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# THE CHURCHMAN

November, 1916.

## The Month.

**The Appeal to the Individual.** THE National Mission of Repentance and Hope is now well under way, and men are already asking whether it will be a success or a failure. Whether it will accomplish all that is expected of it is difficult to say, but of this we are profoundly convinced, that it cannot fail to bring a blessing to large sections of the people. It is impossible for anyone who believes in God to do otherwise than believe that the prayer which has been offered, and the effort which has been expended will be abundantly answered—not necessarily in the way we think or expect, but according to His purposes in Christ Jesus. We have long felt, and with the development of the arrangements our conviction has deepened, that the surest way to promote the largest and most efficient results is to give prominence and emphasis to the appeal to the individual. There have been indications in some of the pronouncements of the Mission leaders that the importance of this point is not even yet sufficiently realized, but we are certain of this, that unless individuals are influenced first of all, it will be difficult, if not impossible, to move the nation. We are the more thankful, therefore, for the very clear and decided reference to this point in the Bishop of Edinburgh's new volume, *Witness: the Work of Disciples and Friends* (published by Mr. Robert Scott, 2s. net). It is an inspiration to read Bishop Walpole's pages; he puts us into touch with realities at once, and his exhortations, so clear, so simple, so sympathetic, arrest and sustain the attention of the reader. Now, on this question of the appeal to the individual he argues with telling effect. If (he says) the religious condition of the country is as elementary as some have described, then "the first need must be the conversion or awakening of our own people." Should not this (he asks) be our objective now, with

a view to the further objective of the nation after Peace and when the men return? If the present effort is only "the first push," and it necessarily implies further endeavours as the years go on, he pleads that this first push should be akin to that which Lord Kitchener made with so much success two years ago, the winning of volunteers and recruits and their training for the great offensive.

It is this that the Church is needing, and it is this that will awaken her enthusiasm. The change that has come over Great Britain in two years is remarkable; strangers from America and elsewhere notice it: sentiment has yielded to stern determination, weak enthusiasm to strong resolution. To what is it due? It has not been effected by the Press or pamphlets or platform speeches, but by volunteering and recruiting. Every man that has joined the Army or Navy, and now there are five millions, has given fresh power to the cause. If only five people are interested in each willing recruit, that means the personal interest of the entire nation. Now only in this way can the Church become strong and enthusiastic. Were but ten people in each congregation of the land quickened to make an absolute surrender of all they have for Christ and His Church, they would carry so many with them that there would be a force sufficient to change public opinion. It is this that we must strive for in the days that are coming, and for this we need the old stirring appeals that gather disciples. The Mission may be short, but three days, or it may be as long as a fortnight, the duration matters nothing so long as human wills are surrendered. There is no other path to effective and lasting national reform than this.

A more detailed review of this valuable book must be reserved till later, but we feel so strongly the importance of this plea for individual dealing—or, as we expressed it last month, the conversion of individual souls—that we lose no time in calling attention to it.

What is  
Wrong?

The answer of the Oxford Diocesan Council of the National Mission to the inquiry "Why is the Church throughout England and this diocese not that effective spiritual force and moral witness it is meant to be?" is the most complete we have yet seen. Other dioceses are, doubtless, dealing with the question, and it may be hoped that when the answers are complete they will be published together so as to be available for more general consideration. If the inquiry is dealt with in the frank spirit which characterizes the Oxford Memorandum, the result should be of the greatest value and importance. The Oxford Reply is of a seven-fold character, and we are glad to notice that among the reasons for failure they give as the first, "Because we Churchpeople are not zealous enough in faith and works and prayer." Beyond all question this is the root of the trouble—the Church has lost the sense of its spirituality and with it the sense of its

Divine Mission. We have no sympathy with those who wish to reconstruct the Christian Faith on modern, i.e. Modernist, lines; that—in our view—would be to court still greater failure. We long to see a more vigorous and more determined exposition of “the faith once delivered to the saints”; we want to see, as we said last month and repeat to-day, a more general return to the preaching of the old Gospel which alone has the power to change the hearts of men. We are, therefore, pleased to find the stress laid by the Oxford Council on fundamentals. There are, no doubt, phrases in the Reply that we should not use ourselves, but that does not hinder us from expressing our agreement with its general purport. The following passages from it speak for themselves:—

The supernatural element of Christianity has been widely discredited, and the sense of the horror of sin has in consequence been largely lost, and a low standard of Christian worship and life tolerated.

The faith of the Incarnation—with its fruit in the Atonement, the Resurrection and Ascension, and the present working of the Holy Spirit both through the Sacraments and in all His manifold modes of influence—needs to be re-stated in its fulness, so that it may be recognized by all as something that vitally concerns their daily life, and is the foundation of any right relationship towards God or man.

It is the lack of this real faith in the supernatural which accounts for the prevalent tendency to regard the Lord's Day rather as a day of secular recreation than as the day specially set apart for the public worship of Almighty God. It is the same lack of faith which lies behind the widespread neglect of the spiritual use of Holy Scripture.

The second reason—“Because we are not militant enough in the cause of Christ”—is also much to our mind:—

We have largely ignored the duty of fighting against sin and the Devil corporately and publicly. Most of us have hardly wanted to know the truth about the prevalence of sexual sin, or the misuse of marriage, or the power of the drink-interest in the nation, or the awful misuse of money in luxury, wastefulness and gambling. And even when we know, we often acquiesce timidly. The great organized forces of sin in town and country do not tremble before the local church as before a vigilant, inveterate and unrelenting foe, which will use all legitimate means to defeat and hamper them. We have been sadly deficient, clergy and laity alike, in moral courage and spiritual faith. It is another sign of this lack of courage that in too many parishes the clergy have for many years failed to deal personally and individually with the souls of the people committed to their charge.

The other reasons open up more debatable considerations, yet as abstract propositions they will command a large measure of support. Who can doubt, indeed, that the Church has suffered a large measure of failure “because we have largely lost the sense of Brotherhood”? The relation of the Church to the workers

presents many problems, but they will never be solved until the Church has recovered the Brotherhood spirit. Again it is true that "because of the lack of religious knowledge" the appeal of the Church has not met with adequate response, and unfortunately we see but few signs, at present, of a return to a better order of things. We are not sure that "because of the lack of corporate control" the Church has failed, as so much depends upon what use the Church would have made or will make—if the recommendations of the Archbishops' Committee are carried out—of self-government. We find ourselves in more general agreement with the last two of the seven reasons given, viz., "Because of the divisions among Christians" and "Because we have neglected the duty of Evangelizing the World." Our "unhappy divisions" continue to mock us and paralyze all our efforts, and yet there does not seem to be the smallest sign of any real attempt to bridge the gulf which exists between the Church and Nonconformity. Our neglect of foreign missions is, of course, notorious; and it finds an unhappy parallel in the long-standing neglect of the Church to deal adequately with home evangelization. All these problems must be taken in hand, but first let the Church seek the conversion of its individual members.

Canon Petit, in a letter to the *Guardian*, points out **Shortage of Clergy.** that the war is seriously affecting the number of candidates for Ordination, and for the next few years the shortage must inevitably increase. The number of men ordained in the ordination year just closed was 381, but it is well that Church-people should realize how this figure compares with the figures of the years immediately preceding the war, so that they may see the gravity of the problem with which the Church will be confronted in the next few years. Canon Petit says:—

In the year which ended with the Ordinations in October, 1914, there were 688 admissions to the Diaconate. This was practically the same as the average for the three preceding years, in which the figures had been 711, 686, 670 respectively—that is, an average of 689. In the year ended October, 1915, the number fell to 521—a figure 168 below the average. For the year now ending the number, as already stated, is only 381, or 308 below the average; in other words, the Ordinations of these two years have supplied us with 476 less than the rate of supply immediately before the war. It is a matter of common knowledge that the supply in those years was seriously insufficient, though slowly tending to improve. No long argument, therefore, is needed to show the difficulty of carrying on the Church's work now

with four hundred less clergy than we should have had but for the war. But the difficulty of the present moment, great as some already know it to be, is small by comparison with the difficulty that is coming. If the war should be over a year hence, and if we should be able to set a large number of candidates to commence a College course in October, 1917, it would be the autumn of 1921 before these men could have their place in the ranks of the ministry. In the intervening years the numbers admitted would continue to be small, and we should have the experience in the years 1918-1920 of attempting to carry on the work of the Church with between 500 and 1,000 less clergy than we should have had if the ante-war supply had been maintained.

The period of scarcity, it is expected, will extend over at least the next five years, and may be much longer if the war is also prolonged. The question of how best to tide over this period must be faced, but the problem is one of enormous difficulty.

It is good to be reminded from time to time that many of the foremost men in the British Army are men of deep religious conviction. General Gordon was widely known as a man of faith and prayer. Earl Roberts left behind him a noble example of the Christian soldier, and the happy tradition is being maintained in our own day. Of this many striking examples could be given: one of the latest comes to us in the person of General Sir William Robertson, Chief of the Imperial General Staff, who contributes to a little book by the Rev. E. S. Woods, C.F. (*Knights in Armour*, just published by Mr. Robert Scott, 1s. net), a Foreword which will greatly rejoice the heart of all who are concerned for the spread of the religious spirit in the Army. It is brief, but nothing could be more significant or more effective than his closing lines:—

A feature of peace manœuvres used to be the "sham fight." In war there are no sham fights. One has to deal then with stern realities, and to carry burdens which seem to be quite beyond one's powers to sustain. Especially is this the case with those in the position of leaders. In war, more perhaps than in any other business, men feel the need of something more than the mere knowledge of their profession, no matter how complete that knowledge may be. I therefore commend this little book to all soldiers, and more particularly to the younger ones, who desire to go into battle properly prepared, for I am satisfied that definite and practical religious convictions form an essential part of every soldier's equipment.

"Definite and practical religious convictions"—these are what one wants to see permeating the lives of all our brave men, and *Knights in Armour* is just the book that will greatly assist to that end. Mr. Woods has been doing excellent work among Officers

and Cadets at Sandhurst, and his little book bears on every page evidence of his military experience. In a series of short, bright, interesting chapters he treats of Courage, Chivalry Purity and Loyalty from the Christian point of view. His book is soundly and sanely Christian throughout, and his closing personal appeal to yield to the Lord is most impressive. "Christ the King would have your services and make you His Knight. He *wants* you, for Himself and for His Cause. To be wanted by Jesus Christ—who can hold back from a call such as that?" We are glad, indeed, to know that so many young officers come under such teaching; it cannot but leave a mighty influence.

The Rector of St. George's, Southwark, has raised **Attacks on the clergy.** a protest against the incessant depreciation of the clergy which now seems to be the stock-in-trade of many speakers, both clerical and lay. He does not object to wholesome criticism of the clergy, but when men speak of "failure," it should be remembered that there is another side, and this the Rector of St George's, Southwark, shows us. "I have worked in this district now," he says, "for twenty years, and in my capacity as Rector of the mother parish I have been able to see a good deal of the lives of many of my brethren. They have literally been engaged in making bricks without straw, on a wage at which the well-paid and pampered trade unionist would turn up his nose. They have lived the lives of heroes, modest and uncomplaining, just struggling on with their duty and doing their best. I have known some of them and their brave wives literally fall by the way, worn out by the depression, the discouragements, and the excessive strain of trying to make the parochial both ends meet, and at their wits' end how to pay the salaries of the staff and to keep the fabric of the church in order." It is well that this side of the question should receive attention; it is only playing into the hands of the enemy to be continually harping upon the deficiencies of the clergy, as some, who ought to know better, are doing.



## The Call of the Mission.

THE BISHOP OF CHELMSFORD'S SERMON PREACHED AT CHELMSFORD CATHEDRAL AT THE OPENING OF THE NATIONAL MISSION IN HIS DIOCESE.

"The gates of hell shall not prevail against it."—ST. MATTHEW xvi. 18.

"He that overcometh and keepeth My *works* unto the end, to him will I give power over the nations."—REVELATION ii. 25.

"This is the work of God, that ye believe on him whom He hath sent."—ST. JOHN vi. 29.

**I**N these texts certain statements are made. The Church of Christ was to be undefeated and the nations were to be conquered. The cause of both was to be Christ. The Church was to be built upon Him, and the one to rule the nation was the one which kept the work of God, which was to believe on Him who was sent. Have these statements become historical facts? Are the nations conquered by the Power? Is the Church undefeated? If not, why not?

We are all thinking to-day of England—of Empire. Is England a nation conquered by the power of the Crucified? In many ways she stands pre-eminent as a Christian nation. Egbert, the first King of all England, was a Christian, and for eleven hundred years men and women have sat on her throne, some noble and some disgracing their profession, yet, without exception, all making their profession of belief in God, and therefore we may say that from the beginning England has been in name a Christian nation. I am no pessimist. It has recently been stated by one held in high estimation by all Churchmen that England is worse than it was one hundred years ago. I confess I cannot subscribe to that statement. Anyone who reads about the state of morals during the Regency, the habit of drinking among all classes, the number and nature of crimes punishable by death, the conditions of labour in coal mine and factory, the treatment of the aged, the sick and insane, will realize to some extent the low average of the public tone or opinion of that period. Contrast all this with that which prevails to-day. Think of the sentiment of the nation to-day, of her real charity and philanthropy as evidenced on every hand. Think of this war, unlike any before. A war not of races but essentially of ideals. A hundred years ago the pressgang had to be used to obtain the comparatively few men required, while to-day five

million of men have come forward voluntarily, not for material gain, not to receive, but to lay down their lives a ransom for the many. Surely the silent leaven of the spirit of the Crucified has been working during the ages, and we can hail Him as the cause of the spirit which is so manifest in our midst.

Therefore I do not approach the National Mission as a pessimist, but as one filled with hope, and yet, as a patriot, as a Christian and as a Churchman, I am compelled to ask : Is the nation really Christian ? Is the Church really fulfilling her Mission in the world to-day ? Alas that a whole-hearted affirmative cannot be given to either question ! No nation can be regarded as Christian with a drink bill of one hundred and sixty millions and an expenditure of some two millions on the evangelization of the world : with a turnover of some fifty millions in the bookmakers' hands : with its reports of the Commission on Venereal Diseases and the Society for the Prevention of Cruelty to Children : with the appalling conditions of slumland in all our large cities : with the spirit of materialism still in our midst : with the forgetfulness of God as evidenced by the desecration of His Holy Day. These are facts which must be faced, for they surely weaken the nation in the midst of what the Prime Minister calls " a spiritual war." National power does not depend for its continuance upon conscription, munitions, wealth, as the nations of bygone ages testify, but on soul power. The plays of Shakespeare, from Richard II to Henry V, all tend to show that expediency and policy can never safely replace righteousness. The concluding words in King John come down to us with a meaning which cannot but be felt to-day :

Come the three corners of the world in arms,  
And we shall shock them ;  
Naught can make us rue  
*If England to herself be true.,*

Germany is proving to-day that a race of Samsons and Solomons, strong physically and intellectually, but shorn of their spiritual locks and bereft of their moral sense, cannot dominate the world, and we on our side are realizing that the spiritual munitions of a nation are as essential to her welfare as her high-explosives. Yet are we not in danger of concentrating our thoughts on the victory of our nation, to the exclusion of its regeneration ? Here lies the work of the Church.

But what of the Church? While, as we have seen, the spirit of the Christ, largely through His Church, has affected deeply the nation, yet as the organized Body of Christ she has somehow failed to incorporate the manhood of the nation within her ranks. They are largely outside. But if the Church of England has failed in this respect, so has every form of organized Christianity. In our own country Nonconformity and Romanism have equally failed with Romanism, say in Italy. The first object, therefore, in any Mission of Repentance and of Hope must be to consider the position of the Church herself, and how she can become at once impregnable and the conqueror of nations.

Is she one? Her Lord prayed that His followers might be one even as He and His Father were one. But look at His followers to-day. Where is the unity? On the Continent, the Orthodox and Roman Churches entirely separated from each other, and our own Church from both. In England, look at the position of the followers of Christ in any town or village. Church and Chapel side by side, and yet with a gulf between. The Church of England herself divided into hostile camps; her newspapers, if the man in the street cared to read them, revealing how these Christians do *not* love one another. Again, take the ordinary Parish Church: Apart from ecclesiastical differences, is there real unity? In a country village one of the Pilgrims of Prayer asked an officer of the Church to have a prayer meeting in his house. He consented. She also asked the man living in the next house, an official of the Church, and he likewise consented. She then realized that the two houses were next to each other and that one prayer meeting should suffice for both. But alas! she found that while both were willing to be officials of the Church, both willing to have a prayer meeting in their house, neither was willing to enter the house of the other. So, as we see the numbers gathered at the Table of their Lord, eating of the same Sacred Bread and drinking of the same Sacred Cup, we ask, What of the relationship of these people outside during the week? Do the squire, the labourer, the master, and the man ever permit their relationship together in Christ to influence their relationship in the world of business or of social intercourse? Is the spirit of brotherhood as manifest in the Church as even in the Freemasonry, or even in the trade union? I ask the question, not to extol the latter to the detriment of the former, but to provoke thought. The Holy

Communion was meant to be symbolic of the unity in Christ of all His followers, and the world was to know who the disciples of Christ were by their love to each other. Is this so?

If the Church is to be the teacher of nations on brotherhood she must be their example. If after the war she is to be a power to prevent arising the pre-war class distinctions manifest in our midst, if she is to be the unifier of peoples and the cementing force which is to prevent all future wars and really to bring in an era of peace on earth and goodwill among men, she must herself be united. Here is the opportunity of the Church of England. On the one side she is connected by great historical ties with the great Orthodox and Roman Churches of East and West, ties which cannot be ignored, and ought not to be lightly cast aside. On the other hand she is the Mother, so to speak, of all the Christianity of Nonconformity, the adherents of whom are our fellow-citizens, and are bound to us by the strong ties of kinship and of blood, and it must not be forgotten that in the English-speaking world to-day the number of Nonconformists probably exceeds those of our own Communion. No English Churchman ought to think of re-union with the one side regardless of the other.

How is re-union to be obtained? Let us be clear in this matter. While we long for re-union with a passion which words cannot sufficiently express, it must never be brought about at the expense of the truth in Christ. Far better for the Church, for the world, that the present state of things should continue rather than that we should, as a Church, sell our glorious inheritance of truth for the mess of pottage of re-union on such terms. Again, there is a tendency to think that trifling alterations in our service or ritual will either hasten or retard re-union. Re-union will never be brought about by our putting on or taking off this or that—it will never come as a result of this or that change in our services. The cleavage of the ages has produced a gulf so wide and deep that when the day dawns for re-union I do not think that matters relating to ritual or even to episcopacy will seriously be any hindrance. Re-union when it comes will be the result of a wonderful outpouring of the Holy Ghost shaking the whole house, and binding us together in one accord. Nothing else will ever bring us together. In that day we may all wear vestments or all worship without them; we may have the most elaborate or the plainest of services; but these,

in the Spirit-filled Church, will be relegated to their right position and importance.

One great object of the National Mission is to hasten re-union by bringing down, in answer to our prayer and following upon our repentance, the Holy Spirit in such power that we shall not only be compelled but glad to come together. The more the Holy Spirit fills the Church of England the greater will be her power upon the whole of the Catholic Church, and the greater force will she be towards the spiritualizing of the whole atmosphere of every Christian community. The lower the spirituality of the whole the greater tendency to division and strife, while the higher the spiritual average the greater will be the drawing together and the desire for unity. The Early Church concentrated on essentials, and the accessories received but little attention. Is not that position in danger of being reversed to-day?

It is a question as to whether the organized Church has not become too highly organized and too elaborate a system. The machine itself has become so complicated and the system of theology so subtle and diffuse that the Church in dealing with both finds that both require so much attention that there is little time left to deal with the work that the machine was meant to accomplish. For instance, years ago the services of the Church may have needed brightening, but is there not another danger to-day? Bishop Corfe, of Korea, revered by all of us for his works' sake, said recently that "Music was tending to become a substitute for religion, and not a help." Anyone acquainted with the tendency of modern worship must agree that the warning is not unnecessary. Our services must be more and more congregational, and it must be acknowledged that reverence and dignity do not always go hand in hand with elaboration, but are as frequently found with simplicity.

But the tendency follows upon the ecclesiastical mind, whether of clergy or laity, being out of touch with things human. The clerical mind becomes centred inside his Church and upon the services held within. Looking at the question broadly, I venture to think we have multiplied our services far beyond what is either necessary or helpful. People must be taught that intensity of prayer and praise is more important than the multiplicity of services which are fast becoming the end of the Christian life to very many. The salvation of souls, the winning of the parish for Christ, the

evangelization of the world, are to many mere phrases. The invitation to church, to Holy Communion are seen on every hand, but the object for which Christ died and the Church exists is known and realized by only a select few. The way in which Sunday itself is used testifies to the lack of proportion which exists. How is any ordinary Sunday used by the clergy or the laity of our Church? Let us go back to the life and practice of our Lord and the Apostles. We are thankful to have it on record that *every* Sabbath Day our Lord was found in the synagogue "as His custom was." But He did not spend the *whole* day there. Read the first chapter of St. Mark. After the synagogue He went to the house of Simon and healed his wife's mother, and then were brought to Him all that were diseased and possessed with devils, and all the city was gathered together, and He healed many that were sick, and cast out devils. Read the story of the Acts of the Apostles on the first day of the week, beginning with the great Day of Pentecost, and then, thinking of them and of the life of our Lord, go back to last Sunday and ask what proportion of time was spent on worship and what on "going about doing good." The question has still to be answered, "Is it lawful to heal on the Sabbath Day? Is it lawful to visit from room to room, to stand on the village green or town park and witness for Christ?" Will England ever be won on our present lines? Our Lord has many titles all glorious, but one is scarcely ever attached to Him to-day. He was the "Friend of publicans and sinners." To how many of the clergy of to-day can that title be given? "He is a good preacher." "He is a good organizer." "He is hardworking." But how seldom do we hear of a man *distinctly* known as "the friend of sinners." Our Lord was charged with "eating with them." Are we so charged? How often do we eat at the Table of our Lord, and how often "with sinners"? We are the Body of Christ, but are we certain that in the Body the *heart* of Christ, full of compassion for the multitude, is to be found?

I would not for one moment be misunderstood. No Church, no individual Christian, can afford to forsake the assembling of themselves together. Of course, worship and the Holy Communion must have a prominent place in the Christian life, but not as the end—only as the means to a fuller and deeper realization of a life lived in the world for Christ. The average Churchman's conception of his place and his work for Christ and His Church is far too fre-

quently fixed upon the fabric of his parish church, the services held within it, or the giving of money for the support of both, and he too often does not realize that the Church is to be God's fighting force in the world, and that he at his baptism is pledged to "confess the faith of Christ crucified and to be a faithful soldier, fighting and serving unto his life's end." Spurgeon was once asked by a man for some Church work. "What are you?" "An engine driver." "Is your stoker converted?" "No." "Then *there* is your Church work." Are our people dealt with on these lines? I dread some times the putting of men into office in the Church. At Bethnal Green a man was keen for souls. He visited the public-houses and brought many men to Christ. He became a sidesman, and gradually this all ceased. He thought his Church work was to collect the offertory. How many of our wardens, sidesmen, choirmen, and servers realize their responsibility to witness in the world for Christ, to make disciples? I know the difficulty of revising our methods of worship, of our conception of Church work, but that such revision is necessary and must take place I am convinced if ever the Church is to lay the nation as a trophy at the feet of her Lord. These are some of the questions which the Church must face. At the beginning of the effort of the National Mission I pressed upon clergy and laity alike to pray for the open mind, for willingness to follow wherever the Holy Spirit led, to be willing to abandon old positions, to follow any new light if revealed. All of us, High, Evangelical, Broad, are so tied and bound by our prejudices that we cannot move. We may have life, even as Lazarus, but the grave clothes of the sepulchre of the past impede our movements, and we must be willing to be loosed and live our life.

Thus we have the National Mission of Repentance and of Hope. The message is that of our Lord and of John the Baptist: REPENT. But full emphasis is being laid on the motive, "for the Kingdom of Heaven is at hand"—so near that it can be brought down—repent as citizens—repent as Churchmen. You are part of the nation and a sharer in its sins; you are a member of the Church and a sharer in its failure. Repent ye, but repent not that you may go free from punishment and enjoy heaven, but repent that you may the better fulfil the will of God in the nation and in the Church. Let your repentance be for the sake of others; your motive that which sent our Lord to the Cross, the good of the world and the salvation of men.

The Church is at such a low level of spiritual life and power that she cannot move the nation to repentance and faith. Here is an effort to raise her on to such a high level of spiritual power that she may rule the nation and bring her to her Lord. We are being told by one whose words are read by millions that this call to repentance is a national insult. We are told that it is to be hoped that no word of this effort may reach the trenches, and we are asked, "Of what have we to repent?" I will give one answer, although many might be given.

We ought to repent because of the shortage of men, and for the reason of that shortage. It is a scandal to the nation and to the Church that we have not more men to support our gallant lads; but what is the reason? The wastage of life during the last ten years, owing to drink, would, if prevented, have yielded us many a battalion. We are told that one hundred thousand infants are annually lost owing to the most horrible diseases of vice. If this had been prevented, ten years' salvage would have sent half a million men to the Front. A recent report of the Government shows that to-day out of six million children of school age one million are either physically or mentally defective. Similar children of ten years ago are now the medically rejected for the Army. These are largely defective owing to preventable causes, such as slumland or the circumstances of their early life. I think it can be proved that owing to drink, vice, and conditions of life, the nation to-night is prevented from putting in the field an army of surprising size, and which would have speedily brought peace. Is there not here a cause for Repentance?

But, again, if our Repentance is real we shall take steps to remove these national evils from our midst, and to reconstruct England on Christian lines. The visit of the Messenger to the parish is not the culmination or climax of the effort. It is only an incident—an important incident—in a large campaign. For months we have been preparing; we have been praying and praying, and now a Messenger is coming with the message that shook the world in the first century—the message of the Christ on the Cross. We are told that our lads at the Front are not taught; but what is it that they are not taught? Is it not the message of the Apostles in the Acts and in the Epistles which has not been delivered? How few of us have determined to know nothing and preach nothing save Jesus, His Incarnation,

“God manifest in the Flesh.” His atoning work, “While we were yet sinners Christ died for us.” His Resurrection “declared to be the Son of God with power.” And all this to be revealed to us by the power of the Holy Spirit who was Himself to bring to us the assurance of sins forgiven, and adoption into the Kingdom of God. “Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby ye cry, Abba, Father.” The preaching of Christ crucified must be the secret and substance, the centre and heart, of all our preaching. This is the message, and men are to be urged to accept it and bind themselves together in His Body—His Church—to carry on His work and win the world for Him. It is the only message for the world, for England and for individuals, and when delivered a new chapter in the history of our Church must be opened—purer, grander, nobler than ever before. She must be strong for her task.

Grave problems lie ahead. When peace comes the problems of labour will not be solved thereby. They will be there, and upon their solution on wise lines will depend largely the future of England. Again, the problem of the Women’s Movement remains unsolved, and the war will make it in many ways a more difficult task than before. The return of the men and their assimilation into the industrial world, the continuation of women workers or their replacement by men, will provoke controversy and divide the nation unless on the troubled waters One stands able to cry Peace, quell the storm, and bring the ship to port. The great issue has to be decided as to how the world, how England, is to be governed. Is she, after crushing Germanic Prussianism, to have the similar spirit of selfishness and grab in her own land, or is the spirit of the Christ, of the Cross, to prevail? That is the issue we are facing in this great effort.

While we appeal to the nation and to the Church as such, we realize that both are what the individuals composing it are. It is no use saying “Except a nation be born again,” unless we say to every man and every woman within it, “Ye must be born again.” Christ, then, whose voice is Christianity, addresses Himself first to the individual conscience; indulges in no dreams of a renovated world without till He has flung His appeal to man within; looks *there* for the creative and vital forces which are to make all things new. So to-day we cry: Repent ye of your own sins, of your own

life, and be a better citizen—a better Churchman—because of your forgiveness of sins, your adoption into the Kingdom of Heaven. Turn to Christ and Him crucified, whereby we alone obtain remission of our sins. I am asking you all here to-day to—

(1) Pray. Pray as you have never done before, pray for yourself, pray *with* your family, with groups of your friends. Read the Bible more day by day. Keep Sunday for increasing your spiritual strength by “feeding on Him in your hearts by faith,” and by going about bringing others to Him.

(2) Be prepared to witness for your Lord to your friends, in your streets, in your business. Why should not all the communicants living in the same street, or working in the same shop, begin to realize that there they represent their Church, and arrange to meet privately and discuss how best they can witness for Christ collectively in their street or business? So far such collective witness is almost unknown. The evangelization of the world must begin by the evangelization of street, social circle, or business house.

(3) Be careful of your life. Israel was defeated by the sin of Achan. The nation and the Church is weakened by individual sin. Remember that the will of God is your sanctification. The doctrine of perfection or holiness of life may have been distorted, but it is true nevertheless. The *character* of the witness determines the force and power of the testimony given.

Christ is sitting over the World—England, Essex. Surely He has a vision of what the world might be were He its King! Of what England might be were He its Ruler! Of what Essex, in little country hamlet and crowded town, might be if He was Lord!

To achieve this the Holy Spirit has come into the world, and come into His Church to fill it with power for its conflict. Are we ready to be used of God? Are we, clergy and laity alike, men full of Holy Ghost? Are we keen and ready for the Mission? I ask you, Will you fail your country in this her hour of trial? Will you fail your Church in the hour of battle? Above all, will you fail your Lord Who died for you, and whose heart bled because it was broken for the sin and for the love of the world. In this solemn hour I ask that, repenting of our sins, we should return unto the Lord and listen to His voice saying: “Whom shall I send, and who will go for Us?” and then humbly conscious of our unworthiness, but filled with His love, say: “Here am I, Lord, send me.”

## Miracle and the New Testament.

### II.

ON abstract grounds there would seem to be sufficiently weighty reasons for considering that the miracles recorded in the New Testament are not improbable. If a God exists, it is more credible that He would communicate with man and reveal to him the Divine Purpose than not. We believe that even in the Old Testament we have a record of such revelation, though under that Dispensation the light was "not clear nor dark." When this twilight gave way to the dayspring that was to broaden into the full noonday of revelation in the Gospel, a new and wondrous era was opening for mankind. Momentous changes were at hand. God was to be "manifest in the flesh," the mode of His existence to be revealed, the inmost characteristic being or nature of God to be disclosed, the plain message of everlasting salvation to be proclaimed to men, the personality of the Evil One, too, to be made known. Was not this a time—if ever—appropriate for the occurrence of the miraculous? Accordingly, this marvellous era begins with miracle—the Incarnation, the Virgin Birth—thus giving the key to the character of the whole. It would be, no doubt, claimed nowadays that in miracle was no sufficient sign of such a revelation. We are far from saying that it is only in miracles that we find such signs. But the popular belief has been always that miracle testifies to the immediate presence and special work of God. Could Jesus have revealed Himself as the Christ to the disciples without such miraculous evidences as appealed to them and they expected? And were not these true miracles? Would God allow the Christian belief to grow up based on illusions? Would the Church which condemned an Ananias have propagated its creed and gospel by means of falsehood in any form? As to the Virgin Birth, can we not see its appropriateness, perhaps even its necessity, and say the case must so have been? *Talis decet partus Deum*. And as to the last miracles of that marvellous life, we can see an equal appropriateness or necessity for these: the Resurrection and Ascension must have happened as the natural or inevitable climax of such a life.

We have to consider what kind of miracles those of the

New Testament are. They are in perfect harmony with the character of the gospel revelation and of Christ. No single one was wrought as a mere wonder. "Wonders" are never mentioned without "signs" in the New Testament. The revelation was mainly one of hope and love and forgiveness. How, then, could a Divine Saviour act without such deeds of love? "These," says Bishop Westcott of the Gospel miracles, "are works of faith, of intercession, of love . . . They speak to us of a power of love which transcends all known laws and spoils the grave of its victim" ("Characteristics of the Gospel Miracles," Allenson, pp. 38, 46). He notes that the miracles themselves are revelations, those over nature, of power; those of healing, of love; those over the kingdom of the Evil One, of judgment. "An Epiphany of judgment follows the epiphanies of power and love. He whom we first saw as the mighty Lord and then as the merciful Saviour, now appears to us as the Holy One of God" (p. 54). The miracles of Jesus, indeed, are not only in harmony with His character but so inextricably interwoven with His life that to get rid of the miracles would be to get rid of the life. His words and works run up into one another (see John xiv. 10, 11). The miracles are acted parables, the words and works are both "signs." They are intimately connected, as the Feeding of the Multitudes with the discourse on the Bread of Life; the healing of the man born blind with the declaration that Christ is the Light of the World, and His censure of the blinded Pharisees. "These miracles," says Dr. Illingworth, "flow naturally from a Person who despite His obvious humanity impresses us as being at home in two worlds. Miracles are inwoven in the very fabric of His Personality so that the attempt to disentangle the thread of His wonderful works would lead to the elimination of His Divinity. The Wonderful One could not but act in a wonderful way" ("Divine Immanence," p. 50). The first miracle and the rest act and react upon one another. The Incarnation gives credibility to the succeeding signs, and those signs strengthen the evidence for the truth of Jesus' claims. His miraculous works are put in the front of His credentials in the account we have of how men came to Him. It is obvious that they came because He wrought miracles. It is equally obvious that men preached Christianity because they believed miracles, and especially the greatest miracle of the Resurrection of Christ, to have taken place. The

author of "Ecce Homo" wrote, "Miracles play so important a part in Christ's scheme, that any theory which would represent them as entirely due to the imagination of His followers, or of a later age, destroys the credibility of the documents, not partially but wholly, and leaves Christ a personage as mythical as Hercules" (p. 41).

Nevertheless, some notice must be taken of the "explanations" or explainings away of the New Testament miracles by modernism and materialism. For example, the miraculous element in the miracles of healing is denied on the ground of faith-healing. Even demoniacs are said to have been persons suffering merely from nervous or mental disorders, as though to find the seat of a malady were synonymous with discovering its cause. We were formerly told that such healings could not be true because they were "miracles." Now it is said even if the evidence is good it is not evidence for the miraculous. This is worthless criticism. Of course, if the materialistic explanation of the human mind is accepted there is no place for miracles or even for religion. But if the nature of man's will or mind is not material but spiritual, and, being strongly excited, helps the body to throw off disease, this is the influence of spirit on matter. This power is intensified by religious or spiritual influence, and that is faith-healing. Such instances may represent in a low degree something of that which Jesus did, but it is plain that He acted always as He taught, *fully conscious of authority*. If the evidence is good for the miracles as occurrences it is also good for the miraculous nature of the occurrences, for a miracle assumes always the supremacy of the spiritual forces of the world to an extraordinarily marked degree over the material. It is urged, again, that as we do not accept the ordinary miracles of ecclesiastical history we ought not to accept those of the New Testament. But some of the former may have actually happened, especially in answer to prayer, and notably with regard to the exorcism of evil spirits in the early Christian centuries, and even in modern times. But, with such exceptions, the miracles of the New Testament are far superior in dignity, edification, and power to those of ecclesiastical history. Coincidence, it is said, may account for apparent miracles, as, *e.g.*, the healing of the centurion's servant, as recorded by SS. Matthew and Luke. But it is quite impossible to believe that such coincidences happened frequently in our Lord's life. Symbolism, too, has been turned to as accounting

for New Testament "miracles." This, again, might suit some of them, as, for instance, St. Peter's walk on the water to Christ, but could not apply to all.

It is time to note that the evidence for the New Testament miracles is perfectly good. Modern criticism has done much service by establishing the documents of the faith on a firmer basis. Harnack accepts approximately the traditional dates. All the New Testament writings, except, perhaps, Jude, 2 Peter, and James, must be considered to have been produced not later than the beginning of the second century. Of the four sources of the gospel record, St. Matthew was probably written between 60 and 70, St. Mark before 70, Q hardly much later than 60. The researches of Sir William Ramsay have shown the extreme accuracy of St. Luke as a historian. The fourth gospel is now admitted on all sides to have been in existence at the beginning of the second century. Dr. Headlam, in his able and suggestive book, "The Miracles of the New Testament," has truly remarked that the evidence of Papias about John the Presbyter would be treated with contempt if it were adduced in support of a traditional opinion, and the same writer observes that "we can find no evidence of a non-miraculous nucleus from which the miraculous element has grown, nor can we find in any New Testament historian, whose writings we possess, any attempt to exaggerate or invent miracles" (p. 220). It is argued that the evidence for the Virgin Birth is not so good as for the Resurrection. But Luke i. is quite complete, and there is no sufficient authority for omitting verses 34, 35, the latter of which is quoted by Justin Martyr. The article appears in the earliest form of the Creed (*circa*. 100), and was part of regular Church teaching from the beginning of the second century. There is no reference to the inaugural miracle of Christianity in the Acts or St. Paul's epistles because this did not form part of the apostles' preaching. The special direction of their witness was "to His resurrection" (Acts i. 22). The case is very different in regard to that miracle, the key-stone, as it is, of the Christian faith, and it is hard to see how any one can hold that St. Paul did not believe in the bodily resurrection of Christ. How could the apostle remind Roman and Corinthian Christians of miracles which never happened? His reference to the Resurrection on the third day must surely imply that he knew of the empty tomb. Yet the Rev. J. M. Thompson has persuaded

himself that St. Paul "*believed in the Resurrection without believing in the empty tomb*"<sup>1</sup> ("Miracles in the New Testament," p. 172). This is apparently Mr. Thompson's own belief; yet he accepts the "miracle" of the *stigmata* of St. Francis of Assisi on the bare word of Brother Elias, St. Francis' Vicar, the body having been buried on the morning after death (pp. 219 ff.). The early dates of the New Testament writings assure us that their miracles were not myths, for myths require time for their creation. Here there was no long interval and so no growth. St. Paul's theology is as deep as St. John's. The miracles of the New Testament are very different in character from those of the Apocryphal Gospels which the Church carefully rejected. Supposed discrepancies in the various gospel histories are proof of their independence of each other. Or if the comparative lateness of the gospel narratives be insisted on, then, as Dr. Hitchcock has acutely remarked, this makes it all the more difficult for objectors to account for the early chapters of the history of the church, which on those objectors' view preceded the invention of the miracles—the chapters hardest of all to explain on merely naturalistic principles (see "The Present Controversy on the Gospel Miracles," S.P.C.K. p. 180). The fact is, the *onus probandi* lies on such objectors. They have not succeeded in their argument that since miracles are impossible, the miracles of the New Testament are incredible.

To conclude: To God there can be nothing miraculous or supernatural, but all is natural. It might well be that some, or many, or even all of the New Testament miracles were effected by means of laws of which we know little or nothing. Even though, in the advance of scientific knowledge, it might be possible one day apparently to reproduce or imitate some of these miracles, this would not detract from their miraculous character as far as their first witnesses and all succeeding generations are concerned. The miracles served and will serve their purpose of "signs," as St. John consistently calls them. Taking them, then, as having certainly happened, what is their further spiritual character or value to-day? For one thing, they throw into prominence the Fatherhood of God now greatly obscured by ideas of the Divine Immanence and Transcendence. For another, they may be considered as indicative of the restorative power of Christ in regard to the whole being of man. But the extent of such character

<sup>1</sup> The italics are Mr. Thompson's.

and value can hardly be stated in words more true and beautiful than those of Bishop Westcott in the work before cited. "With a voice of boundless authority and gentlest comfort," he says, "they tell us that the creative energy which we find not only in the first origin of things, but also in successive epochs, is not yet exhausted. They tell us that we are not bound up in a system which is eternal and unchangeable. They tell us that there is yet before us a noble transformation, a higher life. They tell us that the beginning of this is already made, and that it is ours to hasten the end" (p. 30). "I do not stop to inquire how far the *form* of miracles may change, as the world itself changes, but as far as miracles are flashes of a heavenly life and power bursting through the thin veil of natural life, as far as they are revelations of the invisible, Epiphanies of the Divine, they belong to all times" (pp. 45, 46). "A gospel without miracles would be, if I may use the image, like a church without sacraments. The outward pledge of the spiritual gift would be wanting. Teaching and example would remain, but faith would find no way opened to the world to come" (p. 36).

Objections to the miracles of the New Testament arise, it may be believed, greatly from the pride of human intellect and human knowledge. It is true that the Bishop of London in his preface to the recent edition of Bishop Westcott's book says, "Where we fail"—*i.e.*, in not readily accepting the miracles—"is not so much in weakness of faith as in poverty of *imagination*." Perhaps, with many, it is rather a lack of poverty of spirit, "humbleness of mind." All that the most learned know is as nothing in comparison with what there is to know. The great astronomer's description of himself and all his erudition was that of a child gathering shells on the shore of an infinite ocean. If men were more mindful of their ignorance, they would be stronger in faith and wider in spiritual knowledge. He who Wrought the miracles was the same Who said, "I thank thee, O Father, Lord of heaven, and earth, that Thou didst hide these things from the wise and understanding and didst reveal them unto babes" (Matt. xi. 25).

MARCUS E. W. JOHNSON.



## The Message of the War to the Clergy.

TO the Christian Church, and to every individual member of it, this war brings a supreme challenge to repent, and it cannot be too often repeated that Christian repentance is not only or mainly regret for the past, but is that change of outlook which will bring a better future. And if we are told, as we are told by the world-weary, that the war shows how little human nature changes though outward forms and institutions take new shapes ; if we are tempted in darker hours to believe that "the struggle nought availeth," yet we know, thank God! that it is not true. Christ is risen and is present to give power to His disciples : it is no exaggeration to say, "I can do all things in Christ which strengtheneth me" : it is no blind faith which tells us we can bring out of our treasure things old and new. Whether we will or no, this war is changing the whole face of the world—for better or for worse. The ultimate effects depend supremely on the efforts and prayers of the Christian Church. If the risk is immeasurable, so is the hope. To all men surely it now stands revealed what civilization means with God left out ; what is the certain outcome of human greed and falsehood and materialism. And to the Church comes the cry, "Where is your faith, your power? Why have you slept or quarrelled, while the Devil did his work in the world? Awake, and Christ shall give the light." When the war is over, there will probably be a time of reaction from its pain and struggle : but this only means that we need the power and grace of Christ tenfold "lest we forget."

If this is the supreme message of the war to us all, it is especially so to the clergy, who are the ministers or servants of Christ's Church in a special sense. They above all need a simpler and a humbler heart, with penitence and faith ever renewed in daily waiting on Christ. But environment lays its clutch on us all : and it is not out of place to ask what may be done outwardly to make their ministry more effective in the changing conditions of our times and how they may fit in better alongside the lay priests of the Church : the "return to Christ," the inward renewal, stands first ; but outward influences are also very strong.

Institutional religion is the most conservative of all forces.

The Church of England is like one of our old Cambridge Colleges, with buildings of various dates down to the seventeenth century ; rich with the beauty of age and long tradition, speaking ever of the hopes and fears and consolations of men long ago, and of the unfailing inspiration which they found in Christ Jesus ; but, for all that, buildings which would be strangely incongruous and out of place, if they were needed as industrial centres of manufactures. Some years ago a shrewd Hindu, who was studying the effects of Christianity on the life of European states, came to see me. I asked him what was his impression of the Church of England. "Oh," he said, "it's impressive : but of course it is entirely feudal." Yes, "feudal" is the word that hits off our weaknesses. Thank God the last fifty years have witnessed an enormous improvement in the general standard of the Clergy, as seen in their deeper sense of responsibility, their new interest in the "social problem," and in the general level of their spiritual life. Yet, in spite of all, we seem to see an ever-widening gulf between Clergy and Laity, which most emphatically is not due to a growth of unspirituality in the latter. Its chief cause is to be sought in the feudal ideas which still prevail in our beloved Church. While the times have grown more democratic, our organization has almost stood still : whatever advance has been made, has been in spite of our rules and formulæ—almost in defiance of them. Our whole constitution recalls the ages when God was regarded as the great feudal Overlord—and the earthly King as His representative ; and the Clergy, as subordinate feudal chiefs in their parishes, bearing a sway which is almost absolute in its sphere as long as it conforms to articles and formulæ which themselves breathe the spirit of a mediaeval conception of religion. Trust your man more, and your system less, I say : then if he prove unworthy of your trust, remove him. On the one hand, give him freedom—freedom in the interpretation of dogma and articles of belief, and freedom in liturgical usage and its adaptation to modern needs. On the other hand, take stricter measures to restrain individual vagaries, and to see that his freedom is exercised in loyalty to the Bishops as well as in consideration of the wishes of the congregation.

It may be thought that this plea savours of Nonconformity. Possibly so : but we have much, very much to learn from the Nonconformists. I am not pleading for the ultra-democratic, sectional

system of the Congregationalists ; but for something that lies between that and the ultra-feudalism of the Church of England. Surely we are right in supposing that the great lesson of the last three hundred years has been this, that God Himself rules not as an Absolute King, but as the Father of His people. If that be true even of Him, how much more should it be true of sinful and ignorant men. Has not God revealed to us just the great outlines of His Holy Will and its foundation in His heart of love, while He leaves us to interpret these in action, to apply them to the everchanging circumstances of life ? So alone does man, the individual and the race alike, gain the strength of a son, and climb from height to height in the evolution of history. The Holy Spirit does indeed guide us, as Christ promised : but it is in a large freedom, which develops individuality ; not in a rigid rule which crushes it.

But enough of general principles. Let me try to sketch in rough outline the sort of change which I believe to be vital if the Church of England is to be the Church of England after the War.

## I.

First, as to the feudal overlordship of the Clergy : here, far above all other abuses, stands out that incredible iniquity popularly known as the " Parson's Freehold " : for it is surely incredible that, when a Priest is once instituted to a Parish he is still wellnigh as absolute in things parochial as the Tudor monarchs were in matters of state. He must indeed read services on Sunday, sleep so many nights in his Parish, and avoid preaching extreme heresy. But he may be incompetent or tyrannical ; he may be unspiritual and worldly ; he may even be drunken or vicious ; but as long as he does not parade his vices in public, no one can touch him—neither Bishop, nor Parishioners, nor any one else. The wonder is that there is not more abuse of this freehold ; but there are tragedies enough, God knows. The only apology ever offered for this state of things, is that it leaves a clergyman free to attack evils in his Parish without fear of consequences. But it is a freedom dearly bought. Is there any other department of modern life where such a position is tolerated ? Yet there are many in which an official is reasonably free to attack abuses. The same excuse is put forward to cover another evil in our Church system—an evil not indeed comparable to that mentioned above, yet sufficiently intolerable.

imaginable, including even Sadducees with their disbelief in the very existence of the spiritual; and yet our Lord never uttered a word of disapproval.

Trust your man, I say again, and not your system. Give him a large and a wise liberty, as long as you secure his respect for the rights of the Laity and his obedience to the rule of the Bishops (neither of which is secured at present). Give him some freedom in liturgical usage—freedom to change a lesson in the Lectionary which is unsuitable, or to drop the use of the imprecatory Psalms with their appalling savagery; freedom to pray at a public service, simply and naturally in his own words, for some need revealed by the passing week.

### III.

Finally let me make two points, briefly but most earnestly. First, when this War is over, and men, who have faced death day by day, come home, there will be no room for unreality in worship—for the wearisome drone of monotoned prayer, for the æsthetic quaintness of a mediaeval survival, for the recital of a liturgy as a mechanical “office” at such a pace that even the educated cannot echo the petitions. If our Church is to meet their needs, humbug and cant must vanish; we must be simpler, more real, more straight, more brotherly, more large-minded and large-hearted.

And lastly, we *must* have reunion in Christendom. It is surely no longer tolerable that bodies of Christians, equally devout, equally effective in missionary work (which is the supreme test) loving one Father, serving one Lord and Saviour, inspired by one Holy Spirit, should go on thwarting each other while the tide of unbelief and wickedness rises unchecked. We *must* have reunion, or the world will find a larger Christianity without us: we *can* have it, giving up nothing that we hold dear except our exclusiveness, if we are equally ready to allow others to give up nothing which they in their turn hold dear; if we admit what the facts of history have proved, that our distinctive beliefs are of the “*bene esse*” of Christianity, not of its “*esse*”; if we allow the Church of England to stand on the basis of its own sweet-reasonableness and not on the basis of mediaeval compulsion. We can have unity on such terms—not uniformity—as the family of God: “Sirs, ye are all brethren.” “Whosoever shall do the will of My Father which is in heaven, he is My brother and sister and mother.”

C. T. WOOD.

## The Need of a New Ideal of Preaching.

I THINK that we must all confess to the consciousness of a large measure of failure on the part of the Church. Some of us have been compelled to face the fact as we have never faced it before, through being confronted with the aloofness from sacramental religion, and the alarming ignorance of the elements of our faith, exhibited by so many of the soldiers to whom we have tried to minister. But this consciousness must not be allowed to depress us: rather should we regard it as the first step to revival, for it carries with it a readiness to see mistakes, to think things out afresh, and to change, if need be, our ideas and ideals.

Now while it is doubtless true that no single explanation will account for the failure to which we have referred, yet I am prepared to believe that a great number of people will concur in assigning a considerable measure of the responsibility to us clergy, particularly in respect of the use which we make of the pulpit, and of our attitude towards the ministry of the Word. St. Paul was able to point to his preaching as a proof of God's love and care for the people to whom he ministered, because it was accompanied by power and the Holy Ghost, and resulted in spiritual miracles of transformation and recreation (1 Thess. i. 4, 5, 9, 10). Why? What was the secret of his success? In so far as the responsibility lay with him, it was due to the fact that he preached with the consciousness that he had been entrusted with the goodness of God. Because of that consciousness his preaching was the fearless, sincere, purposeful, and persistent proclamation of revealed Truth, or as he himself styles it, "The word of God which worketh in you that believe" (1 Thess. ii. 1-13).

To how many of our pulpits could such a statement be truly applied? How often the preaching of our clergy is purposeless in character, and consequently poor in quality and barren the result! Putting on one side the obvious tragedies of clerical failure, where the lip gives the lie to the preaching, we have still to reckon with a great mass of pulpit ministry in which there is no personality behind the utterance, no suggestion of any desire or expectation of being used for the re-creation or renovation of minds and hearts, no indication of any consciousness of the possession of a revelation of God,

which constitutes a prophet's burden that can only be thrown off by utterance. "The Lord God hath spoken, who can but prophesy" (Amos iii. 8). What would the prophet Amos say of much of the preaching to-day? "That which we have seen and heard declare we unto you that ye also may have fellowship with us . . . These things write we unto you that our joy may be fulfilled" (1 John i. 3, 4). Do St. John's yearning to impart conviction and experience and to complete his own joy in doing so, represent the characteristic note of us clergy to-day? "We thank God without ceasing that when ye received from us the word of the message of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe" (1 Thess. ii. 13). Can we preachers to-day share in that confident thanksgiving of St. Paul?

This is not an attack on the use of a manuscript in the pulpit: if men can move, inspire, edify us through their writings, there should be no difficulty about a preacher doing the same, who has the advantage of adding personal utterance to his written words. But there is all the difference between a cold, lifeless, heartless, detached reading of an "essay," which has no apparent relation to personality, and the communication of the very flesh and blood of the preacher, through utterance which is the expression of conviction and experience, accompanied by the true emotion which they involve. I think it is generally true to fact to say that, where there is lifeless utterance, there is very little in the context of the sermon which could appropriately be spoken of as "The Gospel of God" (cf. 1 Thess. ii. 2, 4, 8, 9), or "the good news of the glory of Christ who is the image of God" (2 Cor. iv. 4). And this is the chief indictment which has to be brought against the modern pulpit: it is too often used for anything and everything except the main thing for which it exists, the preaching of the Gospel.

Fortunately for religion the ministry of the Gospel in public worship is not dependent on the pulpit alone. In addition to the reading of the New Testament, there is the witness of the Lord's Supper, with its constant testimony to the atoning death and glorious resurrection of Jesus Christ; there is the witness of the Creeds and the Prayer Book, securing the language of worship from being at the mercy of the individual minister; and there is the witness of hymns, through the singing of which we are able to

edify one another (Col. iii. 16) ; no one can eliminate the Gospel comfort from " Rock of Ages," or the Gospel appeal from " Art thou weary," or the Gospel challenge from " Fight the good fight," or the Gospel warning from " A few more years shall roll." Through that means there has been a perpetual proclamation of the Gospel, and presentation of the Saviour, and reminder of the truths by which we live. No pulpit failure on the part of the priest can rob us of these witnesses to the content of the Gospel of God, or deprive us of these instruments of its effectual working.

At the same time we must, I think, admit that if the Church is to rise to the opportunity which is now presented to her, one of the first necessities is that the clergy shall get a new ideal of preaching : a new ideal which consists of something much more fundamental than improvement in the art and technique of fuller utterance. What is needed is a rediscovery of the function of the Word in the ministry of grace. The old Three-decker, standing in its central position, undoubtedly encouraged a defective conception of worship : on the other hand, it symbolized a basic truth concerning the work of grace, which is determined by two fundamental laws of our moral being. One of these laws is that the heart holds the key of the life. Our Lord gave expression to it in the words, " From within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness " (St. Mark vii. 21 f.). This law must be recognized as governing religion as much as every other department of our life and experience. We have the Lord's own testimony to this, when He summed up religion in the one word LOVE, " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength " (St. Mark xii. 30) ; and in His repeated use of the same word to describe the essential relation of His disciple to Himself, " If a man love me " (St. John xiv. 15, 21, 23, 24, 25). St. John similarly identifies love and life because life is union with God, and " God is love " (1 St. John iii. 14 ; iv. 7 ff.).

Wouldst thou the life of souls discern?  
Nor human wisdom nor divine  
Helps thee by aught beside to learn :  
Love is life's only sign.

And here comes in the second fundamental law of our moral

being, namely, that the mind holds the key of the heart. For knowledge is essential to love, ignorance is fatal. It is only through the mind that there is any access to the heart. "Where your treasure is (that is to say, the thing that you set your mind upon) there will your heart be also." This law was also recognized by the Lord when He defined the life eternal as the knowledge of God and of Himself (St. John xvii. 3): a knowledge assumedly not of mere mental apprehension, but involving a heart relationship; and yet depending essentially on mental apprehension for its existence.

Now what does this mean but that the basic condition for the operation of sanctifying grace is knowledge of the Lord; and that the basic instruments for communication and reception are the Word of God (the revelation of Him, no matter how it comes) and faith. Whereby He is apprehended by the mind and accepted with the heart? For grace is not a kind of detached commodity resident in space, independent of personality, communicated by ordinance after the manner in which electricity is communicated by a wire; but it is the personal operation of the Holy Spirit upon personal beings: and consequently the mode of operation is determined by the laws which govern in us moral spiritual beings. The sacraments and ordinances of religion are true specimen means of grace to us, not because virtue is in some kind of unique manner connected with the physical elements, but because they are special means whereby the body can come to the assistance of heart and mind. The sacraments apart from the Word could never produce or maintain life: if you were to baptize a person and give him regularly the sacred elements of the Lord's Supper, but were to withhold from him the Word or the Knowledge of the Lord, no spiritual life could result. Why? Because you would be ignoring the fundamental condition for energizing the activities of the heart, its knowledge.

Space forbids the expansion of this interesting and important point, or the entrance upon any discussion of sacramental doctrine; it must suffice to say in closing, this: the new life, viewed as an experience (and not in its institutional or ecclesiastical expression), depends essentially both for its beginning and for its maintenance, not upon ordinances, but upon knowledge of the Lord. Ordinances are valuable and necessary helps, but necessary with a necessity

which is not absolute: the only absolute necessity is the knowledge which includes faith.

But while I confidently rely on the fact of life, as also upon the New Testament, as the evidence upon which this assertion is based, I have to admit that many of us clergy appear to believe and to teach something quite different. The dominating Clerical conception of normal means for the communication of grace seems to leave little, if any, place for the Word as the basic instrument. It is, I believe, to this fact that a great deal of our pulpit failure is to be attributed. And it is for the re-examination of the whole question of the mutual relation of the Word and the Sacraments that I appeal, as my contribution to the discussion about the needs and demands of the day in which we live (cf. St. Matt. xiii. 19 ff.; St. John xvii. 17; Acts x. 44; Rom. x. 9 ff.; 1 Cor. iv. 15; Gal. iii. 2; 1 Thess. i. 5 ff.; St. James i. 18; 1 St. Peter i. 23 ff.).

"We would see Jesus" is the cry of the world to-day, as it was of the Greek of old. Whether articulate or the unconscious pleading of circumstances, that appeal must be answered. Let the pulpits of our land give their proper contribution to the response to this appeal, and we may expect to see a new era of spiritual power and progress.

As a practical final word, I would say to the laity, make a better use of the Bible for the daily feeding of your souls. Remember that it is as you grow in the knowledge of the Lord and Saviour Jesus Christ that you will also grow in grace and peace (2 Pet. 1, 2).

ARTHUR J. TAIT.



## The Reorientation of Theology.

### A REPLY.

THE effect of the psychology of war is not confined to combatants. War touches every citizen of belligerent countries, and every department of human activity and thought is influenced by its incidence. Theology cannot claim to be exempt, and as it deals with the future and the viewless things—the dealing of God with man and the relation between the Creator and His creatures, when the soul of man is distraught with anxiety and his emotions are moved as they have never before been moved—we may expect his thought to be newly orientated if at times incoherent. Mr. J. K. Mozley is a thinker from whom I have learned much. He is the modern man in his quick sensitiveness and prompt response to the tendencies of his environment. He wishes to give true weight to every factor in a complex situation, and he is essentially modern in his belief that the experiences of the moment will have abiding consequences, and “what works” successfully in abnormal circumstances has a permanent pragmatic value for all time. He is hopeful; as all true Christians must be hopeful, of the future. He believes in the victory of the faith that must overcome the world, and he is anxious that nothing should be done to weaken faith in the supernatural in the accomplishment of its great purpose.

He attributes the decadence of Germany to its lack of grasp of fundamental religious truth. The pamphlet he quotes is striking testimony to this lapse from faith. I do not question the fact, but I can, if required, quote from many prominent British leaders of religion statements that we can only describe as picturesque exaggerations of the facts of British Christianity that can be used in Germany as effectively against us as the passage he quotes is used by him against Germany. He gives us a summary of the Christian dogmas that is not in accord with the summary contained in the Apostles' and Nicene Creeds. Salvation is not mentioned in his summary. The Sacraments are made the means of blessing and enrichment, yet no mention of them is made in the Historic Creeds, and apparently the Holy Ghost has as His chief function blessing through the sacraments and enrichment through supernatural

grace. I bemoan the departure of Protestant Germany from Christianity, but I confess that in a good deal of the theology that was current before the war I find echoes and more than echoes of the neology that was acceptable in Germany as a substitute for Christian dogma.

Mr. Mozley is entirely right when he says the war is enabling us to see the truth and power of the doctrine of the Atonement. May I be permitted to say that Mr. Mozley in his volume on this central doctrine has conferred a great benefit on the searcher after truth. He has helped many to understand the undying love that led the Son of God to die for them, and has braced their faith and strengthened their devotion. But when he parallels Christ's obedience with the obedience of our brave and gallant dead to the call of country—where does he land us? Does he not see that this applies equally to every man who willingly obeys the call, whether he be German, Turk, Bulgar or Englishman? I have neither wish nor right to anticipate the verdict that will be pronounced by God on those who die in battle. But I do know that the theology of "Jim Bludso" has, as far as I can see, no solid foundation in revelation. I am content to leave these men in the hands of our loving heavenly Father, but as an ambassador for Christ I have no authority to proclaim salvation by death in battle.

On the ecclesiastical question Mr. Mozley looks forward to a revival of Invocation of Saints and Adoration of the Reserved Sacrament as outcomes of the war and the mingling of Chaplains of men of all types and classes in the face of the foe. He exhorts us not to consider that the sixteenth century has said the last word on the subject. I for one prefer the judgment of the twentieth century to the opinion of the sixteenth century on the interpretation of theological formulæ, but I confess that I prefer the voice of the first century to that of any subsequent age. I find nothing in the New Testament to support the invocation of saints and nothing to warrant the adoration of the Sacrament. My ingenuity is insufficient to discover even a proof text wrested from its context to maintain their consonance with the faith revealed by our Blessed Lord. Mr. Mozley pleads the pragmatic point of view and the comfort and help afforded. Here again he limits himself to the passing experiences of the battle period. Let him in his pragmatic spirit see what they have effected in countries like Spain and South

America. If he fixes his eyes there he will find sufficient evidence to enable him to reject even the pragmatic advisability of their introduction into this country. "Abusus non tollit usum" is a very healthy motto, but its converse "usus non tollit abusum" may be utilized as a boomerang against the man who employs it.

Although convinced that the law of the Church of England is against the practices that Mr. Mozley wishes to see regulated, and that the spirit of obedience to the law is especially binding upon the Clergy of a State Established Church, I have never based opposition to them on these grounds. After all, truth counts for something. Honesty means more than a little in everyday life. Truth alone will survive the test of time, and those of us who are anxious to see the Church of England cleansed from error are as keen as any can be to have it defended by God and made the greatest power and influence for righteousness in the land. We do our utmost to proclaim truth, and unfortunately the proclamation of truth demands the antagonizing of error based on, as we believe, fundamental misrepresentations of the teaching of our Lord and the Apostles. We cannot help insisting upon the inevitable effect of error installed in our public worship. For us truth is no Protogorean rule of lead used to meet the needs of pragmatic utilitarianism. It is eternal, and loyalty to God is the ground of our attachment to the law that we believe to be in accord with the mind of God as revealed in the pages of His Word. Mere legalism has no influence as the determining test of truth. "Lex summa, summa injuria" is still true, but the spirit as well as the letter of the law of the Church has something to say on practices that can only be introduced in violation of what Christ has taught and what our Church condemns.

I place no weight on the eccentricities of individuals who believe they can re-write history and rob symbols of their historic meaning. "One swallow does not make a summer," and the eloquence of a solitary Nonconformist divine or the pronouncement of a Colonial Bishop cannot be described as a proof of a tendency. In all ages we have had men who, while holding firmly by their main position, find themselves attracted by a certain number of points that they consider separable accidents, whereas they are really the differentiae between their whole position and that held by the men whose teaching they cannot accept. The future is not with sacerdotal Christi-

anity. This has been tried and proved wanting. It is not with Interdenominationalism in certain of its present-day phases. It lies with the Kikuyu spirit at its best—the realization of a deep hidden and recognized unity in Christ—the possession of a common hope and the love of a Saviour Who redeems, the participation in the Holy Spirit Who sanctifies and the worship of the Father Who is our Creator. Freedom, not mechanical transmission of grace and sacramental blessing, is the first-century conception of the dealing of God with men through the Lord Jesus Christ, and we must return to that conception, and to that practice, if the Church of Christ is to be what its Founder intended it to be. One more familiar to Mr. Mozley than he is to me has said, “Let me record it as my painful humbling experience, that, in my dealing with error I have felt myself continually obliged to take it to the light of the ideal of Christianity, that which shines from actual Christianity being too feeble for my needs.” To that ideal the reorientation of theology will have to go, and it must prove itself in accord with it, if it is to have any permanent influence in the life of the Church.

One word as to Modernism—the goal to which many aspire and few understand. It is an attempt to adapt the Gospel to the philosophical or scientific mould of the day. If our religion were a mere subjective creation to meet the cravings of human nature, then reconstruction demands that all that is not in perfect agreement with current thought must be rejected, and we must create new ideals and frame a new theology for every succeeding development of higher thought. New theologies are only Christian when they approximate the historic revelation of the Incarnate Son of God. We cannot reject all we know about His life and teaching in favour of a more modern exposition that claims to satisfy the soul and still remain Christian. Truth is for us truth, and in the revelation of Christ truth and love are so closely intertwined that we can only love the Christ if we believe Him to be the living Truth. If all we have received from the New Testament has to be reconceived so as to be misrepresented as an unintelligible interpretation of the documents on any common-sense basis, then all I can say is that the plain man who retains his common sense and honesty will say, “I cannot call myself a Christian if I reject all Christ is supposed to have taught and done in favour of what modernists think He ought to have taught and done. I therefore, in my simplicity,

prefer to be an agnostic, as you have no right to claim to use the title Christian when you teach what you teach."

The reorientation of theology can only be effected by its setting its compass with the North on Calvary. When we see there the Son of God dying for our sins, and the benefits of His death and passion are appropriated by a lively faith, we are on the right track. We do not require any other Saviour—we do not need a new theology to set us on the path to union with God. All will find its proper place if our thought be Christocentric, and the ecclesiastical problem be subordinated to the one test, "Is what we declare and practise in accord with the revelation of Christ the Lord?"

T. J. PULVERTAFT.



## Samuel Rutherford and His Letters.

**D**URING the stern Covenanting Days, a race of godly warriors was born in the Church of Scotland; men who, "understanding the times," buckled on their armour and fought for the Faith, and for Liberty to hold that Faith, against ecclesiastical tyranny and oppression. Among these "men of renown" no name is more honoured, no memory more fragrant than that of Samuel Rutherford. The Church of Christ will indeed be poorer, if she ever allows herself to forget the nobility of Rutherford's character, or the literary and spiritual charm of his "Letters." I fear, however, that in our day Rutherford is not so well known as he deserves to be, and I am afraid his matchless correspondence is but little read. It is with the hope that I may stimulate some reader to study this good man's history and to read his famous "Letters" that I write this article.

Samuel Rutherford was born in the year 1600, in the Parish of Nisbet, near Jedburgh. His parents were respectable middle-class folk, and with true Scottish wisdom they gave their son a sound education, first at Jedburgh, from whence owing to his outstanding capabilities he entered the University of Edinburgh as a student in 1617. At the close of his fourth session he graduated Master of Arts, and only two years after "Maister Samuel Rutherford" was appointed Professor of Latin in the University. After honourable service in his "alma mater," the inhabitants of the rural Parish of Anwoth, near Gatehouse, invited him to become their Pastor. This invitation was largely the result of the strong recommendation of Gordon of Kenmure, whose wife, Lady Kenmure, became one of Rutherford's constant correspondents, and to whom many of his sublimest "Letters" were sent.

It must be remembered that long before the death of James I in 1625, the Scottish Church, though governed by bishops, was continually asserting its independence, and strongly inclined to a Presbyterian form of government! Rutherford's appointment to Anwoth in 1627 shows us how irregular and uncertain ecclesiastical affairs were in Scotland at that time, for he became the minister of that parish "without any engagement from the Bishop," yet

though irregular never was ministry more useful or more blessed. How certain honoured names are linked to certain places for all time, Augustine to Hippo, Baxter to Kidderminster, Herbert to Bemerton, Cowper to Olney, and Rutherford to Anwoth. This rustic Parish of Anwoth was brought into prominence and made familiar as a household word, by the fact that Rutherford ministered there for nine years. The ruins of the old church are still visited by occasional pilgrims, but no stone remains of Bush-o Bield, the Home in which so many sought out Rutherford for advice and instruction in spiritual matters.

What "seasons of refreshing" were granted within those church walls, "the hungry sheep looked up," and in this case were well fed; "saints were built up on their most holy faith," sinners were brought in penitence to Christ's feet, nor is this to be wondered at, for Rutherford's sermons were full of Christ, as revealed in all His attributes of grace and love.

It was the fame of these Anwoth sermons that is said to have drawn aside the learned and saintly Archbishop Ussher, when on his way from England to Armagh. The Archbishop arrived at Rutherford's manse in simple garb, and without announcing who he was, asked lodging for the night. There was, however, that in Ussher's manner and still more in his prayers (overheard by his host) which told Rutherford that his guest was not quite what he appeared to be, so at his wish Ussher revealed himself. On that memorable Sabbath morning the Archbishop occupied Rutherford's pulpit, and preached a striking sermon from the words "A new commandment give I unto you, that ye love one another." Surely on that day Prelate and Presbyter "ascended together the Delectable Mountains, and breathed the bracing air of Immanuel's Land," to use Rutherford's own language. How differently would the turbulent history of those days of Scottish Church have read, had there been more bishops who showed the beautiful spirit of Ussher or of Leighton.

There is another story about Rutherford's ministry at Anwoth which we preachers of to-day may well remember. An English merchant visited Scotland and heard three famous Scottish presbyters, and thus described his experience. "At St. Andrew's I heard Blair, who showed me the majesty of God; at Irvine I heard Dickson, who revealed to me the sinfulness of my own heart;

at Anwoth I heard a little fair man, named Rutherford, and he showed me the loveliness of Christ."

The real secret of the extraordinary influence this man of God exercised was the undoubted fact that his "life was hid with Christ in God," his prayer-life, though not paraded before his people, was known to them all; and the victories he won in his own spiritual life, and the deep teaching he was able to give to his people were the result of those solitary hours of enraptured communion when Rutherford spoke face to face with his God, "as a man speaketh unto his friend."

He rose daily at a very early hour, and he was often seen, Bible in hand, pacing up and down a leafy avenue which to this day bears the name of "Rutherford's Walk." It might be supposed by those whose acquaintance with Rutherford is slight that he was very unpractical and transcendental in his method of life; but this is a great mistake. His days were busy, he was ever full of good works, he was generous in almsgiving, wise in counsel, always an enthusiast in the cause of religion, and (what is remarkable in those days) very rarely showing the spirit of the fanatic. At times he could write hard things, but in reading these we must remember that he was sorely provoked, and Christian polemics were often tainted then (as now) with a spirit of bitterness and intolerance; so even "the seraphic Rutherford" on rare occasions "spake unadvisedly with his lips." These sterner passages of his writings show us that he was not a man of weak character, who could only feed his flock on spiritual sweetmeats or sickly sentimentality. His "Sermons" and his "Letters" are so often couched in imagery and language that is almost Oriental in its richness and gorgeousness, and are so often full of emotional appeal that it is well to remember his strength of character, his readiness to suffer for the faith, his virility, his learning and his strong common sense, these latter characteristics checking and giving balance to the former. It was a Scotchman, a son of the sober, cultured, Northern Church, who frequently drew his similes and aspirations from the Canticles, and who loved to speak of his Saviour as "My Beloved," "the chiefest among ten thousand," and "the altogether lovely One." Such was the man who drew crowds to Anwoth's humble village church, and who gathered around him a congregation of enlightened and devoted souls.

But after nine years, the happy ministerial bond between this remarkable Pastor and his very interesting people was to be severed. A new bishop, one Sydserf, had lately been appointed over the Diocese of Galloway; and he, arrogant and overbearing, looked with a jealous eye on the good work that Rutherford had accomplished. So Sydserf summoned him to appear before the High Commission Court at Wigtown on a charge of Nonconformity, and there deprived him of his ministerial office. Not satisfied with this, the Bishop summoned him to appear at the High Commission Court in Edinburgh, charging him with treason and with having written a book against Arminianism. As a result of this persecution, Rutherford was deposed from his charge, forbidden to officiate in any part of Scotland, and sent to Aberdeen (Aug. 16, 1636) to be confined there during the king's pleasure. In the grey northern city he was an exile, no pulpit was open to him, and all looked askance at him as "a banished minister." The Arminian divines challenged him to controversy, but they found that he was more than a match for them in argument; and though silenced as to preaching his pen was unusually busy during the sad eighteen months spent as the Lord's prisoner far from his "beloved Anwoth"! Many of his famous "Letters" were written during this period of enforced silence, and in writing these he was unconsciously ministering to a far larger congregation than his "little flock" among the mountains of Galloway, nay, through those golden pages he ministers still. Dr. Andrew Thomson, in his interesting memoir, to which I am much indebted, says: "Rutherford's Master sent him into exile to write letters." "When Rutherford was banished to Aberdeen and forbidden to preach, his writing-desk was perhaps the most effective and widely resounding pulpit in Christendom."

It is interesting to notice how much of earth's noblest literature has reached us in the form of epistolary correspondence. How thankful we are for St. Paul's Epistles, the Church has feasted on those wondrous pages from his day to our own; they are as fresh and living to-day as when they were first read in the churches to which they were sent. Again, how the Church of a much later date has been enriched by Newton's "Cardiphonia" and Cowper's "Letters"; these heart breathings of two devoted Christian men can never perish, they have made their authors "immortal." In Eng-

land, I fear the Letters of Samuel Rutherford are not as well known as these, yet they are full of pathos and beauty. "Rutherford's Letters," says Richard Cecil, "is one of my classics," and this book was the guide and comfort of such holy men as Dr. Duff, and Robert Murray McCheyne. I am sure that the clergy of to-day would not only find much food for thought in these "almost inspired pages," but they would meet with one who could lead them, and teach them how to lead others to what their author spoke of as "Immanuel's high and blessed land."

There are 365 Letters extant, 220 being written during Rutherford's exile, some of these latter being dated from "My King's Palace." They were addressed to various individuals, among these being holy women such as Lady Kenmure, Lady Boyd, or Marion McNaught; others who received these priceless letters were devoted ministers such as George Gillespie or William Guthrie. One Letter of amazing interest is addressed to the disturbed parishioners of Kilmacolm, and another to prisoners for Christ's sake in the Castle of Edinburgh. Occasionally one meets with a Scotticism or some obsolete English word, but in spite of such small blemishes the Letters are matchless in their wisdom, and quite remarkable for the depth of their spirituality and devotion to the Person of Christ. Rutherford in his Letters shows a wonderful insight into the causes of spiritual disease, his diagnosis is correct, his use of the knife unflinching, and his tenderness in binding up broken hearts quite Christlike. He could write to John Gordon of Cardoness and rebuke him severely for his sins of passion and extravagance; he could, with masterly skill, charm away the depression of soul that clouded the spiritual life of his friend Robert Gordon of Knockbrenn; and he could weep with Mistress Gillespie, when sorrows saddened her home, with a true and delicate sympathy. It has been beautifully said that "The smell of myrrh and cassia has never departed from these 'Letters,'" indeed, we may add that the Church is filled with their fragrance wherever this famous correspondence is known and loved. At the end of eighteen months and at his own responsibility, Rutherford returned to his beloved Anwoth, and we find him on March 1, 1638, in the Old Greyfriar's Church in Edinburgh stepping forward "with look inspired" to sign the National Covenant of Scotland. At this crisis Rutherford felt it his duty to remain away from Anwoth for a time, to help on

this great movement against an unbearable tyranny, and indeed it was only for a short period that he was able to return to his charge, as his Divine Master showed him clearly that He needed his services in a wider field. The General Assembly was on the look out for men of tried gifts and eminence to work in large towns, and St. Andrew's urged the Commissioners to appoint Rutherford to the vacant chair of theology in St. Mary's College. This position with considerable reluctance he undertook and was installed in the chair (once occupied by Andrew Melville) in October, 1639. Soon after we find Rutherford summoned to Westminster to assist in drawing up that great Confession of Faith, and those famous catechisms, which to this day are the standards of belief in the Presbyterian Churches.

Those were days of acute controversy, and multitudes were signing "The Solemn League and Covenant," fighting for liberty against a Prelacy that was lordly and tyrannical rather than fatherly and spiritual, and in all these rational and religious battles Rutherford bore a conspicuous part, his learning and his skill in argument being of great value to his cause. One of the Scotch Commissioners who sat with him at Westminster, Robert Baillie, wrote thus of his friend's work: "Mr. Samuel, for the great parts God has given him, and special acquaintance with the question, is very necessary, here at Westminster." For four years (1643-1647) Rutherford took an active part in the important deliberations of the Assembly, and even found time to write books during those busy days. In two of these, "The Trial and Triumph of Faith," and "Christ Dying and Drawing Sinners to Himself," we find our author in his happiest vein; but in "Free Disputation" he showed the spirit of the partizan. It was during his residence at Westminster that he produced his well-known book "Lex Rex," a very able defence of constitutional government and a reply to a most unreasonable pamphlet by the ex-Bishop of Ross (Maxwell) on the Divine Right of Kings.

Domestic sorrow fell upon his home during these busy years, for he lost two children, and in a letter to Mistress Taylor, a friend who was bereaved in like manner, he shows that controversy had not dulled or injured his devotional life. Thus he comforts this bereaved woman: "The Good Husbandman may pluck His roses, and gather His lilies at Midsummer, and in the beginning of

the first summer months. And He may transplant young trees out of the lower ground to the higher, where they may have far more free air. What is that to you or to me?"

In 1647 Rutherford was elected to the Principalship of the New College in St. Andrew's, and not long after he was chosen Rector of the same University. Tempting invitations reached him from Harderwyck and Utrecht, but he preferred to remain in his beloved Scotland.

Darker days were, however, in store for this man of God. Soon after the Restoration of Charles II (Jan. 1, 1661) the Scottish Parliament invested the king with arbitrary authority and swept away all the legal sanctions for the freedom of the Scottish Church. The spirit of persecution stalked through the land, and so well known a man as Rutherford could hardly expect to escape. First his book "Lex Rex" was burned by the common hangman in Edinburgh, and after that at St. Andrew's; next he was denuded of all his dignities and offices in the University and also deprived of his pastorate, and he was in addition to all these indignities summoned to appear before Parliament on a charge of high treason. These repeated worries and sorrows seriously affected Rutherford's health, and when this last bitter summons was served upon him, he was too ill to rise from his bed. "With something like prophetic strain," he replied to the insolent demand with these calm and dignified words: "I have received a summons already from a superior Judge and judicatory, and ere your day arrives I shall be where few kings and great folks come."

Often in his "Letters" he had spoken of his death as being his hour of triumph and release, and now "his desire to depart and to be with Christ" was about to be granted. He had in his "Letters" written thus of "Death," "O Happy, Blessed Death, that golden bridge, laid over by Christ my Lord, betwixt Time's clay banks and Heaven's shore." "The Spirit and the Bride say, Come." "What would I not give to have Time, that lieth betwixt, taken out of the way that my Beloved and I might meet; I would look now through the door of the New Jerusalem, and see Christ's Face, my begun-Heaven, till that longed-for day shall dawn." So when "the sands of time were sinking" very low, Rutherford's hope did not fail, the Christ Who had been so "precious" in life, was increasingly "precious" as he walked with Him through the

shadowy Valley. Once he was heard to say, like a mariner tired after a long and stormy voyage, "The Port I would be in at is Redemption, and Salvation through His Blood." Several times he murmured "O for a well-tuned harp," as tho' he already heard the Choir Celestial, and longed to join in the Heavenly Song. On the afternoon of his last day on earth he said, "This night will close the door and fasten my anchor within the veil, I shall go away in sleep by five in the morning." The prophecy was a true one, and at the dawn on March 29, 1661, at the age of 61 the happy soul of Samuel Rutherford took its flight, his last words (familiarized to us in Mrs. Cousin's beautiful hymn) being, "Glory—Glory dwelleth in Immanuel's Land."

I have stood by Rutherford's grave in the ancient Cathedral churchyard at St. Andrew's; all that is mortal of the writer of the immortal Letters, lies beneath the old Tower of the Chapel of St. Regulus. In after years, and by his own request, the dust of the holy Halyburton was laid at Rutherford's side. From that peaceful and sacred spot Rutherford's voice seems still to address his ministerial brethren, in words he once used when charging the ministers of his own day, "Preach for Christ"; "Pray for Christ"; "Do all for Christ"; "Beware of men pleasing"; and by many such words "He being dead yet speaketh."

WALTER J. LATHAM.



## The National Mission and Missions.

### CHRIST AS LORD IN NATIONAL AND INTERNATIONAL LIFE.

TWO utterances from two different sources may help to introduce this far-reaching subject, and may illustrate the fact that Christ Jesus, both by the Church and with deepening persuasion by the world, is regarded as the one hope of the age. The Bishop of Winchester, in a recent sermon on foreign missions, spoke thus: "For all the nations, and not least for our own, we have to ask what is the great opposing force which can hold the field against evil, enduring it, resisting it, overcoming it. There is no answer but one; that force is the Kingdom of God upon earth. For we live in spacious times, and must think not only in continents, as it has been said, but we must think world-wide thoughts of world-issues. The Kingdom is one for all the kingdoms and peoples."

We may notice later yet farther-reaching thoughts, even to the utmost bounds of the everlasting hills, in the spacious times of the ages to come. But in strange corroboration of the Bishop's view of the Kingdom, I notice this late utterance of Mr. Bernard Shaw: "There is no way out of anarchy except through Christian principles. Shall we at last make up our own minds to have a Christian aim in all things, and so to take Christ seriously at last?"—not only in our homes, he would seem to say, but in our parliaments and in our workshops. To take Christ seriously, in Mr. Shaw's utterance, would, I presume, mean to him to accept Christ's precepts of self-sacrificing and equalizing and subordinating charity as controlling corporate life as well as individual life. This is something different from that serious view which must be ours, namely, the Christian faith in the Person and prerogatives of Jesus Christ which alone gives the sanction of conscience, and constrains the loyal response of obedience to His precepts and principles and to His supreme sovereignty.

"Art Thou a King then? Thou sayest that I am a King." Yes, Lord, we hail Thee with the ten thousand times ten thousand voices of heaven, and the thunder of the acclaim of all creation. The Head that once was crowned with thorns is crowned with glory

now. And that glory is only the confirmation of the glory Thou hadst with the Father and the eternal Spirit before the world was. In the unity of the Trinity of the Godhead Thou art the blessed and only Potentate, King of kings, Lord of lords, on that everlasting throne, eternal, immortal, incorruptible, invisible, the only God. King as *Creator* ; in the beginning Thou wast, all things were made by Thee. King as *Preserver* and Fountain of all life ; before all things and all things consisting, upheld and controlled by Thee ; time, eternity, matter and spiritual being by Thine everlasting arms enfolded and by Thee sustained. King as *Redeemer and Saviour* ; neither is there salvation in any other. He is the propitiation for the sins of the whole world. He is the divine Reconciler to the holy and most righteous God of all creation, distressed and shaken from its allegiance and faultless order by the tremor and earthquake of moral evil. He is *Lord of All*. Therefore, this call of loyalty to the King is meet, right, and the necessary duty of all individuals and tribes and nations and kingdoms, and of things in the heavens and things on the earth, and in His name every knee shall bow and every tongue confess that He is Lord to the glory of God the Father.

I pause for a moment to notice how a lower view of the King alone can tolerate that misconception which has come over some minds with regard to comparative religion, to wit, that Christianity may learn perchance much, certainly somewhat, from other faiths, and that we must look for a mosaic of faith in the final and universal religion, as well as a mosaic of nationalities in the City of God. How do they coalesce then, on the supposition that they are all parts of the Divine Revelation ? if, for instance, we still insist on the Divine Sonship and supreme sovereignty of the Lord Christ, and are advised to welcome Islam alongside, whose own Koran declares this claim and prerogative of the Lord to be a crime for the assertion of which He Himself will be judged at the last day ? How, further, with the promise and gift of God before us, eternal life which is in Christ Jesus our Lord, and He the very fountain and well of life, can we admit the faith of Buddhism to a place on Christianity's left side—Buddhism which teaches in its original that the love of life is the veriest mistaken folly, and that the cessation of all sensation is the goal of man, and the satisfaction of the hopes that man has so passionately held ? This view of Comparative Religion

cannot be sustained, and this consideration must largely govern our loyal service in Christian missions.

Further than this, loyalty to Christ as the supreme Sovereign over the souls and bodies and minds and faith of men turns a deaf ear to hints and suggestions as to supplementary additions to the body of truth—the truth, I mean, which is the complete revelation of God in the Person of His Son, that full revelation of prophecy and symbol and doctrine and worship contained and expressed in the Scriptures of truth, our Lord's own Bible written by men carried along by the *afflatus* of the Spirit of truth.

Watch now this principle at work. National life is not that of a conglomerate mass, an impersonal institution. It is made up of individual lives. I begin therefore this answer to the call of God to the nations in myself, in what the Chinese call the microcosm, the little heaven and earth of my own being, and then work outwards in far-reaching thought and desire and resolve, if not in active world-wide enterprise. An imperial passion and atmosphere must govern my heart and life, and my conception of all things and beings in the heavens and on the earth. Put down, O Lord, all rule and authority and power, and every high thing and every low thing which exalts itself in treasonable plot or outbreak of insurrection against the holy will and supreme sovereignty of Christ and of God in my heart and life. No conscientious objector must tarry in my sight; no talking of Thee, Lord Jesus, by the walls and the doors of the houses, whispering or asserting doubts as to the veracity and historicity and plenary inspiration of the King's own Scriptures of truth; no suspicion that the King come from God to teach (observe) as well as to save, was swayed by ignorant environment, which ignorance He was daily exposing and correcting. For all such thoughts may be veiled treason. My heart, further, shall not be swayed by thoughts or affections or plans, as though I was ever off duty for a time, with relaxation of loyalty, the Lord not before me and the King not near me; giving thus chance and invitation to the world, the flesh and the devil to come in, not as guests indeed, but perhaps too uncharitably suspected as spies and traitors, whom it may interest us to know a little about. Resist such, rather, at the very doors of your heart. Let there be no vacant seat or unoccupied corner for sin, which is high treason against the King. Rather give all the room, by the divine Spirit's

cheering and illuminating grace, to the supreme love of God which hates evil, and the deep love of man, as deep or deeper than the highest love of self. That highest love of what is so precious and lovable that Christ died to save this treasure—myself, hates sin in myself, and so loves my neighbour as to hate to see sin in my neighbour.

Now with this imperial spirit in my own heart and life by God's grace, namely, the vow and the desire that Christ shall dominate and control the whole life of the nation and of myself, I cannot rest until I know that as for me and my house, we will serve the Lord. My wife, if I have that high prize, is fellow-heir with me of the grace of life, and fellow-worker in unfaltering loyalty to the Kingdom of God. My children, God's heritage and gift, laid at once in the very arms of the King, the Lord my Shepherd, for His gift of spiritual regeneration, "Ask and ye shall have," must stay there through the grace of the Holy Ghost, and no example of mine nor neglect of mine in nurture and admonition, must ever suggest or tolerate disloyalty to the King. Here is a case, indeed, where the compulsion of the spiritual nature cannot be effected by any form of physical discipline, but it is a case like the whole case before us now, where the power of love to God, loyalty to the King, and love for my child's eternal future, must make prayer and faith in God's promises almost ignore the possibility of neutrality or intrigue or rebellion or callousness towards Christ the Lord in my children. I cannot afford to treat the follies and carelessness of childhood or the sins of youth or the phase of scepticism or agnosticism, which some think inevitable in young people, as a little thing, but as incipient though unconscious treason. Neither can I admit that the choice of a profession or the choice of religion must be left chiefly to the young people's own conscience and preference, unless I have first warned them, and with tears, that a life lived without Christ ruins life which is life indeed: such must be the life of an enemy alien or at best the life of a suspect, for my children are all bound and promised to God and accepted by Him. Further, I must tell them that though all the King's subjects are not for service at the front, they also serve who only stand and wait on the King and on the King's servants anywhere as need may call, yet the refusal to go to the front if called, the refusal to esteem that as the noblest position, the refusal to say not, "Why should I go?" but rather,

“Why should I not go?” is not to pledge in deepest spiritual Christian loyalty the King and the Church. So with myself and my commonwealth of the family, and this including my servants if I have any such kind and loyal helpers, I cannot rest until I have done all in my power, by prayer, by the Word of God, and by example, to lead each one to welcome Christ into his life and heart. Thus loyal, I watch in hope and prayer, and in effect, this ideal of Christ in national and international life spreading and expanding.

Come outside the door for a moment, and see what a fresh outbreak of wonder and lament, and joy and of shame, comes over the places where my life and the life of the nations and of all things are spent. All belong to the King, and with no pantheistic fancy, but with the vision of faith which is the substance of things hoped for, the evidence of things not seen, I watch the immanence of God, and see my Sovereign's broad arrow, glory and beauty, and His very pierced Hand, on all His glorious works in sky and sea and land. There comes then a splendour on the grass, a glory in the flowers which crosses not even childhood's waking dreams or nature-lover's rapturous gaze, if the vision of the Lord and Maker of all is hidden. Then the first snowdrop of the year, and the yellow primrose, and the dancing daffodils, delight with tenderest, freshest beauty these northern latitudes. So in glory blazes the flame of the forest in equator lands, and the thousand miles of azalea-carpeted hills in China, and rhododendrons wreathing and clothing the slopes of the mighty Himalayan mountains, and the gorgeous foliage of Malaysia and the Southern Seas, and the mystery of the dawn high up above the lower tarrying dawn on Gaurisankar's brow, or Fuji's matchless cone, or the songs of the Alps before sunrise, and the white silver of the Poles, and Adam's Peak piercing the sky above the mists of sleeping Ceylon; and the great and wide sea also in tempest or in calm, and all that pass through the paths of the seas, and the songs of birds, and the glory of the midnight sky, and Sirius, Orion and the Pleiades with undimmed splendour, and that land of far distances, the gleam perceived or felt of the sixteen hundred million stars of light. Do we not see the King in His beauty there? And the thought of that hateful intruder, Death, coming in with the spy and traitor Sin—Death by Sin—and blight and decay and fading and sorrow and sighing coming too; how hateful is this disturber of the harmony and loyalty of nature, and how glad the promise of the

restitution of all things, the new heavens and new earth wherein dwelleth righteousness, "balmier and fresher for the bath of fire," incorruptible then, undefiled, and that fadeth not away, "where everlasting spring abides and never-withering flowers."

But now, close by me is Christ entering into and controlling the life of the nation and of the nations. Am I not concerned to know first, how my near and farther neighbours are faring; and secondly, how all under this fair heaven and on this wonderful earth of His are touching with many-coloured hands of faith His golden sceptre; and how the *multæ terricolis linguæ* in prayer and praise and audible creed are hailing the King in their lives and homes, and learning the one language of the celestials? Shall we not resolve for the future to deal not so much with problems and the study of their solution as with practical and immediate working ourselves, and leading or influencing or following other loyal subjects of the King in work?

Look down this street of respectable houses in your parish. Look deeper back into what they call slums. Or regard your country parish scattered on the hill-side or in field or meadows below; is not Christ waiting with royal prerogative, and with a knock again and again of the love that passes knowledge at each door? Have you visited not the sick alone or churchgoers only, but every single homestead as your King's ambassador, with not a mere civil pastoral greeting or polite interchange of courtesy, but with a definite summons, expressed with all the mingled authority and gracious persuasion of the King Himself, to welcome and enthrone Christ in family life and the life of the whole court or row or countryside? Shall we not urge them no longer to deem it bad form to speak of the King when they sit down and when they rise up, but to welcome His presence as shaming bad words and doubtful talk and intemperance and immorality, His presence the while like sunshine making merriment yet merrier, and His joy their strength even in duties of homely work?

Let me anticipate here the appeal and argument which follow for foreign mission work, by the warning that we are in danger in these modern and restless days of thinking the method of evangelization best suited to present thought and prejudice to be a somewhat diffident and cautious request to the intelligent people whom we may accost, that they should study with an impartial mind the

claims of Jesus Christ. And if after unfettered search, the hearer is inclined to recognize these claims, will he not go further in his study and follow Jesus Christ? It is a matter of choice and hardly a matter of urgency or connected with the eternal issues. Should not this rather be our attitude? "The message which we bring to you is a command. This is His commandment, that we should believe in His Son Jesus Christ." It is a proclamation and a summons as from the King, a summons indeed of divine power and potency for eternal bliss, but at the same time a question of serious and pressing solemnity. Do not neglect the day of opportunity and the offer of salvation.

We enter now those portions of the nation's life represented by the words landlord and tenant, capital and labour, the council-room and the workshop, and you demand that the King shall speak here, graciously compelling self-seeking to be silent, and these two questions to govern all debate: What are my duties? What are the rights and needs of others? Masters, this is the King's own word: Give to those who help and serve you that which is just and equal, for they are in prospect if not in reality freedmen of the great King and to reign hereafter. Men, serve from loyalty to God your King, for these masters and employers of labour are themselves the Lord's bondservants, fellow-citizens of yours in the heavenly kingdom. It is a family affair; naturally, *γυνησιως*, care for the state of the rest of the family and not for your own alone.

But the King must enter and reign in the very centre of the beating heart of the nation's life; the King of kings must preside and reign in the King's council and council chamber, and in the cabinet Jesus Christ must be not a mere honorary member or one occasionally summoned to the council, but President, and deciding each controversy not by the mere weight of casting vote or regal veto, but by the constraint of His all-wise and all-good principles and will. Our English king has, we know, loyally laid his crown at the feet of the Divine Sovereign, and will ever welcome His counsel and will. But each member of the Government must do the same, and each member of Parliament, legislating not for party and subdivided parties, not for the will of the people alone, seldom if ever unanimous, not for diplomatic strategy, but that God's good will be done, His glory maintained unimpaired, and the highest good of man, high and low, rich and poor together, secured in the life which speaks

truth, hates wrong, lives straight, does good, and follows the King. Legislation will then be a subject and prospect of good hope and contentment, and not of apprehension and dread, where Christ lives and reigns.

The nation's life must mean also the Empire's life, and premising that if speedily through the rushing mighty wind of the Holy Ghost our whole nation, including the Irish Nationalists and Unionists, acclaim Jesus Christ to rule and guide, and not Sinn Fein ideals, or Rome's hidden machinations, or racial grudge; and if that life and influence and ideal spreads to international life and controls Russia, France, Italy and our allies generally, circumventing and arresting the false ideals and ambitions of the Teutonic Powers, then alone and then surely will life worth the living be restored and peace worth striving for be secured.

But our National Mission, with its call to enthrone Christ as the Way, the Truth, the Life of individuals and nations, must in mere loyalty to our Lord touch the whole Empire, the Colonies and the Dependencies, with the same electric life and loyalty for Christ. We now pray for and proclaim and expect the coming of Christ's divine rule, and Dagon itself falling from its seat hears the words, "Worship Him all ye gods!" sounding in hearts and consciences of philosopher and idolater alike. And not by might, not by power, but by the Spirit of God blessing mightily the foolishness of preaching and the Church's united fervour of evangelization, it is our nation's duty to foster that spiritual, international, imperial life. A highly patriotic act in this war-time this will become, for Empire being given to us for this high object we shall retain it or lose it as we either perform this duty of truest charity to its component parts, or neglect it. And, finally, international relationship of England's restored spiritual life, of Christ living and reigning through all its counsels and policies and enterprise, must touch likewise all nations, and the great awakening East with ever-increasing force. For how, we may ask, can revived spiritual life and loyalty in the hearts and lives of the Church and nation, corporate and individual, be a reality, unless every Christian deems it not a mere work of self-denial and exceptional devotion, but an object of sacred ambition and supreme desire to go to the front; for this means promotion not banishment, the noblest profession and occupation ourselves or our sons and daughters can aspire to; and this, too, with the humility of the

thought that with reference to this work for which the Church exists, so far from its being unworthy of our highest powers, we are unworthy of participating in it. Will not this National Mission of Repentance and Hope, if effectual and not transient in the nation and Church, create a national mission to non-Christian lands, and hasten the coming of the everlasting kingdom of our Lord and Saviour Jesus Christ.

I close with the bare statement, without exposition or argument, of my last subject which is the supreme sovereignty of Christ and His Life in the life and everlasting bliss of things in the heavens as well as things in the earth. The encyclical letter of the archbishops and bishops after the Lambeth Conference of 1908 contained these words: "The brightness of Christ's light is in the scene before us, as we think of the Church showing forth in the world with ever-increasing clearness the glory and happiness of service. But the vision is not bounded by the horizon of the world; its true meaning is not known until we raise our eyes beyond this horizon and above the scenes of time." Some years earlier than this encyclical, in Liddon's Bampton Lectures we were reminded that in the Epistles to the Ephesians and Colossians the Church is considered as a vast spiritual society, which besides containing in its heritage all races of the world, pierces the veil of the unseen and includes the families of heaven in its majestic compass. So speaks the Holy Ghost to the prophets and apostles in His Word: "The heavens are thine, O Lord; the earth also is Thine." And God's thoughts and love occupied, if we may say so, for a while in the mystery of condescension on this tiny speck in creation, the earth, yet made it the cynosure of all and the centre from which Divine wisdom and power and saving grace shall affect all creation. All things in the heavens and in the earth have been created through Christ and unto Him, and shall be restored to the bliss of subjection to His reign and love, alienated though they have been and shaken from that allegiance; and by Christ through the blood of His Cross shall all things be reconciled unto God, all things whether things upon the earth or things in heaven, and now unto the principalities and powers in the heavenly places shall be made known by the Church the manifold wisdom of God. May we too take part in that great International Mission!

A. E. MOULE.

## The Missionary World.

THE development of the National Mission of Repentance and Hope should be part of the dawning of a new day for the world. Let us watch it patiently and eagerly. The compound witness of a Christian nation, a Christian Church, and a Christian individual is the brightest that man can give to the Light of the World. It is the object of the National Mission of Repentance and Hope to secure these, and in so doing it seeks to interpret the term Christian in a positive and not a relative sense. There is a view of Christianity which cheerfully accepts it as the synonym of civilization and as a better religion than others. There is a view of Christianity which affirms it to be the reflection of the life of Christ and the outcome of the Holy Spirit's influence on earth. Such a Christianity as this transforms a nation, purifies a Church, inflames an individual, and it is none of the former and more of the latter that we need. There is no limit to its scope or its accomplishment, and the present National Mission calls on the Church, in view of its trust for the nation, to become through a searching repentance and a humble hope what a Christian Church should be.

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The corporate and the individual, the general and the particular stand out alike; it scarcely matters on which the emphasis falls, for they are not detachable. The Christian individual is feeble apart from a corporate life in his Church and nation; Church and nation are poorer if he does not take his place in the common lot; he gains from them and they from him. The depressed prophet made a double mistake when in his uneasiness he thought he alone was left. He misjudged his nation and he undervalued his own personality: God showed him a better way, and that He did not leave either nation or prophet to struggle alone. Nor does He do so to-day. Christ died for us corporately: He died for the world, for the nations of it, for the Church of it yet to be. Christ died for us individually: for the dying thief, for the persecuting Saul, for the Philippian jailer or for any other single soul who has received His saving grace. And whether it

be nation, Church or individual, it is His grace and that alone which can effect any change.

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A National Mission so conceived will have a double meaning for the world. It will give a national witness to the purpose of God; it will release men and women to proclaim Christ. And all this will take place at a time when in almost every non-Christian land national sentiment is running high; when, at any rate in Asia, missionaries are facing corporate movements, collective forces; when political, social, economic and Church problems are being forced on them; when while the individual is as precious as before, his relation to his group is more vividly important than ever. Let us, then, for the sake of foreign missions, take both the nearer and the further view of the National Mission. It is but beginning, and we do not know whereunto this thing will grow, but let us pray that neither individual, Church nor nation may fail, as Israel did of old, to respond to the call of God, and failing, hide His light from the nations.

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The *International Review of Missions* contains a scholarly article on "The Christian Element in Chinese Buddhism," a singularly effective account of "The Christianizing of the Maoris," by Dr. Eugene Stock, a paper on an unusual subject "Love of Beauty as a Factor in Missionary Life," by Dr. Margaret Stevenson, and an account by an American writer of Sunday School work in China, Korea and Japan, which should stir our home Sunday Schools lest they be left behind. But the special feature of the number is three papers on Missionary Education—a general survey of education in the Far East, by Dr. T. H. P. Sailer of New York, and a pair of papers, one a reply to the other, by the Bishop of Madras and Dr. William Miller, until recently Principal of the Madras Christian College.

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These articles raise great questions which cannot be allowed to sink into slumber again. In view of the urgent need for elementary education to be given by trained teachers in the Mass Movement districts, where the work is altogether beyond the grasp of existing agencies, the Bishop of Madras challenges Dr. Duff's educational policy of providing education for non-Christian

Indians, and urges the advantages which would be gained by closing many Indian high schools for boys, thereby releasing funds and staff, and concentrating upon education in Mass Movement areas, and on higher education, mainly for Christians, in a few strongly organized centres. Dr. Miller powerfully defends Dr. Duff's principle, but at the same time recognizes the needs which the Bishop urges. Without setting one need or one agency over against the other, a careful study of both articles leaves one weighted with a new sense of the urgency of the work in Mass Movement areas, and a distinct hope that, in addition to making higher education in many centres more efficient, the societies will carefully examine the value of every high school on their lists, both as educational and evangelistic agencies, and fearlessly close or limit the size of institutions which they are unable to maintain in efficiency.

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The opening paper in the *Review* by Professor Mackintosh on "The Secret of Vitality in the Pauline Churches" has a message for the home Church as well as for the mission field. It is increasingly evident that at bottom the problems of the Church everywhere are the same. How can a Church become alive and exercise the functions of life effectively in surrounding circumstances which tend to kill out vigour and hinder growth? Is the victorious note of the first century a thing of the past only? Is the Church militant to wear the aspect of defeat and lack the triumphant hopefulness which shines through the early record? From the close study of the main passages which underlie his paper Professor Mackintosh finds the secret of vitality in "two great words—Faith and the Spirit." "The Church lives at once in virtue of an attitude and a gift." It is both humbling and re-assuring to find the secret such an open one, the solution lying not in some undiscovered method, but in the living grasp of obvious and fundamental truths.

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The October number of *The East and The West* relates itself closely to current interests. The Bishop of Southampton's paper on "Foreign Missions and the National Mission" is timely and convincing, the Rev. J. S. B. Brough's paper on "God and the War" gains distinctiveness in being written from the standpoint of a chaplain with the forces, and Canon Parfit gives a number of curious and interesting facts about Mesopotamia, including the Plymouth

Brethren mission which once worked there. Bishop Montgomery's paper "The Organization of the Church" is primarily a plea for the formation of Provinces abroad as soon as possible, and the Rev. Herbert Kelly has a second paper on "The Pattern of the Early Church: The formation of the Ministry," full, as his pages always are, of living suggestion of highest value even to those whose position differs widely from his. Dr. Robert Speer, who is becoming a world champion for South America, contributes the best survey we have seen of "The Panama Missionary Congress." The causes of decrease in the population of Melanesia and the effect of Christianity in checking the decay of the island races provides an interesting subject for an article by the Rev. R. E. Freeth, now chaplain in a school at Paramatta, and Dr. Auriol Armitage, one of the trustees of the Rockefeller Foundation, gives a succinct account of the plans in process of development in medical missions in China for the efficient training of Chinese practitioners.

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Few war stories excel in quiet heroism an incident given in the current number of the *Foreign Field*. The Wesleyans have a mission in the neighbourhood of Benares among the Doms—scavengers of the most degraded type. A community of Christians, still scavengers, has been raised up among them. In June, 1915, the medical mobilization officer appealed for a company of sweepers willing to serve in France. After much explanation from the missionaries and many promises that their young wives would be looked after, seventeen of the Doms who offered to cross "the dark water" at the call of Government were accepted. But the missionaries feared to let these immature Christians go without spiritual oversight into the dangers of army life in a far country. In the theological school there was an ex-Dom, Pyare Lal. His father was a notorious dacoit in Bengal, his mother—fortunately for her son—was dead. The missionaries asked the young man, eagerly engaged in his studies for the ministry, if he would go with the Doms to France and see after their spiritual welfare. It meant his resuming the sweeper's broom and doing scavenger's work again. At first he shrank back; then, like his Master, he took on him a lowly form. He became a scavenger again. He wrote letters for the little group in France, prayed with them, taught them hymns and kept them together. Since then the Doms have been

transferred to Mesopotamia and are serving on the sanitary section of the Indian Expeditionary Force. One of the Wesleyan chaplains, an Indian missionary, was delighted to come upon the little group, many of whom he had known in their own home.

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The testimony of this same missionary to the conduct of the British soldier in Mesopotamia is striking. He answers in the affirmative the question, "If I were going as a missionary to Mesopotamia would I prefer that the British army had been there?" He found the rule mild and equitable for war time, compensations were generous, and in five months there was only one execution. "Thomas Atkins behaved in his own fashion amongst the Arabs, Jews, Persians, Kurds, Chaldeans and other strange folk that jostled him in the bazaar. He paid for what he bought and seldom quarrelled. He chummed up with the little Arab urchins who were cheeky enough to us all. Vice, I think, there was little, because of the strictness of the discipline." The writer foresees a great missionary opportunity in Mesopotamia at the end of the war.

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Two mission churches in China are deeply indebted to the services of two Christian Chinese soldiers, father and son. Wu I T'ang was a converted non-commissioned officer who led all his family to attend church and be baptized. He was given a commission and stationed in a place where he had either to deny his religion or cease to hold office. He left the army solely on this ground. He became a Chinese evangelist in the Methodist mission in Hunan and is now an ordained minister of the church there. His eldest son was also a soldier and very regular in attendance at church. One day he came dejectedly to the missionary saying his lieutenant objected to his receiving "double pay," first for being a soldier and then for coming to church. An explanation followed, and when the Chinese officer learned that the man was not paid but contributed to the collection instead, Private Wu was allowed to continue attendance at church, where he seldom came alone. In course of time, it was felt that the man was suitable for evangelistic work in one of the stations where his father had been, so the missionary bought him out of the army for 7s. 6d., and adds, "I doubt whether any other contribution I have ever

given to the work of our Church has had such good results as has that one."

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Here is a fine story of a Chinese head-master, taken from the *L.M.S. Chronicle* for October. In a certain town in China two clans assembled in their ancestral temples, fortified their courage with cups of wine, gathered arms, and prepared for a fierce conflict, because members of both clans had become Christians, and were meeting together in the service of the Church. It looked as if the Church would be put to shame in the eyes of the heathen. Now the Chinese preacher in that Church ought to have been inefficient, seeing that he had only been a salt cookie before. But he rose to the occasion in a strength not his own. "He went first to the 'Hall of Ancestors' of one clan, and in the midst of their drinking and cursing preached peace for two hours, until his clothes were dripping with perspiration. He then went to the other clan's headquarters and harangued them, until the first clan had recovered from their preaching and had assembled on the bank of the river to fight. The other clan followed suit, and although both clans were outwardly unaffected the preacher stood between the two sides until weapons were lowered and all went home. Had the preacher been a scholar or head man of the town he would have been presented with an honorific tablet, but as he was only a humble Christian preacher, his name and deed are doubtless well written in heaven."

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The *Journal* of the Paris Mission for September contains an account of an honoured Malagasy pastor who at the age of fifty-three offered himself for humble service in attendance on the wounded, in connexion with the body of Malagasy Christian troops who have gone to France, on condition that he is allowed to do pastoral work among them. He asks for no better conditions than those given to the men. One of the French missionaries describes the farewell service held for Pastor Rajafetra, attended by numbers of the troops, at which he told how God's call to accompany his fellow-countrymen to France had come to him. The pastor is a fine man with grey hair and beard, and made a good impression upon the French lieutenant and non-commissioned officers. France has evidence now of the value of those missions in Madagascar which at one time she heavily repressed.

## Notices of Books.

THE ADVENTURE OF DEATH. By Robert W. MacKenna, M.A., M.D. London :  
*John Murray.* Price 3s. 6d. net.

At a time when thousands of homes are plunged into mourning, anyone who attempts to throw light on the mystery of Death will receive a general hearing. Of course, for a Christian who has ever experienced fellowship with the Risen Master, no further proof is necessary. He knows that he cannot die while His Lord lives. These words of the Master, "Because I live ye shall live also," come to him with such a convincing force that he needs no further proof, he seeks none. There are, however, a large number of men who desire some scientific confirmation for their belief in a life after death. For such people, an eminent Liverpool physician has published a small volume entitled "The Adventure of Death." It deals mainly with : (1) the fear of death ; (2) euthanasia, and (3) survival of personality.

Discussing the question of euthanasia, the author remarks :

"In spite of all her miracles, science has not yet succeeded in creating so elementary a thing as a blade of living grass : she cannot breathe the breath of life into the bones of the dead. She has, therefore, no right to hurry and hustle a living being across the threshold of eternity" (p. 104).

In the section on the "Fear of Death," Dr. MacKenna says : "I do not believe that the fear of death is a natural instinct. It is not something inborn in us like thirst or appetite, or all little children would possess it. I believe rather, that it is a mental attribute which has been developed, in process of evolution, for the protection of species. Without the fear of death the gateway to suicide would be thrown open" (p. 24). Again, "As the danger of death increases, the fear of it recedes" (p. 36). He gives a number of authentic testimonies to prove that the call of duty and religious devotion are strong antidotes to the fear of death. Among others he mentions the memorable words of Latimer to Ridley when both were about to be burnt to death for their adherence to the Reformation : "Be of good comfort, Master Ridley, and play the man ; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out" (p. 50).

Especially helpful are the chapters dealing with the survival of personality after death. Dr. MacKenna treats the subject from a purely medical point of view and purposely leaves out the religious aspect. In the first place, he shows that mind "is not some material essence secreted by brain, as the liver secretes bile, but it is a separate entity" (p. 122). He pertinently asks : "Are the masterpieces of Titian and Raphael, the poems of Homer, Dante and Milton, nothing more than effervescence in the brain cells transferred to canvas or to paper ? The thing is unthinkable. We might as well declare that the smoke emitted from the funnel of a locomotive is the power which drives the train . . . as believe that the physical changes in the brain cells are thought" (p. 122). "How can we imagine that alterations in our brain cells can determine moral issues" (p. 123).

We venture to give two more quotations.

"The brain is the organ through which the mind expresses itself ; it is the vehicle by which mind reveals itself ; but we have no right to conclude that mind cannot and does not exist independently of, and apart from, the forty odd ounces of nerve tissue that are aggregated in the skulls. Until a short time ago we did not know energy apart from matter. Matter is the vehicle through which energy expresses itself, or makes itself felt ; but matter and

energy are not identical. In the same way the brain and the mind are not identical, and a time may come when we shall be able to recognize mind when it reveals itself through some other medium than the brain. . . . In the gamma rays of radium [science] has another proof that energy may express itself through other vehicles than matter" (p. 125).

"All life is a probation, and, beyond the barrier of death, I am confident that there awaits us a world as wonderful and as little dreamed of as that which awaits the unborn child beyond the gate of birth" (p. 151).

The author also examines and refutes the various objections which materialistic writers bring against a life hereafter. We are grateful to Dr. MacKenna for his excellent, lucid and timely book.

KHODADAD E. KEITH.

**SPIRITUAL SACRIFICE.** The Moorhouse Lectures 1915. John Stephen Hart, M.A., B.Sc., Canon of St. Paul's Cathedral, Melbourne. London: Longmans, Green and Co. Price 4s. 6d. net.

The unpretentious appearance of this volume, and the modesty of the preface, veil its real value as a theological and liturgical exposition. The modernity of thought, the force of utterance, the clearness of style, and the critical ability of the author recall the distinguished prelate, as well known in this country as in Australia, in memory of whose episcopate these lectures were founded. Members of Convocation, engaged in the revision of the Prayer Book, may be recommended to study these addresses before they finally commit themselves to many of the suggestions which at present solicit their approval.

Theology inevitably underlies liturgical expression. Canon Hart wisely gives attention first of all to current doctrines of the Incarnation and Atonement. Modern thought attaches due importance to the true Humanity of our Saviour, but not infrequently, particularly in kenotic theories, departs from the Catholic Faith by the "conversion of the Godhead into flesh." The Church has long needed the reminder, here so ably given, that the Incarnation was accomplished "by taking the Manhood into God." And we are brought back to the Scriptural contention that the Atonement must be sought and found in the death of the Redeemer of the world.

The lecturer does not pursue the ordinary lines of Protestant controversialists, nor would he be content to be included in their number. All the more forcible are his convictions that the Church of Rome has erred in its theology, and is "local," "peculiar," "unorthodox" in its forms of worship. The impossibility of accepting many bald statements of "vicarious substitution," and the inadequacy of more recent notions of "vicarious repentance" are duly exposed. Constructively, however, the author's own opinion, whilst drawing attention to essential and too often forgotten principles, does not appear to give full value to all the Biblical statements which ought to be carefully weighed. The fact of "substitution" cannot be eliminated altogether, though theories of its operation may be rejected. Again: "propitiation was something provided by God for man." We heartily endorse the statement: but, when it is immediately added that it is "not something offered by man to God," we cannot follow. "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Sure this "propitiation" is the successful result of the Advocacy.

A similar tendency occurs in the liturgical chapters. The exposure of former mistakes leaves little to be desired, but in the positive suggestions for reform Canon Hart seems occasionally to depart from his own canon of the theo-centric rather than the anthropo-centric character of acceptable

worship. Neither in the N.T. nor in the primitive Church, were the consecrated elements regarded as an offering to God. The anamnesis was a reminder to the worshipper. It is most dangerous to discover a sacrificial character in the sacrament merely because "it satisfied the ever-present, one might almost say instinctive, craving for sacrificial worship."

We hope that these discourses will not fail to obtain the attention and the study in this country which they thoroughly deserve. They clear the ground of many entanglements, and focus our difficulties in a circumscribed space. They perceptibly help to bring us nearer to a solution of our perplexities.

"ALL'S WELL!" SOME HELPFUL VERSE FOR THESE DARK DAYS OF WAR.

By John Oxenham, Author of "Bees in Amber," etc. London: Methuen and Co., Ltd. Price 1s. net.

Mr. Oxenham's writings are well known and greatly appreciated. The little booklet before us, 12,000 or more copies of which have been issued, contains a number of well written poems bearing upon the War for the most part. They are pre-eminently readable and show considerable ability, and are pervaded throughout by a deep religious tone. Where all are so good it is difficult to pick and choose, but the following may be mentioned specially: "The Cross Still Stands," p. 17; "White Brother," p. 25; "The Nameless Graves," p. 45, and "Policeman X (alias the Kaiser)" with the epilogue which follows, p. 47. Many of those who have dear ones at the Front, as well as those whose loved ones have fallen, will be cheered and strengthened by much that is written on these pages.

A CHAIN OF PRAYER ACROSS THE AGES: FORTY CENTURIES OF PRAYER, 2000 B.C.—A.D. 1915. Compiled and arranged for Daily Use by Selina Fitzherbert Fox, M.D., B.S. London: John Murray. New Edition. Price 2s. 6d. net.

We are glad to welcome a new edition of this admirable little volume. Dr. Fox has brought together prayers of every age from the time of Abraham to our own, composed by authors of widely different views. They are arranged for twenty-six weeks as Morning Prayer, and for three weeks as Evening Prayer, besides prayers for special subjects, including the various seasons of the Christian Year, Missions, Harvest, the King and Royal Family, the Nation and Empire, War time, etc. Under the last mentioned some very appropriate and helpful prayers will be found suitable for our needs and those of our soldiers in the present War. We regret to find in this otherwise valuable collection of prayers one on p. 267 distinctly for the dead. This, however, need not prevent our appreciation and use of the many appropriate and reasonable forms of prayer in which this little volume is so plentiful.

[We are compelled to hold over the list of Publications of the Month.]

