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# THE CHURCHMAN

November, 1918.

## The Month.

**The "Guardian" and Reunion.** THE strong hold which the question of Reunion has taken upon the minds and aspirations of Churchmen receives a fresh illustration in the recent action of the *Guardian*. In its issues of October 10 and 17, it published a series of articles contributed by distinguished representatives of the Church of England and other Churches dealing with various aspects of the subject, each from his own point of view, and in so doing it has rendered distinct service to the cause. The contributors include men of most diverse views, and they write with perfect freedom and frankness, thereby enhancing the value of their articles as genuine attempts to find some solution of this very difficult problem. It would be too much to say that the solution has been found, but these articles represent an advance on the part of not a few of the writers, and leave the impression that the way is at last really opening out towards the consummation of a great ideal. The one point upon which the articles are disappointing is in relation to Episcopacy which, as we all know, is the rock upon which so many efforts in the past have been wrecked. But even here there are signs of a better understanding, although, as far as we have seen—and we are obliged to write before the publication of the second issue of the *Guardian*—there is a lack of definiteness on both sides; the *Churchman* does not sufficiently define his views of what is involved in the acceptance of "the historic episcopate"; the Presbyterian and Nonconformist, while being quite clear in regard to what he cannot accept, does not tell us precisely to what view of Episcopacy he can subscribe. This is a great loss, and the sooner Nonconformists give their attention to it the better. It will be remembered that Dr. Forsyth met the view indicated in the Second Interim Report of the Faith and Order Committee, with a

simple "This will not do," but he ought to have gone on to tell us what will do. Probably the definition in the Cheltenham Findings would come nearest to winning the favour of Nonconformists, but then how is it viewed by our High Church brethren?

It is certainly worth while to examine what some  
 Views on  
 Episcopacy. of these writers have to tell us about Episcopacy. Professor William A. Curtis, of Edinburgh University, speaking for Presbyterians, says he sees "no sign of weakening in our conviction that the presiding Bishop is merely *primus inter pares* or *senior frater*. So far from renouncing Episcopacy, or repudiating it, we distribute it among the Presbyters who minister, and share it in our courts with laymen selected to bear rule with us. A separate House of Bishops is not on our horizon, but an elective Episcopate, able to assert its wisdom and experience in the open counsels of our Church Courts through its gifts of inherent leadership and proved capacity, we would readily make room for and gladly trust, were the old quarrel thereby terminated and one of the old rents in the Seamless Garment thereby repaired. We have been, and remain, as jealous for the honour and continuity of our Orders, our Baptism, and our Communion as our Anglican neighbours. We have erred in our zeal and pride as they have done. We will not desert our fellow-Presbyterians to merge our life in another system that cannot be harmonised with theirs." These words have not exactly the ring of peace about them, but Professor Curtis, we are glad to see, ends upon a happier note. "If the movement so happily inaugurated by the Lambeth Recommendations, and furthered by the Reports of the recent Conferences between Anglican and Free Church representatives, goes forward, I cannot believe that Presbyterians will be found to lag behind in the path to brotherly reunion." The Rev. J. H. Shakespeare, Secretary of the Baptist Union, dealing with the Second Interim Report, of which he was one of the signatories, writes more hopefully. He says it is in the third condition laid down in the Report that the solution really lies, viz., "that acceptance of the fact of Episcopacy, and not any theory as to its character, should be all that is asked for." "There are," says Mr. Shakespeare, "theories of Episcopacy which we who are Free Churchmen could not be asked to accept. For example, we do not believe that the existence of the Church depends upon

any one form of government, but it is the glorious comprehensiveness of the Church of England that it does not require the acceptance of any particular theory of Episcopacy. It unites its clergy and people together in the fact and not in the theory. Its scholars differ widely on the explanation, but all accept the fact." We do not know how far Mr. Shakespeare speaks for other Baptists, or for Nonconformists generally. It was this condition which Dr. Forsyth said would not do, but Mr. Shakespeare is convinced that it "is simply an idle dream, it is a waste of time and breath to seek the reconciliation apart from Episcopacy, and if it could be achieved the result would be a more disastrous division than that which was healed. Is it worth while then? Our answer will depend upon the value we set on Christian Unity, and whether we regard it as a pearl of great price." There the matter rests, but we cannot but wish that some representative of the High Anglican School would tell us frankly and freely where he stands in relation to Episcopacy in its bearing upon the Reunion question.

There are also other aspects of the question dealt with by the *Guardian* writers which claim attention. **Reunion and Self-Government.** Dr. William Temple, the apostle of the "Life and Liberty" Movement, claims that self-government for the Church is "an indispensable preliminary" to Reunion. There are sanguine souls among us who believe that self-government on the lines laid down by the Church and State Report is already within the sphere of practical politics, and may be realised soon. We would not damp their ardour, but we remind ourselves that much must happen before it will be possible to go to Parliament for an Enabling Bill with any hope of success, and we should be sorry to think that the Reunion movement must be delayed accordingly. Dr. Temple does not miss this point, but we cannot feel that his views are reassuring. We give a crucial passage from his article:—

Three points demand consideration: 1. Will the proposals of the Church and State Report lead to a position for the Church of England which the Free Churches could agree to accept? 2. Will the Free Churches ask for a similar position, even apart from Reunion? 3. If Disestablishment is an indispensable pre-requisite for Reunion, is it desirable to move for it at once? Clearly the two first questions only admit of proper discussion at a Round Table Conference, but it may be permissible to indicate hopes if not expectations. With regard to the third question, it may be urged that the policy of immediate Disestablishment is full of difficulties. It would almost cer-

tainly involve a definition of the Church by the State for the purposes of tenure of property, and it would throw open new assemblies, unfamiliar with their functions, and inheriting from the existing assemblies the procrastinating habit of mind which is caused by constitutional impotence, the enormous task of reorganizing the whole of the Church's activities. If Reunion were at this moment attainable by such a means, the cost would not be in any way too great. But, rapid as recent developments have been, Reunion is not so near as that. If Disestablishment is to come, a period of self-government under such a scheme as that advocated in the Report is most desirable as a preliminary; during that period the Church will become a recognizable body which can be dealt with by the State without any necessity for the State first to define it. The Church will moreover be able to set up the administrative machinery which may take over the whole task of administration without chaos when Disestablishment comes. And the period allowed for this—say ten or fifteen years—will not postpone the actual achievement of Home Reunion. But there are some of us who desire, if possible, to avoid the severance of connexion between Church and State. Scotland is a standing proof that freedom and Establishment are compatible.

Against Dr. Temple's proposals, which we confess  
**A More Excellent Way.** raise a suspicion of uneasiness, we may set the plan proposed by Sir Joseph Compton-Rickett, M.P., a leading Nonconformist layman and, unless we are mistaken, a convinced Disestablisher. He writes:—"In this country if the Episcopal Church and the Free Churches were to form a strong Association to cover the whole of England and Wales through local Committees of clergy and laymen from all denominations, the problems of society might be studied, and united work undertaken for the benefit of every class. To that Association nothing would be foreign or unsuited. . . . This Association would beget comradeship and a better understanding between Christian people. The common atmosphere of spiritual activity would do more for union than repeated argument and debate. In that common atmosphere we shall find the Way, the Truth, and the Life." There is wisdom in this proposal, and the creation of this "common atmosphere of spiritual activity" is a matter of urgent importance.

The Bishop of Durham, who is among the *Guardian* "Our Supreme Need." contributors, lifts the whole question to the highest level of spiritual thought and life, and his solemn heart-moving words deserve the closest attention of Churchmen and Nonconformists alike. He confesses his deep belief that "our supreme need"—even in view of Reunion—is a new and reviving breath from above, an "enduing with power from on high." He continues:—

There is a great restraint at present, whatever be the cause, upon spiritual force, spiritual effect, in the public ministrations of the pastors both of Anglican and non-Anglican churches. My long life holds in memory "years of the right hand of the Most High" when it was not so. And I am sure the conviction is not confined to Evangelicals like me. Only the other day I had a letter from an old friend, a lady of gifts and experience, and a most decided High Churchwoman. She lamented, from her long knowledge of a typical countryside, the enfeebled hold of the Church upon the people. Why was it? She thought it was largely because the younger clergy preached a system more than their Lord, and did not love the people enough to go in and out among them with His message, visiting, as of old, from house to house. We want seers (of the vision of the Almighty) that we may have prophets. And the more we have of them, the more, I am sure, the hard edges which make Reunion difficult will melt towards a large and living cohesion.

The Bishop's weighty words come with appealing force to us all. The danger is very real lest we so concern ourselves with questions of organization and administration that we forget or neglect the sole source of spiritual power, without which neither the Church nor Nonconformity, nor even the two united together, can maintain an effective witness in the world.

Of wide and commanding interest is the pamphlet **A Reminiscence of Charles Simeon.** just issued giving "a short history" of the Cambridge Association of the C.M.S. which is about to celebrate its centenary. It is written by the Rev. S. Symonds and the Rev. T. Lang, and their narrative makes very pleasant reading. The Association was established on November 3, 1818, but the call to missionary service had stirred the heart of Cambridge men some years earlier, and we get in these pages a delightful glimpse of "the heroes of our past days." We quote the reference to the chief of these:—

We can at once picture the vigorous form and earnest face of Charles Simeon. A caricaturist has immortalized him as he was often seen walking from his rooms in King's College Fellows' Buildings to his parochial duties at Holy Trinity Church, in knee-breeches, shovel hat and flowing gown, with an umbrella under his arm, which is even now to be seen in the Church's Vestry.

Of course Simeon stood sponsor to the new offspring of the Church, for we remember that it was he who in 1796 at the Eclectic Clerical Society opened the discussion on "Missions to the heathen from the Established Church." Of him in 1797 Wilberforce said, "Something, but not much, done. *Simeon in earnest.*" And when in March 1799 John Venn inquired further: "What methods can we use to promote the knowledge of the Gospel among the heathen?" it was Simeon who, exclaiming "What can we do? When shall we do it? How shall we do it?" answered with characteristic directness, "Not a moment is to be lost: we have been dreaming these!

four years while all Europe is awake"; and on April 12 the Church Missionary Society was established.

Though nineteen years elapsed before the Cambridge Association was formed, Simeon was not silent. He had gradually won his way to the confidence of his people. When he was appointed Vicar, in 1782, most of the pew doors were locked against the crowd of excited people who thronged the aisles to hear a young man burning to deliver the message which had brought such light and grace to his own soul, and his new parishioners determined to give him no welcome either in the Church, or at their doors when he would pay them pastoral visits. In 1798 we read that "those who worshipped at Trinity Church were supposed to have left common sense, discretion, sobriety . . . and almost whatever else is true and of good report, in the vestibule." (Moule's *Charles Simeon*, p. 74.) Even in 1812 Scholefield had difficulty in overcoming the feeling of shame at being seen, as an undergraduate, to enter Trinity Church for the Service.

The Trinity Congregation, whether parishioners or not, did not leave their purses either in the vestibule or at home, for from 1804 Simeon had frequent collections in Church for the Society, which began with £50 and by 1813 had risen to £114, several notable men being the preachers. Henry Martyn was his curate for two years, and under his influence was the first Englishman to offer to the new Society, his heart being touched by the needs of India.

Charles Simeon's name and memory are an indestructible heritage of Evangelical Churchmen. He stood for spirituality in religion, and it entered into his whole life. Where are the Simeons to-day? He has, we doubt not, many successors, not, perhaps, occupying positions of prominence, but quietly, unobtrusively in their parishes seeking to win men and women to God, and having upon their souls the burden of the great responsibility for the evangelization of the world. Evangelical Churchmen will never want for power or influence so long as they keep these two points steadily in view—the conversion to God of their own people, and the spread of the Gospel among the nations of the world. These two ideas go together; they must never be separated. The Bishop of Durham contributes a Preface to the pamphlet, which is published by A. P. Dixon, Ltd. (*6d.* net).



## What the Jews Expect from this War.

AT a time when the belief is practically universal that we have arrived at one of the great turning points in the history of mankind, and are, as it were, on the threshold of a new epoch which is destined to usher in a higher stage of civilization, it is but natural that the Jews, too, should be expecting great things for their race as the outcome of the fierce struggle that is now convulsing the world. Indeed, if all the reports that have from time to time reached England be true (and there is no reason to doubt them), the Jews must, in proportion to their numbers, be counted among the chief sufferers of the World War, and stand in dire need of immediate help. It is too early as yet to estimate even approximately the effect of the war on the great Jewish centres in which a conspicuous part of it has been waged, and may yet again be waged; but it is already obvious that it will deal a heavy blow at what has been for centuries the great reservoir of Jewish strength in Europe, namely the numerous Jewish settlements in Russia, Poland, Galicia and Rumania. It is not merely that hundreds of thousands of Jews have been turned into homeless wanderers, exposed to the ravages of famine and disease, and with but the slenderest prospect of ever recovering such economic stability as they had before. But what, according to Dr. Weizmann, the President of the Zionist Federation of England, is of an even more awful significance for the Jewish people, is the destruction, as he affirms, of the homes of Jewish life and learning. The break-up of the social organism which, despite its lack of freedom and of material and political strength, has embodied most fully in the modern world what is vital and enduring in the character and ideals of the Jewish people. He does not hesitate to compare the havoc brought by the war upon the Jews of Eastern Europe to the destruction of Jerusalem by the Romans, "for the fearful blow strikes beyond the individuals to the very heart of the nation."

What the spokesmen of Zionism are most concerned about, is that in the countries of Western Europe and America Judaism tends more and more to become (what the Reformed Rabbis wish it to become) merely a religious sect among a number of other sects, and is apt to lose that sense of attachment to the Jewish people,

its traditions and its ideals, that alone enabled the Jews to survive the unparalleled vicissitudes of an exile now almost two thousand years old. So long as there existed in Poland a vast Jewish community, homogeneous in character and type of life, speaking a language of its own, having its own system of education based on the Talmud, its own communal organization, its own mentality and standards of values, and differing in practically every respect from its Gentile neighbours, the future of the race seemed safeguarded, and the decaying communities of the West were kept alive by the continuous infusion of new blood supplied by the periodic overflowing of that main reservoir of Judaism. But if, as the result of the devastating war, the Polish Jewry is to break up, and hundreds of thousands of Jews are compelled to seek their livelihood in the democratic countries of the West, so inimical to separatism, their eventual assimilation to and absorption in their environment are conceived to be but a question of time. A new spiritual centre must, therefore, be found in Palestine, the ancient home of the nation, where the Jewish ideal can continue to develop free from outside influence or pressure, where the heart will beat normally and vitalize the whole body to its furthest limb. This has always been the main argument of the Zionist, and the stoutest plank in his platform ; but recent events have powerfully strengthened his position, and have given a tremendous impetus to his hopes and aspirations.

The happenings of the last year are fraught with such momentous possibilities for the Jewish people that, though many of our readers are familiar with them, we must concisely state some of these events. On December 9, 1917, on the eve of the Feast of the Dedication of the Temple of Judas Maccabeus, and exactly four hundred years since the city was conquered by the Turks, Jerusalem was taken possession of by a British army under General Allenby. But already on November 2, soon after the British troops had set foot on the soil of Palestine, Mr. Balfour informed Lord Rothschild that " His Majesty's Government viewed with favour the establishment in Palestine of a national home for the Jewish people, and would use their best endeavours to facilitate the achievement of this object." This epoch-making declaration of the British Government was hailed by Jews everywhere as the greatest act of emancipation the race had ever witnessed in its whole history ; and it has been

not improperly compared with the famous edict of King Cyrus. "With one step the Jewish cause has made a great bound forward," says the *Jewish Chronicle* of November 7, in a leading article entitled "A Jewish Triumph." "The declaration of H.M. Government as to the future of Palestine in relation to the Jewish people marks a new epoch for our race. . . . Amidst all that is dark and dismal and tragic throughout the world, there has thus arisen for the Jews a great light. It is the perceptible lifting of the cloud of centuries, the palpable sign that the Jew—condemned for two thousand years to unparalleled wrong—is at last coming to his right. The prospect has at last definitely opened of a rectification of the Jew's anomalous position among the nations of the earth. . . . In place of being a wanderer in every clime, there is to be a Home for him in his ancient land. The day of his exile is to be ended." And sentiments like these have been enthusiastically echoed and re-echoed in the Jewish press of almost all the Allied and neutral countries, while a gathering of American Zionists at Baltimore went so far as to pass a resolution, "calling for volunteers in the Jewish industrial army for pioneer work in Palestine, as soon as peace is established. Our Jewish soldiers in industry," the resolution goes on to say, "will convert swords into ploughshares, and with the labour of their hands will fasten the hold of our people upon the soil of our ancestors. The European catastrophe has created the very condition whereby such an army can be readily organized. There will be hundreds of thousands of our soldier brethren who will return from the wars to the smouldering ruins of their villages, and to homes bereft of parents, wives and children. Thousands of these will welcome an association by which their lives will be made fruitful in a peaceful struggle of our people for a future home in Palestine." Backed by the powerful support of the whole of the English-speaking world, the Zionists of the British Empire and of the United States of America call now, in more definite language than ever before, upon their Jewish brethren everywhere to prepare to return to Zion. The form of government in Palestine does not at present trouble them much. "Zionism," says Dr. Nordan, "has no ambition of founding an independent Jewish State, be it a kingdom or a republic. All it desires is that its adherents should be allowed to immigrate without any-restraint to Palestine, to buy there as much land as they can obtain for their money, to enjoy autonomy

of local administration, and not to be hampered in their earnest efforts to create culture and prosperity. It goes without saying," he continues, "that Zionistic Jews pledge themselves to observe the most scrupulous, most generous loyalty towards the Power under whose sovereignty Palestine is placed." And particularly, we may be assured, if this power should prove to be England, as is all but certain.

But what prospect is there for the realization of these aims? Are they not, after all, the mere product of a distorted imagination? Is Palestine capable of supporting even a portion of the Jewish millions? Has not the Turkish misrule of four centuries resulted in the utmost neglect and ruin of the country? And have not, above all, the Jews themselves lost, in their long exile, the will and the capacity of ever becoming successful agriculturists again? These are important considerations, and most people but a generation ago, or less, would have felt inclined to regard them as obstacles too serious to be overcome. The costly efforts of Baron Edouard de Rothschild, and others, at colonization seemed doomed to failure, owing partly to climatic reasons, and partly to the inexperience of the settlers. All the more remarkable, therefore, is it to see what enthusiasm and perseverance have succeeded in accomplishing in the face of the gravest discouragements, in the space of a single generation.

Begun about the year 1880, the Jewish colonies in Palestine now number forty-five, with a population of 15,000 souls, and own among them about 123,000 acres of arable land, of which no less than 110,000 acres are already under cultivation. Thanks to the employment of modern and scientific means of agriculture, the Jewish colonists are now leaving the native (Arab) farmers far behind them in the nature, quality, and variety of the crops they are producing. Thus, to give but an example or two, in the cultivation of cereals, the average annual yield of the Arab is about £1 per acre, whereas in the Jewish colonies it varies between £2 8s. and £3 8s. per acre. Similarly with horticulture. In the Arab orange groves 350 boxes of oranges per acre is considered a very good average yield; the Jewish planters are said to obtain far higher returns, averaging, according to the season, from 600 to 750 boxes per acre, or practically double the quantity obtained by the Arab. During the past few years before the outbreak of the war,

Arab landowners have repeatedly had recourse to Jewish labourers for the establishment of their plantations and the pruning and grafting of their fruit-trees.

The following claims, put forward by a Zionist report in 1914, deserve special consideration :

“ Thirty per cent. of all the oranges and 90 per cent. of the wines which leave Palestine by the port of Jaffa are supplied by the neighbouring Jewish colonies, and oranges and wine by themselves represent nearly half the value of the total exports from Jaffa. On the other hand, most of the Jewish plantations are still in their infancy, and will not become fully productive for some years.

“ In 1890 an acre of irrigable land in the colonies near Jaffa cost about £3 12s. ; to-day, such land would not cost less than £36 per acre.

“ About 1880 the lands which form the colony of Pethach Yikwah were uncultivated, and were purchased for £1,200. In 1912, Pethach Yikwah had a population of 3,000 souls, the value of its annual production was £36,000, and it represents to-day a capital value of at least £600,000.” And this holds, on the whole, good of most of the other colonies also.

If it should be objected that the number of Jews (15,000) settled as agriculturists on the soil of Palestine is, after all, a mere fraction of the nation, and that the colonies have had to be largely supported by various philanthropic organizations before they could stand on their own feet, we would remind such critics that this is really beside the question. What matters is that the immigration of the Jews into Palestine represents an entirely spontaneous movement. Their return to the land of their ancestors is not incited by any propaganda, nor does anybody pay their travelling expenses, as in the case of Baron de Hirzch's colonies in the Argentine. It is on their own initiative, and at their own expense and risk, that the Jews return to Zion. The amount of success that has so far followed their efforts is chiefly of value, therefore, as affording indisputable proof of the fact that the Jew is both able and willing to till the ground, and that the soil of Palestine, given a rational and generous treatment, is still capable of reproducing its old fertility, and of rewarding the labour and attention bestowed upon it. And it is further worth while remembering that Palestine, which to-day contains only 700,000 inhabitants, supported ten times that number

in the first centuries of the Christian era, and was considered a granary of the Roman Empire. It only needs an industrious and intelligent population, we are assured by experts who have a right to speak authoritatively on the matter, in order to recover the pristine fertility of the country, regain its old economic importance, and enable it once more to support a population of some 7,000,000 souls, as in the days of its prosperity. And seven millions is more than a half of the Jewish nation.

We have dwelt at some length on the subject of the agricultural settlements mainly for the reason that agriculture must of necessity be the foundation of every state, and that no commonwealth is thinkable without it. But the colonies do not by any means represent the sum total of the Jewish activities in Palestine. Fifty years ago, the Jewish population of the Holy Land consisted of barely ten thousand miserable people, who lived on the charity of their co-religionists abroad. In 1914 it was already estimated to number 110,000, and to be largely self-supporting. In Jerusalem alone the Jews are 60,000 strong, and that in a population of only some 80,000 souls. Industry and commerce are gradually, but surely, passing into their hands, and it needs no prophet to predict that, with the removal of the blight of Turkish misrule, and under the benevolent aegis of Great Britain, Palestine and the Jews will come into their own again. This the more since the new generation of Jews that is springing up in Palestine is paying a degree of attention to educational matters that is really remarkable, and is bound to have a deep influence on the fortunes and development of that country. Already the Jewish schools can more than hold their own with the best institutions of the kind to be found in Palestine, and they leave many of them entirely in the shade. The whole gamut of the modern educational machinery can be traced through Kindergartens, Elementary and Middle Schools to Grammar Schools (the leaving certificates of which have been recognized as equivalent to University matriculation in several European countries, as well as in America), Commercial schools, a school of Arts and Crafts, Teachers' seminaries, and a Polytechnical Institute on the most approved modern lines. And now all this is to be crowned by the creation of a Hebrew University at Jerusalem, the foundation stone of which has been solemnly laid by Dr. Weizmann in the presence of General Allenby and all the notabilities of the Holy

City, as recently as July 24, 1918. Add to all this the fact that Hebrew is the language of instruction in most of these schools, and is becoming the everyday language of young and old alike in Palestine, and we may confidently say that we are witnessing the rebirth of the Jewish nation. And this is what the Jews are looking forward to as the outcome of the present war for themselves.

Israel is going back unconverted to the Promised Land; may she there find Him Who is the Light of the Gentiles, and the Glory of His people Israel!

L. ZECKHAUSEN.



### "Revised and Collected Editions."

THE poet Campbell, though his longer poems have passed nearly into oblivion, is familiar to us from a number of shorter ones, such as "Ye Mariners of England," "The Battle of the Baltic," "Lochiel's Warning," "Lord Ullin's Daughter," and "The Soldier's Dream." He spent some years in Germany about the year 1800; this stay is marked by his poem "Hohenlinden," of which battle he is said to have been a witness. Returning from Hamburg to Scotland, on the outbreak of the war with Denmark, he discovered that a warrant was out for his arrest as a spy and associate of Jacobins. He promptly called on the sheriff, who was much troubled about the matter, and assured Campbell that nothing would happen if he kept quiet. This, however, was not good enough for him; he declared himself ready to answer any questions, and to have his papers examined. On this being done he had no difficulty in clearing himself; not only were his papers found quite harmless, but among them was the manuscript of "Ye Mariners of England," which the sheriff declared to be better than any certificate of loyalty.

This story comes substantially from Campbell himself. But to the most interesting point, the discovery of the manuscript of "Ye Mariners of England," there is *primâ facie* a serious critical objection. This poem contains the well known line "where Blake and mighty Nelson fell," which clearly can only have been written after the battle of Trafalgar, 1805; whereas the above story dates the poem not later than the battle of Copenhagen, some years before Nelson's death. This suggests that this part of the story is apocryphal. But further investigation shows that the line in question was substituted by Campbell in a later edition of the poem, for the original "where Grenville, boast of freedom, fell," referring of course to Sir Richard Grenville of the *Revenge*. Thus this critical objection to the story, though sound in itself, falls to the ground.

These facts caution us that historical difficulties may arise from the existence of more than one edition of a work. Statements found in a later edition may not have been in the original one; an apparent anachronism may be due to a later insertion.

This applies more particularly to editions published not by the author of the original work, but by a later editor. Nowadays such an editor would naturally be expected to distinguish clearly his own notes and additions from the text of his author; but this was not regarded as necessary till comparatively lately. Indeed, till the invention of printing it would not have been easy to carry out, and even if an attempt were made to distinguish, copyists would be likely to confuse (compare the case of Origen's Hexaplaric LXX.). The tendency to bring one's author up to date would often be very strong.

We all know how greatly hymns have been altered by subsequent editors whose aim has been edification rather than literary accuracy. In some professedly old ballads there occur phrases with a modern sound, causing suspicion that the ballads may really have been composed by their modern editors; but it is known that in some cases these phrases were injudiciously substituted by the editors for the original ones. But perhaps the most striking instance of comparatively recent date is found in Strype's edition of Stow. John Stow's *Survey of London*, our best authority for Medieval and Tudor London, was first published in 1598, and again in 1603. About a century later a new edition was brought out by John Strype, Vicar of Leyton, an antiquarian and historian of the first rank in his day, much of whose work has not yet been superseded. He carried Stow's work up to date, without clearly distinguishing his own additions; hence it is easy for the unwary to quote as a statement of Stow's one actually made only by Strype and applying only to a later period. Conversely it would be possible, if the facts were not so well known, to maintain that the name of "Stow" was fictitious, the whole work dating from a century later.

It is highly probable that some difficulties in dating ancient works, or in determining their authors, may be solved by supposing the original work to have been modified in a later edition. The publication of more than one edition of a work goes back beyond the times of printing. The Fathers sometimes complain of inaccurate copies of their works, lacking their final revision, getting circulated without their consent. One way of accounting for some striking variations in the text of the Acts of the Apostles is the supposition that there were two editions of the book, both pro-

ceeding from Luke himself. Discussion of this view, first put forward by Blass more than twenty years ago, led to the drawing up of a long list of ancient or medieval works which appeared in more than one edition. A notable instance in English literature is Langland's *Piers Plowman*, which is extant in three distinct texts or editions.

This supposition may explain some other Biblical writings. One theory to account for the difficulty of dating the Apocalypse is that this work, originally written under Nero, was revised under Vespasian or Domitian (or at least that while belonging to the later date, it has incorporated passages written under Nero.) It is possible that some Psalms bearing the name of David have reached us only in later revisions, which may have added things foreign to David's own circumstances. This may be the case with Psalm li., the two last verses being due to a later reviser. So Psalm cxliv. may be ascribed to David as the actual author of one or more of the fragments embodied in it, rather than of the Psalm as it stands. That Psalms did actually appear in various editions is shown by the connection of Psalm xiv. with Psalm liii. ; of Psalm xl. and Psalm lxx. ; of Psalms lvii. and lx. with Psalm cviii. ; and of Psalm xviii. with 2 Samuel xxii.

The same theory may account for some difficulties in the books of the Prophets. Probably in some cases the book is a collection of the prophet's utterances, published late in his life by himself or some disciple ; in other cases a collection made from various sources after his death. The book of Ezekiel would seem to have been collected and published by the prophet himself ; and we know from Jeremiah xxxvi. that in Jehoiakim's time Jeremiah published a roll containing his collected prophecies from the beginning of his ministry. It is probable that our first twenty chapters, or thereabouts, come ultimately from this roll. But while Ezekiel gives the original occasion of each prophecy, this part of Jeremiah usually does not. In such collections, since the prophets wrote with a practical object rather than a literary one, local or temporary matter might easily be dropped, or notes might be added applying to present conditions. And while the arrangement might be, as in Ezekiel, chronological, it also might be rather according to subject. In the former case we might get change of subject without any note to mark the transition ; in the latter case, what is

apparently a connected prophecy on one subject might really consist of several spoken at considerable intervals. Perhaps the occasion of the first part alone might be given ; then if another part seems not to suit this occasion, it might easily be inferred that the whole was wrongly dated.

Or a prophet's utterances might be collected after his death by a disciple, much as now a man's " literary remains " are sometimes collected and published. Such utterances might be very unequally preserved—some of them practically in full, others only in notes or summaries. Nowadays there would probably be headings or notes giving the occasion and possibly the source of each discourse or fragment ; but this is not the case with the prophets whose books are best explained in this way, e.g. Hosea or Micah (Much of Haggai reads like a summary ; but the occasion of each prophecy is given.) The fragments might, like the Suras of the Koran, have been preserved in various ways ; Zaid compiled the sacred book of Islam from passages preserved on " ribs of palm leaves and tablets of white stone, and in the breasts of men " ; and the Suras are by no means in chronological order ; it is the work of criticism so to arrange them. So if the utterances of any Hebrew prophet were similarly preserved and collected, we should not be entitled to assume chronological order. Passages coming from the same source or resting on the same authority would be likely to be joined together, or else passages dealing with the same subject. This last possibility would, however, not stand in the way of the book having been carefully arranged ; but it interferes with historical arguments drawn from the order. E.g. a difficulty in Micah may be thus lessened. According to Jeremiah xxvi. 18, Micah's prophecy, (Micah iii. 12), was the occasion of Hezekiah's reformation. But this verse is immediately followed by iv. 1-4, which is parallel to Isaiah ii. 2-4. The context points to Isaiah quoting from Micah, unless of course both draw from a common source ; and this part of Isaiah, if the book is at all chronologically arranged, is earlier than Hezekiah's time. But if Micah's book is arranged to some extent by connection of subject, this difficulty is lessened.

A later instance is perhaps furnished by the " Second Epistle to the Corinthians." It is obvious that the four last chapters differ greatly in tone from the earlier ones ; also that vi. 14-vii. 1, comes in rather abruptly, vii. 2, resuming the thought of vi. 13. Hence

many consider our epistle a composite one, comprising one epistle all but complete, a large part of a second, and perhaps a fragment of a third. x.-xiii. on this view belong to an earlier letter than i.-ix., viz., the painful letter mentioned ii. 4, vii. 8, which is distinct from I Corinthians; while vi. 14-vii. 1 may belong to an earlier letter still, viz. that mentioned I Corinthians v. 9. Their combination is accounted for by the theory that after our First Epistle had come into general circulation, the Corinthian Church searched for other writings of St. Paul in their possession, and finding these, perhaps already imperfect, combined them into one epistle for general circulation. There is certainly much earlier evidence of use of the First Epistle than of the Second; this may, however, be due to their contents.

HAROLD SMITH.



## Hannah More.

IT may be well to remind ourselves in this new era of "emancipated" womanhood, with all its possibilities for good, that the fame and usefulness of women is not necessarily bound up with the question of the franchise. We may safely say, apart from political controversy, that the possession of the vote would not have added one whit to the great services which Hannah More rendered to her country, or would have enabled her to be a greater blessing to her day and generation. It is sad to reflect how transient is the memory of the noblest and most devoted lives, for although the fame of Hannah More both in this country and in America was deservedly widespread during the latter half of her long career, yet to the present generation, even of religious people, she is fast becoming little more than a name. Her long life (1745-1833) was passed during a most momentous and eventful period of our national history and progress. She took a most lively and intelligent interest in her country's welfare, and she witnessed the formation of our colonial empire in the conquests of Canada and India, as well as the wanton alienation of the American colonists in the struggle culminating in the War of Independence. She also took an active interest in the great European contest inaugurated by the French Revolution and the succeeding Napoleonic wars with all their attendant suffering and scarcity for this country. The abolition of slavery, the agitation for "Catholic" emancipation and parliamentary reform, all obtained fruition before she was called to her reward in 1833. The Methodist revival was at its height in her youth and she lived to see some of its results in the formation and increasing activity of the now famous missionary and religious societies—the Baptist, L.M.S., C.M.S., and B. & F.B.S.

Although Hannah More's father was a staunch Churchman of the "high" school, she possessed considerable nonconformist ancestry. Her grandmother was a strict Presbyterian and her grandfather used to act as doorkeeper with drawn sword at the proscribed "conventicles." Two of her father's great-uncles had also been captains in Cromwell's army. Her father, having lost a fortune and estate through a lawsuit, obtained a schoolmaster's

post at Stapleton, in Gloucestershire, where Hannah was born.

Even in her infancy she gave promise of her future talents and ability by composing verses and moral essays, while her childish games when she played at riding to London to see bishops and booksellers foreshadowed her actual career in later years. At the age of twelve she went to a boarding school in Bristol kept by her elder sisters, and she soon made rapid progress in her studies. At sixteen she made the acquaintance of the elder Sheridan when on a visit to Bristol, by addressing him in a copy of verses. She had already displayed considerable literary talents, and at the age of seventeen she wrote a pastoral drama, while at twenty she was proficient in Italian, Latin and Spanish, and was on terms of friendship with many prominent literary men. About this time she refused two promising offers of marriage. Her first suitor, who had originally won her consent but forfeited it later by his strange conduct, settled on her an annuity to enable her to devote herself to a literary career.

It was shortly after this time that Hannah More commenced her frequent visits to London, and obtained her first introduction to the celebrated literary and fashionable circles of the day. She fulfilled her ardent desire of seeing Garrick act Shakespeare, and soon numbered him and Mrs. Garrick amongst her most intimate friends. She was especially gratified when she obtained her first introduction to Dr. Johnson and until his death she remained his close friend and enthusiastic admirer. In fact, her brilliant wit and unusual intellectual gifts seemed to have gained for her at once an entrée into the famous blue-stocking coterie of the London of that day, and her correspondence tells of a constant round of visits, amusements, dinners and literary parties with the most prominent people of the time. She was soon a welcome guest in a brilliant circle including Horace Walpole, Burke, Sir Joshua Reynolds, Garrick, Dr. Johnson, Gibbon, Mrs. Boscawen and Mrs. Carter, while she was on intimate terms with most of the bishops and notable Church dignitaries. With Bishops Beilby, Porteus and Shute Barrington she enjoyed a warm lifelong friendship. But although she was thus immersed in the society of the great and fashionable, her life was, even at this period, by no means worldly and frivolous. In the midst of numerous social functions and entertainments she managed usually to read four or five hours daily and often spent

ten hours a day in writing. She never joined any card parties and refused to accept any social invitations on Sundays. In 1777 Hannah More's first play, a tragedy entitled "Percy," was brought out at Covent Garden theatre. Garrick was most enthusiastic over it, and as Hannah told her sister "he thinks of nothing, talks of nothing, writes of nothing but 'Percy.'" It had an immediate and remarkable success, the first edition of 4,000 being exhausted in a fortnight. Later on it was translated into German and performed with great success in Vienna. Her second play, "Fatal Falsehood," which appeared in 1779, although not so popular as "Percy," was also very well received. But in spite of this success as a play writer, Hannah More from the first had no special love for the stage or any public entertainments. In 1776 she writes that Mrs. Garrick had obtained for her a ticket to go to the Pantheon, but adds, "I could not get the better of my repugnance to these sort of places. I find my dislike of what are called public diversions greater than ever, except a play, and when Garrick has left the stage I could be very well contented to relinquish plays also." Very shortly afterwards she came to the decision that theatre-going was inconsistent with her Christian profession, and in 1783 she writes, "You know I have long withdrawn myself from the theatre. I have refused going to see Mrs. Siddons, though Lady Spencer took the pains to come yesterday to ask me to go with her." On another occasion all entreaties failed to persuade her to see Mrs. Siddons act the part of the heroine in "Percy." Garrick's death in 1779 affected her greatly, and she declared that she had never witnessed in any family "more decorum, propriety and regularity than in his." She gives a graphic description of the solemnity of Garrick's funeral in Westminster Abbey, and for many years after paid long visits to Mrs. Garrick to comfort her in her bereavement.

Hannah More held a very high and possibly even exaggerated opinion of Dr. Johnson's Christian character, declaring shortly before his death that he would not leave "an abler defender of religion and virtue behind him." She records the earnest efforts which the dying philosopher made for the conversion of his doctor—"believe a dying man," urged Johnson, "there is no salvation but in the sacrifice of the Lamb of God." She also relates the dying requests to which Johnson succeeded in obtaining the consent of his friend Sir Joshua Reynolds—that he would never paint on a

Sunday, and would always read the Bible on Sundays and whenever he had an opportunity.

About the year 1780 Hannah More read a copy of John Newton's *Cardiphonia*, and was so greatly impressed with its teaching that she soon discovered the author and commenced a close friendship and correspondence with him. In fact the earnest counsel and instruction she obtained from Newton was a great means of the development and deepening of Miss More's spiritual life from this time. She now became acquainted with many of the prominent Evangelical clergy. She visited Henry Venn at his special request shortly before his death, while the religious teaching of Thomas Scott particularly attracted her. She frequently heard him preach at the Lock Chapel and often walked six miles to his lecture in Bread Street for the privilege of hearing "in his northern dialect, the truths of the gospel faithfully delineated." In 1788 she enlisted her great literary talents in the cause of Christian morality and from her own thorough knowledge and personal experience she fearlessly exposed and reprov'd the sins and vices so prevalent in the higher ranks of Society in an anonymous publication entitled *Thoughts on the Importance of the Manners of the Great in Society*. It had at once a remarkable circulation, running through five editions in a few months. Its authorship was ascribed both to Wilberforce and Bishop Porteus, but suspicion soon began to fasten on Hannah More, who expected when she was discovered "to find almost every door shut against her." At the same time she published a poem on "Slavery," and in 1790 appeared *An Estimate of the Religion of the Fashionable World*, which was read as eagerly as *The Manners of the Great*, although the criticisms and reflections on the prevailing corruptions in high society and on the decay of true piety were far bolder than in the latter book. Bishop Porteus declared that there were few persons who could have written such a book conveying "so much sound, evangelical morality and so much genuine Christianity in such neat and elegant language," but he assured her it was vain to conceal her authorship, for "your style and manner are so marked, and so confessedly superior to those of any other moral writer of the present age, that you will be immediately detected by any one that pretends to any taste in judging of composition." It would be difficult to estimate the beneficial influence to the cause of vital religion exerted by Hannah

More's writings, and although she informed John Newton that "when I am in the great world I consider myself as in an enemy's country," there is no doubt that it was her recognised position in Society which secured her books so wide a hearing. John Wesley once remarked to her sister, "Tell her to live in the world; *there* is the sphere of her usefulness, they will not let *us* come nigh them," while Newton declared, "You have a great advantage, madam, there is a circle by which what you write will be read, and which will hardly read anything of a religious kind that is not written by you."

Although Hannah More's religious convictions were decidedly Evangelical, she possessed a broad and catholic spirit, and freely acknowledged her indebtedness to such Puritan writers as Baxter, Matthew Henry and Doddridge, as well as to Roman Catholics like Pascal and the Port Royalists. "We hear," she writes, "of Christian Knowledge Societies opposed to Bible Societies; but I belong to both parties, I wish there was no such thing as party." She indignantly denied the accusation of teaching Calvinism in her schools, asserting her object to be not the inculcation "of dogmas and opinions," but the training up "of good members of society and plain practical Christians." She was however a staunch and even strict Churchwoman, recording with satisfaction that she had never once strayed "into a conventicle of any kind," not even into any of Lady Huntingdon's chapels, or Wesley's or Whitfield's Tabernacles.

In 1785 Hannah More built a small residence at Cowslip Green, near Bristol, and in this picturesque secluded retreat she enjoyed the quiet, retirement and country pursuits she loved so well. From this time her visits to London became shorter and less frequent. It was while living here with her sisters that she commenced her pioneer work for the cause of religious education, in which she incurred an extraordinary amount of ignorant and bitter opposition, but which was of incalculable benefit in transforming the moral character of the surrounding neighbourhood. Village life, in this district at least, had sunk into an appalling condition of degradation, vice and practical heathenism. Shocked at the abounding wickedness and spiritual depravity which she encountered in the villages she visited, Hannah More commenced a school for the instruction of the poor at Cheddar. Both the Vicar and curate of this parish

were non-resident, and the people were never visited. Only one Bible was discovered in the village, "used to prop up a flower-pot," and children were often buried without any funeral service. In fact thirteen adjoining parishes in this neighbourhood were without a resident curate. Other schools were soon established by Miss More and her sisters and were soon well attended, although many parents refused to send their children lest they should be kidnapped and sold into slavery! Religious teaching was given in the Sunday schools, while in the day schools the labourers' children were taught reading, to which was added writing and arithmetic for the children of the farmers. The girls were taught in addition sewing, knitting and spinning. These modest but praiseworthy efforts at instruction met with the most violent and prejudiced opposition. The rich squires, whom Hannah More describes as being "as ignorant as the beasts that perish, intoxicated every day before dinner, and plunged in such vices as make me begin to think London a virtuous place," declared that "religion would make the poor lazy and useless," while the opulent farmers asserted that the country "had never prospered since religion had been brought in by the monks of Glastonbury." Schools they considered as a positive evil, declaring that "we shan't have a boy to plough, or a wench to dress a shoulder of mutton." Hannah More and her helpers, however, persevered with their self-sacrificing labours. Clubs were started for the women, presents of clothing, coal and small weekly pensions were given to the sick, needy and aged, the Scriptures were expounded on week nights and "awakening" evangelistic sermons read after the Sunday school. Bibles, prayer books and helpful literature were distributed, usually as a reward for special proficiency in learning. The moral effect of this good work was soon evident, "many reprobates were," Hannah More informed her friend William Wilberforce, "awakened, and many swearers and Sabbath breakers reclaimed. The numbers both of old and young scholars increased and the daily life and conversation of many seemed to keep pace with their religious profession."

Miss More was always careful to secure the consent, and where possible the co-operation, of the incumbent of the parish before establishing a school, and thus in 1801 she was reluctantly compelled to close her school at Blagdon owing to the violent opposition of the curate-in-charge. For three years previously she had endured

a virulent persecution, her work had been reviled and outrageously misrepresented, and accusations of sedition and disaffection were actually levelled against her. At length she appealed to the Bishop of the diocese, stating fully the nature and history of her work and also the great benefits which had resulted from the instruction given in her schools, but offering to abide by his decision and close all her schools if he advised such a course. The bishop assured her that he wanted no evidence either of her faith or patriotism beyond her numerous publications, and that he heartily wished her schools success and would give them all the encouragement and protection in his power.

In 1792 the success of the French Revolution led to the wide dissemination of infidel and revolutionary principles in England, and an alarming spirit of unrest and sedition was soon apparent, especially amongst the humbler classes. In this emergency Hannah More was urged by many influential persons to write some popular pamphlet counteracting the pernicious influence of these publications. *Village Politics* by *Will Chip* appeared in response to this appeal, and was very widely circulated. The Government sent thousands of copies to Scotland and Ireland, and many hundred thousands were sold in London. It was widely affirmed that this little tract had essentially contributed to prevent a revolution in the country. Two years later Miss More started her "Cheap Repository Tracts," issued at the rate of three each month, consisting of popularly written stories, ballads and Sunday readings, and more than two million copies were sold in the first year. In order to appreciate her remarkable literary activities we should remember that Hannah More possessed a very weak and delicate constitution, and was, as she once stated, "never absolutely free from pain for ten minutes since she was ten years old." On several occasions she had long illnesses lasting many months when her life was often despaired of, and yet she published eleven volumes after the age of sixty! It is seldom that any of her writings are found on any of our modern bookshelves, but there is little doubt of their extraordinary popularity at the time. *Cœlebs in Search of a Wife* appeared in 1809, and was out of print in less than a fortnight! while it ran through thirty editions in America during her lifetime. *Practical Piety*, published in 1811, speedily reached a tenth edition. The *Essay on St. Paul*, *Moral Sketches*, and *The*

*Spirit of Prayer*, followed in the succeeding years, all being widely read, and exerting a powerful influence for good. Miss More was constantly informed of the great profit which her books were to readers even in distant Iceland, while a Russian princess translated her Tracts into Russian, gratefully acknowledging the blessing she had received from her writings. Towards the close of her life Hannah More acknowledged that the extensive sales of her books had brought her in altogether £30,000, rejoicing that by this means she had been enabled to do so much good in private charity and public beneficence; in both of which directions she was most liberal. The upkeep of her schools alone, despite financial help received from such interested friends as Wilberforce, Henry Thornton and Lord Teignmouth, cost her £250 a year.

In 1802 Hannah More left her cottage at Cowslip Green and built a more commodious and comfortable residence in the same district called Barley Wood. It was in this healthy and picturesque spot that she received the visits of her numerous friends and admirers who came to visit her from America and all parts. In this way she met the famous and eccentric evangelist Rowland Hill, as well as such eminent divines as Dr. Chalmers and Dr. Marshman. It was here also that one by one her sisters, her faithful helpers and companions, were called to their reward, the last dying in 1819. With advancing years her constant illnesses and enfeebled constitution rendered her for several years practically a prisoner to her bedroom, and in 1828, feeling that she was no longer equal to the responsibility of superintending so large a household, she sold her dearly loved country home and passed the remaining five years of her life in a small house at Clifton. Although at this time her mental powers were gradually declining her piety continued to grow deeper and more fervent, while throughout her great sufferings her personal faith in her Saviour always shone out bright, firm and submissive. Her physician declared he had never known "a character in all respects so perfect," while to her close friends she must have seemed to dwell in Bunyan's "Beulah Land," which is the portal to the Celestial City. She abundantly fulfilled the Psalmist's prediction, "They that are planted in the house of the Lord . . . shall still bring full fruit in old age; they shall be full of sap and green" (Ps. xcii. 13-14, R.V.).

## The Place of Prayer in the Minister's Life.\*

**F**IRST, let us remind ourselves of that which I think we all know, and yet which I fear in actual life we are too apt to forget, the tremendous importance and necessity of prayer.

Prayer is to the soul what breath is to the body ; it is the sign of life, as in the case of St. Paul it was said of him, " Behold he prayeth." Of course there may be, and often is, the form of prayer, but real, true, believing prayer comes from the soul that realises its acceptance with Christ, and feels its need of Him. How many, how great, how varied are our needs, needs which only God Himself can supply ; and how frequently are we reminded in God's Word that we are to ask and that if we ask aright and in faith, we have the things that we ask, " Whatsoever ye shall ask in prayer, believing, ye shall receive." " Ye have not, because ye ask not." " Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Prayer is necessary, not only because of our many and varied needs, and because that is God's appointed way by which those needs are to be met ; but the soul that has found Christ through the revelation of the Holy Spirit, delights, or should delight, to hold intercourse and communion with Him, as is so beautifully expressed in the words of a well known hymn.

In the secret of His presence how my soul delights to hide,  
Oh how precious are the lessons I learn at Jesus' side.  
Earthly cares can never vex me, neither trials lay me low,  
For when Satan comes to tempt me to the secret place I go.

Or again in the words of Montgomery's hymn—

Prayer is the soul's sincere desire  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear ;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try ;  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is giving glory to all God's attributes of wisdom, love

\* A Paper read at the Matlock Bath Clerical Meeting, September 24.

and truth. His omnipotence and omnipresence, His interest in man's welfare, our dependence on Him, and His fulness and all-sufficiency, are manifested in the believing prayer of His people. Prayer is the noblest act of faith for a poor sinner. It is coming to the holy God, reposing upon His infinite love as revealed in His Word, delighting and rejoicing in Him, notwithstanding all our sins, through the new and living way Christ Jesus, and by the gift of His Spirit. Prayer is also our being made like Christ, intercessors for a perishing world, and the Lord's instruments for communicating the largest blessings to our fellow men, and hastening the coming of His Kingdom.

Prayer is a natural and reasonable act for human beings. The first feeling of the mind, and the natural expression of that feeling in any sudden and alarming emergency and distress, is an act of prayer to God. The relations by which God has revealed Himself show us this duty. He is a Father and gives us the spirit of adoption, to cry, Abba, Father. Children should go to their father to ask of him a supply of their wants, and to tell Him all that they feel and enjoy. Prayer is an indispensable means to be used in order to obtain spiritual blessings. The good things of this life are given indeed indiscriminately to good or bad men, God thus showing how little value we ought to set on those things which the wicked often abundantly possess. But grace and pardon, mercy and salvation, are promised expressly to those who pray. "If thou shalt pray unto God, He shall be favourable unto thee." "Thou Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee." No excellences can compensate for the want of prayer. In fact, it lies at the root of the real benefit of all the other gifts of God to man. But religion is in a low state in the heart of that man on whom prayer must be urged as a duty. It ought ever to be considered as the greatest of all mercies that we are permitted to pray to God, and assured that every one that asketh receiveth. We should consider prayer as a privilege rather than a duty.

In the next place let us consider the importance of the minister's office; it is true we are not sacrificing priests, we are not to come between the sinner and the Saviour. I trust none of us gathered here have any thought or desire of usurping that glorious position which belongs to Christ alone, our High Priest. We have no sacri-

fice to offer, except it be the sacrifice of praise and thanksgiving, and that every believer can offer. "For by *one* offering he hath perfected for ever them that are sanctified." "So Christ was *once* offered to bear the sins of many." Or, in the words of our Communion Office, "Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son, Jesus Christ, to suffer death upon the cross for our redemption; Who made there, by His *one* oblation of Himself *once* offered, a full, perfect and *sufficient* sacrifice," etc., for the sins of the whole world. While it is true, and we need to emphasise it, that we are not sacrificing priests, yet, on the other hand, ours is a high and holy calling, and we may rightly say with St. Paul, "I magnify mine office." Humble in ourselves, remembering our own frailty and weakness, not puffed up, not lording it over God's heritage; but at the same time remembering that we were called to our holy office by the Holy Ghost, that we have been set apart to be God's ministering servants, that while we do not or ought not to dare to come between the sinner and the Saviour, yet it is especially our privilege by the guidance of the Holy Spirit to lead souls to Jesus, to proclaim the everlasting Gospel, to minister to the sick and dying. What glorious opportunities of usefulness and service are ours! Perhaps there is nothing sadder and more awful than an unfaithful and an unconverted minister. What incalculable harms such a one may do, what a stumbling block and hindrance he may be! I think it was Dean Pigou who once said, "The weakness of the Church of England is her unconverted clergy." Brethren, I speak with feeling on this point, because by the grace and mercy of God for five years I was kept out of the ministry until I was converted. Ours is a high and holy calling, and we do well to constantly remind ourselves of it, our privileges, our opportunities, our responsibilities. It lies in our power, if we are wholly yielded to the Lord, and filled with His Spirit, to be the channel of wonderful blessing to many around us. Let us remind ourselves of the words spoken to us when we were ordained presbyters: "Seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures. We have good hope that you will continually *pray* to God the Father, by the mediation of our only

Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your Ministry."

My next point is having reminded ourselves of the need, and of the mighty power of prayer, and of the high and heavenly calling of us who are called to minister in the Gospel, I would next like to emphasise that we above all others must be men of prayer. There is first of all prayer for our own individual lives, "take heed to yourselves." So much of our usefulness depends upon what we are. How often our messages are disregarded because of inconsistencies which our people readily note. I question whether any of us know how closely we are watched, and how much depends upon what we are. I remember hearing it said of one minister "that when he was in the pulpit he never ought to be out, and when he was out of the pulpit he never ought to be in." It may be said this is a solitary case, but I fear there are others of whom it may be said. We must live Christ as well as preach Christ. I remember hearing of one who had been converted through a prison chaplain. The chaplain had never even spoken to him, but used to pass daily where this man was, and had just smiled as he passed, and doubtless had prayed for him ; it led to his conviction and conversion. One might multiply instances of men and women whose lives have been changed, not by anything that has been said, but simply by the power of some man or woman's life. If a man is full of the Holy Ghost, I venture to think his life is bound to speak, whether he knows it or not, and if we are to be filled with the Holy Spirit, one of the means by which such a blessing is to come to us, is prayer. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that *ask* Him." We must needs then pray for our own individual life, but we must pray also for the flock committed to our charge. We must know them, we must work for them and with them, we must teach them, we must preach to them, and maybe warn them, but over and above all we must pray for them. I know not what may be the experience of my brethren here, but for my own part I feel more and more as I grow older my utter dependence on prayer, rather on a prayer-hearing God ; and that all our work is utterly useless and worthless without prayer. Every revival of which I have ever heard or read was born out of prayer, sometimes of days and

weeks and months of prayer; the men who have been mightily used of God in the salvation of souls would be the first to confess that the blessing came in answer to prayer. Look at David Brainerd—the Apostle to the Indians, and remember how that gracious manifestation of God's power was preceded by days and nights of agony in prayer, or, again, the Welsh Revival, and many other instances.

Then again, not only in the conversion of souls, but in our teaching and building up of our people, we need the teaching of the Spirit. If we are to teach others we ourselves must be taught of God, and that teaching can only come in answer to prayer. In dealing with souls how helpless we are, except as God gives us wisdom in answer to prayer.

We go to the Word of God, and we read there not only the command to pray, but we have numerous examples both in the Old Testament and in the New; look at Moses' intercession on behalf, of a disobedient and gainsaying people; look at Hezekiah, when faced by a blasphemous and threatening heathen king; look at Elijah, who "prayed earnestly that it might not rain, and it rained not for the space of three years and six months." Look at the Apostle Paul, how he travailed in birth until Christ was formed in his hearers, but over and above all, look at the example of our blessed Master, the High and Holy One, the only begotten Son of God. What an example He has set us; how He spent whole nights in prayer. If He needed it, how infinitely more must we poor fallen creatures.

But, my brethren, there is prayer and prayer; there is the mere formal lip service, and there is the waiting upon God, the pouring out of the soul in prayer, the agonizing and wrestling in prayer. This alone can rightly be called prayer; we may exhort one another to prayer, we may feel our need of prayer, but the prayer that tells, the prayer that changes things, the effectual fervent prayer, is prayer in the Holy Ghost. Prayer that is first breathed into us by the Holy Spirit.

In conclusion, then, let me point out what is the subject of my paper, viz. the place of prayer in the minister's life, and I answer unhesitatingly, the *first* place. In these days multifarious duties call us, much more than in days gone by, and I fear the consequence has been in many cases that the prayer life has had to suffer. In speaking of prayer, I am thinking of private prayer. The public prayer in which it is our duty and privilege to lead, will be a very

poor thing, as regards our own spiritual life, unless it has been prepared for by private prayer. One of the dangers of a set form of prayer, I always feel, is that we are so apt to go through our beautiful liturgy without realising the words we are uttering. I know I constantly have to pray that I may really feel and mean the words I utter, and even then I often find myself reading a prayer through with scarcely one thought of the words which I have uttered.

Public prayer can never, and must never, take the place of private prayer. Prayer must come before and precede our preaching; a sermon that has had but little prayer will have little results. Let us prepare our sermons by all means; I mean in the way of the study of the Word and other books, but let us never forget the preparation upon the knees, and if time fails us, do not let the prayer preparation suffer. Then there is the sick and general visiting; this, if it is to be useful and blest must be preceded by prayer. Prayerless visiting will be but lost labour. It is well for us to pray ere going forth that God may prepare the way in the hearts to whom we are going, and that He may prepare us to speak the right word. I am not forgetting the need of the Word in our private and ministerial life. That Word must be the food of our souls, we *must be* able ministers of the New Testament, but it will only be in answer to prayer for the teaching of the Holy Spirit that we shall get the marrow and fatness of the Word.

So that though we must on no account neglect the Word, yet even that must be preceded by prayer. Then, with regard to the many other things which go to make up the parochial life of to-day, they must on *no account* take the place of prayer; if there is time for both, well and good, but if not, some of these things must go, and not cut short the prayer time. It is said that Sir Henry Havelock, when going through the Indian campaign, always gave the first two hours of the day to prayer and study of God's Word, and if the camp struck at six o'clock, he was up by four. Probably some of us would do better and more lasting work if some of the many things that engage us in our parochial life were given up, or left to some of our lay brethren, and we gave more time to prayer. It would be good for us if we would get back to apostolic practices, and "gave ourselves continually to prayer and to the ministry of the word."

## Some Adventures of a Travelling Secretary.\*

BY ONE.

ANY one who travels about the country in the endeavour to secure contributions for some Christian work is sure to meet with many incidents, some pleasant, some sad; some comic, some grave. A few of these which have befallen the writer may be of interest.

It is no easy matter to go into a strange house and begin the attack. I generally glance round the room into which I am shown and look at the pictures and the books. I often find some face I know or book I am acquainted with which makes the approach easier. One day when walking in a Parish where I had been the preacher on Sunday I saw a beautiful house which seemed as if it might produce a contribution. I walked into the garden and had a little talk with the gardener. From him I learnt his master's name—I was thus able to ask for the gentleman by his name. I was shown in, and when he appeared my remark was, "I dare say you know my face." "Yes, I heard you preach yesterday." Thus the way was made easy to press still further the claims of the work. When I returned to the Vicarage the Vicar said he thought the Deputation was a bold man.

The question is sometimes asked, "Have you come begging?" The answer is often made, "I act on the principle, 'Ask God and tell His people.' I have done the one and now come to do the other. If on hearing of the work you like to give, well and good." Not infrequently the remark is made that this is a different way of putting the matter from that usually employed, and a contribution has been the result.

On looking through the Report of a Society a lady was seen to be a subscriber of £2 2s. to that Society. It was thought that she might be interested in the work in which I was engaged. When the house was reached, the address of which was found from the Directory, I thought I must have made a mistake. It looked so insignificant. However, as I was there I ventured to knock. The friend

\* The writer of this article is Organizing Secretary of a Society for a large District. All the incidents are true, though names are of course omitted. The first person is used for greater convenience.

came to the door, not exactly dressed to receive visitors. When I showed my card with the name of my Society as well as my own she said, "Come in." I was shown into a front parlour, while she went to make herself more presentable. As soon as she returned and before I could say anything as to the object of my visit she remarked, "I see you want £10,000 for your Special Fund." "Yes, and we shall be glad if you will give it to us." She laughed and said, "I will give you something towards it." I then asked her how she knew about our wants, as I had not mentioned them to her. "Oh," she said, "I am an enthusiast about missionary work. I have read all about it." And I found that the dear Christian soul, who lived in only a small cottage, saved up until she was able to give in one sum £2 2s. a year to the Missionary Society in which she was interested.

One gentleman on hearing the object of the visit, said he would give neither a subscription nor a donation. Some picture on the wall suggested a remark; this was followed by another which drew from the gentleman an amusing story. This was capped by another. (And if you have got a man into a good laugh you have gone a long way to win his support.) I then said, "You will not give a subscription or donation?" "No." "Well, we are to hold a meeting for this Society to-night. Won't you give something to put into the collection? That will be neither a subscription nor donation." "Here's a sovereign for you." And each year when I called, almost before I said a word he would exclaim, "You have come for that sovereign for your collection."

In quite a different part a lady was mentioned as being both wealthy and generous. I called one day and found she was engaged. The butler said, "If you come to-morrow about 4 o'clock, you may be able to see her, perhaps." The next afternoon I was some considerable distance away and rain began to fall; should I trouble to go? I felt I ought to do so. I was shown into a beautiful drawing-room. When I stated the object of my visit, which was in reference to a Special Fund, the lady said, "I cannot do anything for you." In the course of conversation I told her of a gentleman who was engaged in a large and important business. He had promised to give to this same Special Fund £1,000 in five yearly instalments.

"Oh, you can give in that way, can you?" "Yes." "Well, I will give you £100." "Oh, thank you. I must put that down." So I got out my note book and began to write, "So-and-So will give

£100." "£100 a year for five years, you know." "Oh thank you," I replied. And to the day a cheque came each year until the £500 had been paid. I found out afterwards that the lady had come by her wealth in the same line of business as the gentleman whom I had mentioned, so that one could not have been led to a better illustration than that which was given.

This calls up another case where a refusal was changed to a gift. I was shown into the office of a gentleman. He was sharply reproofing a boy for some neglect in his work. I saw what sort of a man I had to deal with. On hearing the object of the call he said decisively, "I won't give you anything." I did not go at once, but took up another line of talk, and then came round once more to the subject in hand. He burst out, "I will give you £100 this year and perhaps another £100 next year." He gave the first, but was too much pledged to other Christian work to give the second £100.

A visit of a very different sort is the one now to be mentioned. A lady had been in the habit of giving an annual subscription to the Society. When I called in reference to the same I saw her brother. He said if she intended to continue it he would let me know. Not hearing anything for some time and being unwilling to lose the subscription I called again. The brother once more appeared. When he saw who had called, he immediately burst out in a torrent of angry words. He opened the door and almost thrust me out and then sharply closed the door. While I was still on the doorstep he opened the door again a little way and called out, "When you die they ought to put on your tombstone, 'And the beggar died.'" Some months afterwards I read in the newspapers that the body of this poor friend had been taken out of the water attired only in his night things. He had gone to stay with a friend who lived at some distance from his home. He got up in the night and threw himself into the water. Evidence was forthcoming at the inquest that there was insanity in the family, hence his outburst and his subsequent suicide.

The procuring of openings for sermons on behalf of the Society is often attended with difficulty. Understanding that a clergyman supported another Society very vigorously, it was thought that perhaps he might have sermons for the one I was furthering. I wrote to him. He replied, "The collections will be small. I cannot give you hospitality. Come if you like." I wrote to say I

would go. At the time fixed upon I went to the town and stopped at an hotel. On the Sunday morning I walked out to his church. He soon came in, limping from the effects of a fall. When I asked him how he was he dolefully replied, "Not very well." As it was a considerable way back to the hotel, he said, "You had better stay for lunch." I found he was a bachelor. We chatted at lunch. After lunch he turned round to the fire and lit his pipe and then remarked, "I feel better now. Here is something for your Society." The "something" was 10s. The collection was small, as he anticipated. The next year when I wrote to him, he said, "Come and stay with me." The collection was better, and improved again the next year. Eventually the church became, among all those visited, one of the most interested in the work of the Society. Soon after this I left that district for another. One Sunday morning in March a letter came to me. As it looked like a business communication it rested in my pocket till Monday morning. When dressing the letter was remembered. On opening it I read, "Dear Mr. —, I have received great blessings from God. I should like to give the enclosed cheque to the Society." I opened the cheque with considerable interest. It was for £100. It was the gift of the old bachelor. In August of the same year another letter came saying he was sending another cheque. Again it was for £100. And a year later another £100 came from the same kind donor. And when not long afterwards he died it was found that he had appointed the Society his residuary legatee. The sum received was not large, it is true, as he had, wisely, given away so generously in his lifetime. It was an evidence, however, of the way that deep interest in a good work sprang up from so unpromising a beginning.

When visiting another parish to preach, this time in Yorkshire, I was cautioned to be most careful how I stated the case, as the people were prejudiced against outside objects. Having received such advice the cause was set forth with great care. The collection proved to be fairly good. On Monday morning I visited a lady whom it was thought wise to interest further in the work. She remarked when she saw me, "You are, I expect, the gentleman who preached yesterday. I was not at church, but my husband told me about it. He went to church prepared to give a shilling to the collection, but when he heard what your Society was doing he gave £1." I often used that afterwards when pleading for the Society and urged

upon the people that if the work appealed in this way to a hard-headed Yorkshireman, there must be something in it. Not infrequently an increased sum was substituted for the amount originally intended to be given.

Thus it will be seen that the work of a travelling secretary has its ups and downs. It has, in fact, quite an exciting side. You wonder as you go forth, committing yourself and your cause to God, what kind of reception you will receive, what kind of success you will have. In almost all cases a kind reception was accorded and a courteous refusal was offered if a contribution could not be given. Very occasionally there has been such a rebuff that it has been necessary to say, "Sir, you are not bound to give, but you are bound to treat with the courtesy due from one Christian gentleman to another." Thus in this, as in all work for God, there are many things to humble the worker, while on the other hand there are others which send him on his way thanking God and taking courage.



## An Exposition of Isaiah xxiv.-xxvii.

### VI.

[CONCLUDING ARTICLE.]

#### THE CHOSEN PEOPLE (CHAP. xxvii. 6-13).

THE great prophecy draws towards its close. Words of promise and of peace have been spoken to all nations, the last word of Jehovah shall be a message to the Chosen People.

*In days to come shall Jacob take root. Israel shall blossom and bud; and they shall fill the face of the world with fruit.*

Surely the "days to come" can be no other than those when the whole earth has become a vineyard of Jehovah; and the promise is that in those days "The Nation" shall not lose its identity and its peculiarity.

At the time when the prophet received the revelation "the vengeance of the covenant" had already fallen upon Jacob. The vine which God brought out of Egypt and planted in the land of promise, which took deep root and filled the land, had already been "plucked up from off it" in the whole northern kingdom.<sup>1</sup> There had also been a tearing at the roots of the southern kingdom.<sup>2</sup> The Scripture history relates that Sennacherib came up against all the fortified cities of Judah and took them, and that the country was desolated by strangers until Zion was left as a very small remnant.<sup>3</sup> Sennacherib himself claims to have carried captive 200,000 men of Judah. But the prophet had been commissioned to declare that "the remnant that is escaped of the house of Judah shall again take root downward and bear fruit upward,"<sup>4</sup> for the final uprooting was not yet, nor was it to take place through the instrumentality of Assyria, but through Babylon. And the same prophet who foretold this was commissioned to declare a re-planting after that uprooting, a glad return from Babylon in due time, and an assured future for Israel.<sup>5</sup> In the course of the present prophecy we have heard already of singers in the land of Judah, and that in that day the nation will be increased, and its borders enlarged; here we read that it will be like a vine deeply rooted in its own

<sup>1</sup> See Deut. xxviii. 63; xxix. 28; Ps. lxxx. 8-11; cf. 1 Kings xiv. 15.

<sup>2</sup> If this prophecy was so late as the close of Hezekiah's reign.

<sup>3</sup> xxxvi. 1; i. 2-9. <sup>4</sup> xxxvii. 31.

<sup>5</sup> xxxix. 6, 7, 40-66.

congenial soil, which shall not be plucked up any more for ever.<sup>1</sup>

“ And Israel shall blossom and bud ” ; at its head the Branch of Jehovah in beauty and in glory, the fruit of its land excellent and comely for those that are escaped of Israel, while the people themselves are a people holy, and washed, and purged, and near to the manifested glory.<sup>2</sup>

“ And they shall fill the face of the world with fruit ” ; for the experiences of Israel are ever in trust for the world. They were chosen in the first instance that all nations should be blessed through them ; even their temporary rejection became the occasion for reconciling the world to God ; and their being received back into the Divine favour will be to the nations like life from the dead.<sup>3</sup>

The gifts and calling of God are without repentance ; and if the root is holy, so are the branches. This nation, once set apart for the fulfilment of Divine purposes in the world, will maintain its peculiarity to the end. “ Thus saith Jehovah, Who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, Who stirreth up the sea, so that the waves thereof roar ; Jehovah of hosts is His Name ; if these ordinances depart from before Me, saith Jehovah, then the seed of Israel shall also cease from being a nation before Me for ever. Thus saith Jehovah ; If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel, for all that they have done, saith Jehovah.”<sup>4</sup>

It is this phenomenon of the world's history which our prophet here proclaims, now in inspired reverie upon the vision presented to his mind, now again in the language of prediction.<sup>5</sup> His look is still mainly towards the future, although not, perhaps, in his opening sentences, without a glance backward also into the past.

*Hath He smitten them as He smote those that smote them ? Or are they slain according to the slaughter of their slain ?<sup>5</sup> In measure, when Thou sendest them away, Thou dost contend with them ; He hath removed them with His rough blast in the day of the east wind.*

The Hebrew is difficult, and translations may vary, but the general meaning is clear. The prophet is emphasizing the peculiar Providence which watches over Israel. He may be thinking of Assyria, whom God had employed to smite His erring people, and of

<sup>1</sup> Cf. Jer. xxxi. 27-40 ; xxxii. 41.

<sup>2</sup> iv. 2-6.

<sup>3</sup> Rom. xi. 15.

<sup>4</sup> Jer. xxxi. 35-37.

<sup>5</sup> This is the marginal rendering, and yields a clear sense.

whose overthrow when the work was done he had been forewarned ;<sup>1</sup> or of Babylon, prepared for the coming chastisement of Judah, but equally foredoomed to destruction entire and final.<sup>2</sup> Do there rise also before him, as once before in his great vision of the glory of the Christ, those later sins of Israel when they should reject the messenger of Jehovah, and their hearts should become hardened, and their land desolate, and their remnants be eaten up, while yet an imperishable stock remained ?<sup>3</sup> Of all these things the prophet may have received a sight, concentrated as it were into one intense intuition of the peculiar people, visited " seven times " for their iniquities,<sup>4</sup> smitten and slain, and yet not with the total eclipse of those nations who smote and slew them, not like Egypt, and Assyria and Babylon and Rome and a world of persecuting Powers. Jehovah sends Israel away again and yet again<sup>5</sup> ; He contends with them ; His rough blast scatters<sup>6</sup> them or dries them up,<sup>7</sup> like the east wind from the wilderness scorching the herbage in Judæa<sup>8</sup> and raging over the Western Sea,<sup>9</sup> but all is in measure, carefully weighed and apportioned, for a peculiar Providence watches over Jacob to the end.<sup>10</sup>

*Therefore, because of this special Providence, by this shall the iniquity of Jacob be forgiven ; and this is all the fruit of taking away his sin, that he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun-images shall rise no more.*

Here the prophet, abandoning reverie, speaks again in the language of prediction. By this continual chastisement and constant preservation the iniquity of Jacob shall—in the final issue—be forgiven ; not surely by this as the meriting cause, but by this as the foredestined avenue of approach, and as the necessary preliminary condition. When Israel's sin is forgiven and taken away it will be by the same means that the prophet's was removed ;<sup>11</sup> in response to their cry of confession and contrition, and by the touch of a live coal from the altar of sacrifice, the sight and the knowledge of Him Who bore their iniquities in His own Body on the tree.<sup>12</sup> And towards this happy consummation, by the path of " the spirit of justice and the spirit of burning " Israel is being infallibly led.<sup>13</sup> The words of this promise, accordingly, taken from

<sup>1</sup> x. 5-27.<sup>2</sup> xiii. 19, 20.<sup>3</sup> vi. 8-12.<sup>4</sup> Amos iii. 2.<sup>5</sup> Jer. xviii. 17.<sup>7</sup> Ezek. xvii. 10 ; xix. 12.<sup>6</sup> xxvi. 15 marg.<sup>8</sup> Hosea xiii. 5.<sup>9</sup> Ezek. xxvii. 26.<sup>10</sup> Cf. Amos ix. 7-10.<sup>11</sup> vi. 6, 7.<sup>12</sup> liii. 11 ; Zech. xii. 10-xiii. 1.<sup>13</sup> iv. 3, 4.

the Septuagint version, are adopted by St. Paul and woven into his promise of the future,

There shall come out of Zion the Deliverer ;  
He shall turn away ungodliness from Jacob,  
And this is my covenant with them  
When *I shall take away their sins.*<sup>1</sup>

For this is indeed the assured promise of Jehovah to Israel, " I shall take away their sins."

And this taking away of Israel's sins includes more than mere remission. It is the first step in turning away ungodliness from Jacob ; it carries with it the gift of a new heart. This is all the fruit of taking away his sin, namely that Israel, or, which is essentially the same thing, Jehovah in Israel (for from Jehovah is his fruit found), makes all the stones of the altar as chalk-stones that are beaten in sunder ; the altar of their sin, the work of their hands, shall for ever be pulverized ; that which their fingers have made, the Asherim and the sun-images, shall rise no more.<sup>2</sup>

That tendency of Israel to idolatry, which in Isaiah's day must have seemed ineradicable, was remarkably uprooted by the experiences of the Captivity and of the Return. But when Israel rejected their Messiah, and refused Him admission to their hearts, the unclean spirit of idolatry returned with seven-fold reinforcement to his house.<sup>3</sup> Manifold forms of gross superstition, and the cult of human tradition, possessed the nation ; the Talmud, the work of their own hands, replaced the commandments of God. And there is reason to believe that in the last days Jacob, no less than the nations, will have built themselves a lofty city to dwell on high,<sup>4</sup> that which their fingers have made instead of the refuge of the Rock of Ages. But " this is the covenant that I will make with the house of Israel, saith Jehovah ; I will put My law in their inward parts, and in their heart will I write it ; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother saying, know Jehovah ; for they shall all know Me, from the least of them unto the greatest of them, saith Jehovah ; for I will forgive their iniquity, and their sin will I remember no more."<sup>5</sup> This then will be the fruit of their forgiveness in that day, total abolition for ever of

<sup>1</sup> Rom. xi. 26, 27.

<sup>2</sup> Cf. xvii. 5 with Exod. xx. 4, 24, 25.

<sup>3</sup> Matt. xii. 38-45.

<sup>4</sup> xxvi. 5, 16.

<sup>5</sup> Jer. xxxi. 33, 34.

all other allegiances or reliances, and an inward adhesion to Jehovah.

But while forgiveness of their sins, and the taking away of their sinful ways, finally and for ever, awaits Israel in the latter day, before these blessings are bestowed the nation must first be scattered, and its vitality checked.

The prophet sees the future, and declares what he sees—

*For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness ; there shall the calf feed, and there shall he lie down, and consume the branches thereof.*

The picture is of a once populous land denuded of its inhabitants, with grass and shrubs growing on the sites of its cities. And so it has happened to the land once and again <sup>1</sup>; and so it is to-day with most of the once numerous fortified cities of Israel; their very sites unrecognizable, and to be recovered only by diligent search.

*When the boughs thereof are withered, they shall be broken off ; the women shall come and set them on fire.*

The picture is changed from the land to the people; the people are a tree whose boughs wither; the east wind of the Divine sentence <sup>2</sup> has touched them, and their boughs have utterly withered <sup>3</sup>; they shall be broken off, and the women searching for fuel shall gather them and burn them with fire.

*For it is a people of no understanding ; therefore He that made them will not have compassion upon them, and He that formed them will show them no favour.*

Because they knew not the time of their visitation; because when the Messenger of the Covenant would have gathered them to His embrace, as the hen gathers her chickens under her wings, they would not; because they recognized Him not, nor understood the voices of the prophets read in their synagogues every Sabbath day. Therefore He that made them will not have compassion on them, and He that formed them will show them no favour. Therefore the fig tree with leaves but without fruit dried up from its roots; therefore the green tree swiftly became dry; therefore the olive branches were broken off; therefore they were burned in the fire, when their house was made desolate, given with their whole city to the flames in one tremendous catastrophe, and not one

<sup>1</sup> Micah iii. 12; Lam. i. 4; v. 18.

<sup>2</sup> vi. 10; xxix. 13, 14.

<sup>3</sup> Ezek. xvii. 10.

stone left upon another that was not thrown down. Therefore to this day God gives to His own people a spirit of stupor, while the nations obtain mercy.<sup>1</sup>

By this path then must Israel pass to her hour of forgiveness and of purification. It is because of her own want of spiritual understanding indeed, and of her own wilful rebellion, but it is also as Jehovah had already declared in vision through Isaiah, by the determinate counsel and foreknowledge of God.<sup>2</sup> They could not believe because by the mouth of His prophet Jehovah had spoken it.<sup>3</sup>

There is mystery here ; we neither deny the fact of a mystery nor demand its explanation. We are being admitted into the counsels of Him Who is perfect in understanding and Whose Name is Love ; and He assures us that " by this " means the iniquity of Jacob shall be forgiven, and that his entire consecration to Jehovah will be the fruit of that forgiveness. For if God has shut up all unto disobedience, it is that He might have mercy on all.

Let us then take no rest till He make Jerusalem a praise in the earth,<sup>4</sup> and let us join the Apostle in his adoring praise.

O the depth of the riches both of the wisdom and the knowledge of God ! how unsearchable are His judgments, and His ways past tracing out.<sup>5</sup>

*And it shall come to pass in that day that Jehovah will beat off His fruit from the flood of the River unto the brook of Egypt ; and ye shall be gathered one by one, O ye children of Israel.*

*And it shall come to pass in that day, that a great trumpet shall be blown ; and they shall come that were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt ; and they shall worship Jehovah in the holy mountain at Jerusalem.*

Jehovah's last words are promises of blessing to His Chosen. There is much that is mysterious in them, but their whole tone is of mercy ; ye shall be gathered, O children of Israel ; ye shall come and worship Jehovah in the holy mountain at Jerusalem.

The River Euphrates and El Arish, the brook of Egypt, marked the northern and southern boundaries respectively of the land promised to Abraham.<sup>6</sup> This promise, often repeated, and for a short time in the reign of Solomon actually realised, has never been

<sup>1</sup> Luke xix. 41-44 ; Matt. xxiii. 37 ; Acts xiii. 27 ; Matt. xxi. 19 ; Luke xxiii. 31 ; Rom. xi. 19 ; xi. 5.

<sup>2</sup> vi. 9-13 ; Acts ii. 23 ; iii. 27.

<sup>3</sup> John xii. 39-41.

<sup>4</sup> lxii. 6, 7.

<sup>5</sup> Rom. xi. 33.

<sup>6</sup> Gen. xv. 18.

revoked. This passage may suggest that in that day the River and the Brook shall still mark the extreme limits of the Holy Land. But an earlier utterance of the prophet has shown that in that day the nation will be increased, and also, if the Hebrew is indeed to be so rendered, that all the borders of the land will be enlarged.<sup>1</sup> Whether the enlargement refers to the original borders of the land, as covenanted to Abraham, or to the actual borders in the times of the kings, however, still remains uncertain. On the whole we shall probably be nearer to the intention of the Divine Author of these predictions if we take the localities here mentioned in a representative sense.

In Isaiah's day the phrase "from the flood of the River unto the brook of Egypt" would represent the whole covenanted possession of the chosen people, and in that sense accordingly we take it in this prediction of the future. In one part of the prophecy, where the manifested presence of Jehovah in Zion and Jerusalem is specially in view, this possession is naturally termed "the land of Judah"<sup>2</sup>; while in this place, where the whole extent of the country inhabited by Israel is the prominent thought, it is defined by the boundaries of immemorial promise.

In Isaiah's day again, immediately beyond these boundaries of promise, there lay, on the North, Assyria; and on the South, Egypt. We think then that these two nations stand, in this prediction, as also perhaps in an earlier prediction,<sup>3</sup> as representative of the outside nations of the world.

With this understanding of the geographical references, the prediction appears to contain a warning and a promise.

The recovery of Israel in that day within all the borders of their land, where it is assumed they will then be established, will not be so co-extensive with the nation as not to take regard of the individual. It is Jehovah's fruit alone, beaten off by Himself, that will be garnered, by individual, spiritual conversion; "ye shall be gathered one by one."

But if it is individual, it is to be none the less national, on a scale large and generous. Its effect will be felt by the nation through all the world. A great trumpet shall be blown, its peal vibrating through all lands, and they shall come to dwell in the land, and

<sup>1</sup> xxvi. 15.<sup>2</sup> xxvi. 1.<sup>3</sup> xix. 24.

swell the members of redeemed Israel, and above all to worship Jehovah in the holy mountain at Jerusalem.

So far perhaps we can now see into the meaning of these predictions, but the day alone will declare their full content.

May the Lord hasten it in its time!

### TO-DAY.

The Vision has gone up from the prophet; his inspired utterance is at an end; his pen, or that of his amanuensis,<sup>1</sup> is laid down; the record alone remains, for himself and for his contemporaries first of all, and then in due time to be reverently transcribed by the prophet himself, with those other men of Hezekiah,<sup>2</sup> in the completed volume of The Vision of Isaiah the son of Amoz.

This Vision, like so many Divine revelations of the future, is without marks of time. The final indignation is to last "for a little moment," the imprisonment of the host of the height and of the kings of the earth is to be for "many days," after which they shall be "visited," each in his time.<sup>3</sup> But as to the years, many or few, that should elapse before that indignation fell, and the duration of the preliminary travail of Earth or Church or Israelite nation, and of the glories that should follow, and many another question of "time and manner of time" the Revealer did not show anything, and the Spirit within the prophet had no utterance. We can picture him as enquiring, with a later prophet, How long shall it be to the end of these wonders? St. Peter has told us<sup>4</sup> that such inquiry was indeed made by the prophets and received an answer. It has revealed to them that not to themselves, but to us, disciples of Christ in the world's latter days, they ministered these things. For themselves, nay even for the holy angels who were listening, the words were shut up and sealed.<sup>5</sup>

But this is not to assert that for the prophet and his contemporaries the Vision carried no message. The prophet himself had the lasting possession of a great spiritual experience. Jehovah had spoken by him. The words which his lips had uttered, now enshrined in the imperishable page, were not his own; his mind had been informed, his eloquence enlarged, by a Power which he

<sup>1</sup> Cf. Jer. xxxvi. 18.

<sup>2</sup> Cf. Prov. xxv. 1.

<sup>3</sup> xxxvi. 20; xxiv. 22; cf. Rev. xx. 3, 5, 10, 12.

<sup>4</sup> 1 Pet. i. 10-12.

<sup>5</sup> Dan. xii. 8, 9; cf. viii. 16 (?).

knew to be not of himself but of God. And the prophet must have been immensely strengthened for his ministry by the experience.<sup>1</sup>

The vision was also an important part of the prophet's witness. However obscure their reference, the words cannot fail to have enforced Isaiah's message to the men of his day. One thing was clear at least from them, that to do righteousness and wait for Jehovah was the true safety and glory of Israel. And this was the sum of Isaiah's message. Jehovah of hosts, Him shall ye sanctify ; and let Him be your fear, and let Him be your dread ; wait patiently for Him.

But it still remains true that the words were not so much for Isaiah's age, as for the Christian era ; and perhaps in a very special degree for the close of that era. It is some 1900 years now since Jesus Christ was born in Bethlehem, and since He ascended into heaven with a promise of return. With that Return are bound up the Christian's hopes for himself, and for the world ; and to many expectant minds signs of its near approach are multiplying around us to-day. If the Return indeed be near, we may expect to find that this vision is for us in a very special sense. Let us see whether this is so or not.

The world which the prophet saw was a world united in its experiences. In the moral and spiritual sphere, the peculiar prerogative of Israel<sup>2</sup> in its inheritance of the laws and statutes and covenant of God had become the common possession of the world, and the world had widely rejected its claims. A general inability to see the majesty of Jehovah characterizes all nations. In the political sphere, while separate nations exist, they tend to form one people, one city, one commonwealth. The resultant display of power seems irresistible. It threatens to overbear those whose confidence is still in the unseen. Men buy and sell, plant and build ; the harp and the lute, the tabret and the pipe and wine are in their feasts. It seems no loss, but rather added liberty not to regard Jehovah and the work of His hands.

But into this commonwealth and busy world of civilization intrudes a rumour and a fear. Round about it are set by unseen hands both pits and snares. Startled by the fear, men fall into the pit ; struggling out of the pit, they become involved in a snare.

<sup>1</sup> Cf. Micah iii. 8.

<sup>2</sup> Rom. iii. 1, 2 ; ix. 4, 5.

Troubles fall upon it as it were from the void, not one but many ; the foundations of its order give way ; decay shows itself through all the fabric.

So in the prophet's vision : and to-day our common civilization overspreads the world : distance is annihilated ; all nations are inextricably interconnected, and each, in due course, by developing resources and progressive efficiency, becomes a power ; so that a league of nations to organize and protect advancing civilization becomes an imperative need. Meanwhile the claims of revealed religion are everywhere made known, while it is scarcely an exaggeration to say, as has been said, that an almost universal indifference to dogmatic and organised religion marks the civilized world. Its trammels are cast aside ; its ethics may be patronized, but its sanctions are repudiated. To-day also treacherous dealers deal more treacherously than ever, and a great fear for the future of civilization has seized the world. The future, after four years of wasting war, still hangs in the balance. The fear may be escaped, but after-war problems are sure to present many a pit and many a snare, on one side or the other. Calamity follows calamity, and all stability in human concerns seems at an end. The flowers and fruits of civilization are faded, and fallen from the tree ; the pleasures of modern life languish and fade away, they are turned to mourning. Are these indeed then those last staggering steps of a sin-laden world which the prophet saw, as it stumbled towards its fall ? The resemblance is close enough to call for earnest attention.

Let us then attend to what the vision has to say.

The Vision warns us of the fact of Satan. He after all is the prime mover in the world's rebellion, higher than men's highest, deeper than men's deepest. Men may raise their fortress towers, but he is already in the height before them. Men may contrive and plan, but his snares are ready to entrap them. He, like leviathan, is neither the handiwork, nor the companion, nor the servant of men. He is an independent spiritual personality, controlling a spirit host, mightier than the mightiest of men, prouder than the proudest, master of treachery, author of craft, the enemy of all righteousness. This is an impalpable Force working for evil, which, in reliance upon Divine power, we may resist, but which cannot, under our present conditions, be removed.

Let us not then be led astray by vain hopes. Men may tell us that mankind is steadily progressing, fighting its way upwards to fuller knowledge and an ampler life. The golden age is ever to be its goal, to be reached only by a long evolutionary process, by a developing education and civilization, by increased realization of the essential brotherhood of man, by gathering into one rich treasury for the benefit of all the race the fulness of human life and thought and experience in every nation. Or again, there is held up the prospect of a Catholic unity in religion, which shall unite all spiritual experiences of the Church of Christ, and focus its energies upon the regeneration of all the complex life of men ; a call to Christendom to arise in its united strength, and in the power of its spiritual endowment to make anew the world.

But all this takes no count of the great Enemy, nor of a natural hostility in the human heart towards God. Not so, if we take this Vision for our guide, will the golden year come in. There can be no development which shall be continuous without the blessing of Jehovah. His blessing will not rest, but a curse instead, where men turn their backs upon His revelation ; progress along such lines is progress towards catastrophe. As a matter of fact, the Vision tells us, men of the world will stand erect to the end in their opposition to God ; His people will not effect the salvation of the world. They will never surrender their aim, nor relax their endeavour to deliver the earth from its manifold distresses due to sin, and to bring men into allegiance to their Maker and Redeemer. But neither will they be misled by vain hopes which have no basis in the Divine promise. In this way, and in this way only, shall we be braced for the final pains, as we " draw near to the time of our delivery " ; if so be indeed that it is we who are called to that high and last endurance.

Ah, and sad indeed that the word of warning should be necessary within the Church of Christ ! but necessary it is, to recall ourselves to a due reverence for the laws and the statutes and the covenant of God. Take the prophet's words as we will, they must include a reference to the written Word of God ; indeed this must, by every canon of interpretation, be their primary reference. When Isaiah spoke, the long drawn out preparation of the Book of Jehovah <sup>1</sup> was already far advanced. Once before the prophet had directed

<sup>1</sup> xxxiv. 16.

men "to the law and to the testimony" for oracles of God.<sup>1</sup> But we are not here listening to the language of Isaiah on the Scriptures of his day, but to utterances of the Spirit regarding the latter days; and He tells us of laws and statutes and an everlasting covenant in possession then of all the world. What can this be but the Spirit's own gift to the world, the Old and New Testaments of our Bible? And if so, let us note the fact that these laws are intended to be kept, these statutes held sacred, this covenant preserved inviolate up to the end. But it is not too much to say that over large tracts of the Christian Church to-day these Holy Scriptures have been dethroned from their pre-eminent position. Especially are they denied *authority* over the minds of men. Their ethical and religious value is conceded, but their authority is denied. It is a short step from this to their violation. Whenever hostile influences are strong, either of inclination or of broadening custom, it is the next and the only logical step.

Shall we, for our individual life and walk, dare to depart from these rules in thought and conduct, in belief and practice? Shall we, as we strive for the deliverance of the world, minimise the authority of those Divine Writings, whose violation shall draw down upon the world its final curse? Far be it from us, and may God forgive us for the past. Most of all shall we hold fast to the everlasting covenant, remembering that it is everlasting. For us at least, and in trust for the world, the Covenant of grace in Christ Jesus, the Gospel of God's Son, the glory of the sacred Blood shedding, shall be kept in memory, and proclaimed by every power of lip and of life everlastingly, up to the end.

And we shall mark what is here said of the poor and the needy. Can it be that the child-races of the world, even the untutored savage, aware only of his dependence upon unseen powers, may be more fit to inherit the earth than the man who has seen some way into the secrets of nature and ignores his Maker? The materialist philosopher may be more hopeless stock for a renewed humanity than the ignorant but yet religious heathen. But at all events, if it is the poor and needy who shall inherit the earth, we shall not unduly exalt the achievements of men in science and art, or in any branch of human endeavour, irrespective of their recognition or non-recognition of the Almighty. We shall rather fear greatly

<sup>1</sup> viii. 19, 20.

all progress which has not its root deep planted in the fear of God. And for ourselves we shall cultivate a spirit of dependence. We shall seek to be poor in spirit, by an habitual submission to the Word and will of God, and a continual acknowledgment of His providence and rule.<sup>1</sup> We shall declare plainly that our faith and hope are both in God.

And we shall do this in no pharisaic spirit of superiority to others, but with a deep sense of our creaturely dependence, and of the comparative failure of our best endeavours. But we shall not rest in our own salvation or let seeming failure excuse inaction. We shall recognise that to share in the coming kingdom, it is necessary first to take part in the present conflict. The burden of a great enterprise is laid upon us. The world must be delivered, and we must work for its deliverance. The conflict with its hostile spirit must be maintained, and we must maintain it. Only to those who bear this burden, and travail with these pains, will it be granted in that new morning of the world to awake from the dust, to arise and sing.

So then we shall live and work, not by ourselves, but by the Lord ; not for ourselves, but for the world ; unanxious about the result, for Jehovah Himself works all our works for us, and will bring all to full fruition.

And lastly we shall remember with special and reverent affection that Nation, of whom as concerning the flesh our Christ has come, and that Holy Land, where His holy feet walked in days gone by, and where He is yet to be manifested in glory. To-day both land and people fill a large place in the public eye. Let them also fill a large place in the Christian's heart, not merely as a question of world-politics, but much more because of Jehovah's manifested purpose. He knows that there is a golden future still for Israel, in the Land of Promise. He longs now to lead the Jew to the knowledge and faith of his Redeemer ; he prays for the fulfilment of all that has been written concerning him ; and he waits for their consolation and the restoration of the kingdom to Israel.

With the light of that happy Day, which shall be to the whole world like life from the dead, still in our eyes, we close our study. Whether it be near or far, one duty and one fact emerge. The duty is to fear God and to keep His commandments, for this is the

<sup>1</sup> James iv. 15.

whole duty of man. And the fact is that which always stands true, but in that day will become clear to every eye, that "of Him, and through Him, and unto Him are all things"; to Whom then be the glory, and not to men, now and for ever. Amen.

W. S. MOULE.



### Preparation for Holy Communion.

"THE preparation is mainly a matter of daily experience, for the Gospel is the good news of the Divine Saviour Who wishes to be your Friend and Companion all the days and all through the day. It is as you cultivate the will to remember, trust, and follow Him to-day, that you are preparing yourself for the Feast. It is as you can get to know more of Him during this week, that you are preparing yourself for the joyous experience of the coming Sunday.

"There will be, then, daily companionship and intercourse, sought for at the fixed morning and evening hours, not with the idea that the experience will be confined to those times, but in order that it may be the more readily enjoyed at any time. For, remember, the Lord is always with us; His promise is that, if we love Him, He will come and make His abode in us. And this means that, without uttering any words, or changing our posture or occupation, we can speak to Him and seek His help.

"The Holy Communion would become a hindrance rather than a help, if we were to think that the Presence of the Lord could only be fully enjoyed at that service. Such a conception would rob the Gospel of the central truth upon which its power depends, the truth of the ever-present Saviour and Friend.

"It is this faith in the ever-present Lord that is the breath of the spiritual life. Cultivate that, and you are ready to join in the Holy Communion at any time, as surely as you are ready to remember and feed on the Lord at any time."

From *At the King's Table*, by ARTHUR J. TAIT, D.D. (S.P.C.K., 1s. 3d. net).

## Reviews of Books.

### THEOSOPHY AND CHRISTIANITY.

THEOSOPHY AND CHRISTIANITY. By M. Carta Sturge (Moral Sciences Tripos). London: S.P.C.K. Price 1s. 6d. net.

In former years Theosophy had been definitely anti-Christian. It is still so in India, where, under the influence of Mrs. Besant, it has assumed a dangerous nationalistic form and caused the Government some concern. In England, however, some of the exponents of the cult, with a view to gaining adherents from the Churches, have of late adopted a seemingly patronising attitude towards Christianity and use many Christian phrases, though in a misleading sense. For instance, not long since, Mrs. Besant created some stir in London by announcing the speedy "coming of the Christ." Subsequently, it became known that her "Christ" was a poor, weak-minded Indian boy, named "Krishnamurti," alias "Alcyon," to whom Theosophists were to offer worship!

Miss Sturge has read a good deal of the writings of English Theosophists, and in the first part of her book presents to us all the best things that they claim for their system. In the second part of her book she contrasts Theosophy with Christianity, and, after pointing out the superiority of the latter, she makes the unconvincing statement that Theosophy is "in the main, quite in accord with the teachings of Christianity, and where the theosophic teaching differs from Christianity we shall find lies more in what is left out, not stated at all, than in what is positively given" (p. 50).

We are among those who believe that Theosophy is irreconcilably opposed to the Christianity of the New Testament, for the following reasons: (1) The Theosophic conception of God is pantheistic. (2) In Theosophy there is no place for prayer, repentance, atonement, forgiveness, or miracles. (3) Theosophy regards the New Testament as a fantastic allegory and not as history. (4) We are told that "Master Jesus," in 13,500 B.C., was "the wife [sic] of an Emperor in South India!" and that he is inferior to the half-demented Indian boy Alcyon. (5) The doctrine of "Karma" makes a God of love an impossibility. (6) To swallow the preposterous and audacious assertions about Mahatmas and re-incarnations requires an infinite amount of credulity.

Miss Sturge's book, though useful, is inadequate as a Christian evidence handbook and ought to be supplemented by Dr. Frank Ballard's admirable booklet entitled *Why not Theosophy?* It can be got for a penny from C. H. Kelly, 26 Paternoster Row, London, E.C. 4.

KHODADAD E. KEITH.

### THE DIVINITY OF CHRIST.

DOMINUS NOSTER. By C. A. Anderson Scott. Cambridge: *Heffer & Son*. Price 6s. net.

Dr. Anderson Scott is one of the clearest of contemporary biblical theologians. He has a truer grasp of the message of Scripture than most of them and he is one of the few who apply the new method of interpretation without causing unnecessary pain to those who were accustomed to use the Books as of equal value for arriving at doctrinal truth. Dr. Scott sees growth in the New Testament. He discerns the inspired authors as men who step by step reached the fulness of the knowledge of the meaning of the Person

of Christ. He traces with skill the evolution of thought and by honest dealing with the documents he brings home to the mind that no other explanation but the divinity of our Lord will account for the facts narrated and the statements found in the Gospels and Epistles. As a piece of constructive theology this book is of exceptional value and cannot fail to make a very deep impression on the minds of all who weigh its carefully considered opinions. There is nothing scrappy or hasty in its pages, and it is certainly written with a reverence and restraint that carry conviction.

His remarks on the attempt made to insinuate that the early Christians in hailing our Saviour as Lord only followed the custom of their times drive home his main contention: "If the Divine name and status was finally assigned to Jesus Christ, it was by men who held the purest and most exalted conception of the Godhead, who at the same time could no longer resist the converging pressure of history and experience. If the followers of Christ for two generations hesitated to give their Master the name of 'God' we may claim that they did so because they could give no other." Many who find Liddon's famous Bampton Lectures of very unequal value through a certain change in the method of approaching the proofs of our Lord's divinity will read Dr. Anderson Scott with sympathy, and they will discover that he is forced by his study of facts and documents to the same conclusion. "Christianity is Christ" and everything depends on the fact that Christ is God. *Dominus Noster* must be read from beginning to end if its real power is to be understood, and we confess that at first we failed to appreciate the force of a cumulative argument, which satisfies the intellect and leads the reader to bow before Him whom the Church throughout the ages has rightly called God.

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#### THE MINOR PROPHETS.

JOEL AND AMOS. By A. Lukyn Williams, D.D., Hon. Canon of Ely and late Examining Chaplain to the Bishop of Durham. London: S.P.C.K. Price 1s. 6d. net.

This is Vol. II. of the Devotional Commentaries which Canon Lukyn Williams is publishing under the title of the *Minor Prophets Unfolded*. The purpose of the series is to "provide the layman who has but little time at his disposal with a very short but trustworthy guide to the interpretation of these little books of Holy Scripture, which are often difficult to understand, and sometimes obscure." In a few brief lines Dr. Williams gives us the main features of the life and times of each prophet, then proceeds to expound the prophecy section by section, and to add at the end of each section short but valuable notes, explaining difficult words and phrases in that section. The exposition is scholarly, clear and devotional; the notes are concise, trustworthy and to the point. More matter is compressed in one sentence than you can find in a page of a more pretentious commentary. Many using the book will thank God and feel grateful to Dr. Lukyn Williams for having introduced them to the priceless but woefully neglected mines of the Minor Prophets.

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#### THE WAR AND THE GOSPEL.

THE CHRISTIAN MESSAGE IN THE LIGHT OF THE WAR. By the Rev. W. M. Clow, D.D., Prof. of Christian Ethics, United Free Church, Glasgow. London: Marshall Brothers. Price 3s. 6d. net.

"The tragedy of this war," says the author, "has cast its own intense and searching light on the truths of the Gospel. It has compelled all to face

old questions and new issues with a fresh and more solemn interest." Accordingly in this volume, he endeavours to interpret some of the leading truths of the Gospel "with a constant recollection of what may be called the creed of the trenches." The subjects discussed are those that at the present time are uppermost in the minds of Christian people, such as, War and the Will of God, Christ's Sacrifice and Ours, Sin, Brotherhood, New Birth, Forgiveness, Pain, Prayer, Life to Come, the Eternal Destiny of the Fallen, etc. In the treatment of all these problems, Dr. Clow, like the scribe who hath been made a disciple of the kingdom of heaven, bringeth forth out of his treasure things new and old. Professor Clow is essentially a teacher and marshals his facts in an orderly manner and presents them in clear language. Breadth of view, sound scholarship and Evangelical fervour characterise these chapters.

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#### TWO WAR BOOKS.

WITH THE SCOTTISH NURSES IN ROUMANIA. By Ivonne Fitzroy. London: *John Murray*. Price 5s. net.

This delightful diary, kept during the brief and sadly ending struggle of the Roumanians, is dedicated to the memory of Dr. Elsie Inglis, the beloved founder of the Scottish Woman's Hospital and C.M.O. of the London Units. We have heard less about Roumanian hospitals than most others in the war, so this glimpse of the hardships, the dangers, the devotion and the cheerfulness of the "Scottish Women" is especially welcome. There is humour as well as tragedy in the narrative. "One of the patients was heard to remark, 'The Russian sisters are pretty but they are not good—the English sisters are good but they are not pretty.'" "We are very cast down!" is the writer's comment. There are many interesting illustrations, and we are sure the volume will be appreciated.

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CAPTAIN BALL, V.C. By Walter Briscoe and H. Russell Stannard. London: *Herbert Jenkins, Ltd.* Price 6s. net.

Mr. Lloyd George, Sir Douglas Haig, Sir Hugh Trenchard and General Higgins (Chief of the Air Staff), all furnish enthusiastic forewords to this stirring biography. Its hero was a wonderful boy, in the two years from nineteen to twenty-one, during which he was flying, he gained the ranks of First Lieutenant and Captain, and the Military Cross, D.S.O. with double bars, and ultimately the V.C. He brought down more enemies than any German, Frenchman, or Englishman; was acknowledged everywhere as England's first airman. His death was deeply lamented as a national misfortune, and the King sent his personal condolences to the sorrowing parents. If ever there were a hero Captain Ball was one.

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#### "THE NEW CATHOLICISM."

THE NEW CATHOLICISM. By W. E. Orchard, D.D. London: *George Allen & Unwin*. Price 3s. 6d. net.

We do not believe one tenth of those who will read these thoughtful sermons will agree with their outlook. Dr. Orchard is a Nonconformist who believes in Catholicism, adopts the Eastward Position and wears Vestments, rejects Papalism but admires the Roman ideal of continuity; wishes to see all followers of Christ gather together round the Lord's Table, and advises members of the Catholic Churches not to give expression to their Catholic

convictions in this respect without the approval of their leaders." In spite of these eccentricities and others we do not specify his addresses deserve careful reading. It seems to us that he approaches every controverted position with the idea that the more violently he disagrees with assertions made in its support, the more he is bound to discover reasons why he should protect what he dislikes. His mind is that of a Catholic Dissenter, a Nonconformist Catholic who has visions of the comprehensiveness that will embrace contradictions and a unity that transcends all differences. He is therefore eclectic in the survey he makes and is inclined to believe that he has proved his point when he makes a reference to one part of a writer's contention. He is never dull and is always thought provoking.

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#### "LAST WORDS."

LAST WORDS ON GREAT ISSUES. By J. Beattie Crozier, LL.D. London: Chapman & Hall. Price 10s. 6d. net.

Dr. Beattie Crozier has for many years been one of the most influential of British philosophical thinkers. He came to England from Canada when a young man and worked unknown to fame, but deeply appreciated by a small and select body of intellectuals who valued his insight and considered him to be a force to be reckoned with when fundamental problems of thought, belief and statesmanship were under discussion. Unfortunately, we cannot reckon Dr. Crozier among the Christian thinkers of the day. He is a man whose honesty is beyond question and whose sincerity strikes all his readers. He is no materialist—he refuses to class himself as a Theist. In a letter to the *Spectator*—republished in this volume—he informs us that in the dark days through which we pass he finds help and comfort in Lyte's hymn "Abide with me." We are not surprised. In reading his other works we were impressed by a faith in something more than a mere tendency to righteousness—a holding up of hands to Some One he did not define and a fixed conviction that at the root of life and the universe there is a Power—a Personality—that cares for all created things. Were it not for his severe comments on the Bishop of Birmingham for his application of the text to the author of *God, the Invisible King* we should say Dr. Beattie Crozier is "not far from the Kingdom of God." His reverence and his humility have certainly been fed by his early studies at his mother's knee.

We trust that the acute and masterly criticisms of the fancy religions of the present day will be read by students. We are fairly familiar with most of the discussions on Sir Oliver Lodge's Spiritualism, and Mr. Wells' new revelation, but we have nowhere seen anything more penetrating or incisive than the chapters devoted by Dr. Crozier to these subjects. He destroys the veil of illusion that surrounds them and shows how untrustworthy they are. The chapters on the present position of Religion and the problem of Religious Conversion dissect a situation that must be fairly met, and we have little doubt that the result of their careful study will be a conviction that if Dr. Crozier had not started the consideration of the subject in his sixties with forty years of settled opinions behind him, his conclusions would be much more in accord with Christian teaching than they are. For our part we cannot rest content with leaving the vital problems "pointing to the direct and immediate presence of God or the Spirit of God." We go forward to know God as revealed in His Son, through whom we learn not only that God is, but also that He dwells in our hearts and rules our lives as a Living Person.

## OTHER VOLUMES.

FAITH AND DUTY. Sermons for the Church's Year. By Rev. W. H. Ranken, M.A., Late Fellow of C.C.C. Oxford. London: *Robert Scott*. Price 2s. 6d. net.

A selection of fifty sermons preached on different occasions in the course of a long ministry by a sound scholar. These sermons are sensible, thoughtful and direct in their applications. The author is quite justified in saying in the preface: "I think that there is at any rate as little as possible of commonplace in them, and that they are a clear expression of the sympathies and the standpoint of a fair-minded Evangelical Churchman." With the scarcity of paper we wonder how the publishers have been able to produce 390 closely-printed pages for half-a-crown!

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THE COMING OF THE KINGDOM. By the Rev. W. Temple, M.A. London: *Longmans, Green & Co.* Price 6d. net.

Mr. Temple believes that the fall of Jerusalem was the end of the world. "Every time that some form of civilization collapses because "it is not built upon the truth as it is in Christ, we see the Son of Man come in Judgment and a world ending" (p. 15). For instance, the Reformation was the end of the ancient world; and the French Revolution was the end of the world of feudalism and autocracy. "The coming of the Son of Man with power," we are told, "is the manifestation of His love, and the seal of God upon that manifestation; it is the Cross and Resurrection with all that follows from it. Our Lord never speaks of a *second* coming nor of coming *again*, except indeed when He speaks of His return in the person of the Spirit" (p. 17). Is this representation quite accurate? Do St. Matthew xxiv. 30, and St. John xiv. 3, refer to the coming of the Spirit? See also Acts i. 11.

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PRIMITIVE WORSHIP AND THE PRAYER BOOK. By Walker Gwynne, D.D. London: *Longmans, Green & Co., Ltd.* Price 12s. 6d. net.

Dr. Gwynne is an American Churchman who has long been interested in liturgical studies. This is a popular account of the history of our Book of Common Prayer with special reference to the Revisions that have taken place in some of our daughter and sister churches. Readers will find it well written and will discover in the frontispiece a drawing of the arrangement of a third century church that will shed light on the development of the internal development of Christian places of worship. Dr. Gwynne lays no claim to originality. He is an industrious student who knows how to pass on the knowledge he has gained from his well selected library.

