose example Scouts should copy. The illustrations are excellent.