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# THE CHURCHMAN

October, 1910.

## The Month.

Dr. Griffith Thomas. IN accepting the invitation of the publisher to undertake the conduct of a magazine so long and so honourably distinguished as the CHURCHMAN, the present Editors wish to say a word of hearty farewell and God-speed to the friend whose task has passed into their hands. To readers of the CHURCHMAN the name of Dr. Griffith Thomas has long been a household word in more than one department of religious and ecclesiastical life. To very many both his public utterances and his private counsels have given helpful stimulus and valued information. We trust that his special gifts will have a rich and fruitful field in the Church and college to which his services will be given. Especially do we hope that the wide and catholic Churchmanship which he has so consistently advocated will find a ready response in Canada. We are glad to say that so far as we ourselves are concerned the farewell is not an absolute one. Dr. Griffith Thomas will continue to write, as opportunity arises, in the pages of the CHURCHMAN, and we are glad to think that the magazine for which he has done so much will serve as a link to bind him to the Mother Land.

St. James's, Sydney. The Rev. W. I. Carr Smith, formerly Rector of St. James's, Sydney, has been appointed to the living of Grantham. A paragraph-writer in the *Yorkshire Post* holds that this appointment "makes his rejection for re-appointment to St. James's, Sydney, the more

unwarrantable," and suggests that "possibly some further explanation will be made by the Archbishop of Sydney and the diocesan nominators." For cool audacity this proposal would be hard to surpass. Archbishop Wright and those who acted with him have simply carried out the law of the Church of England as interpreted by the highest tribunal at present authorized to give a ruling. That loyalty to law should be called on to explain itself at the bar of anarchism is a striking instance of the topsy-turvydom in which the Church of England seems at present to be involved.

This spirit of anarchy, by which we mean the temper of mind which prompts the immediate violation of any existing law that happens to be unpleasing, has exhibited itself in the unfortunate episode of the Newcastle infirmary. The anarchists in this instance are the Governors of the Infirmary. They have decided to throw open a consecrated chapel—consecrated, that is, for the sole use of the Church of England—to services of all denominations. The whole occurrence has been a scandal to true religion, for the critical observer simply marks the fact that, owing to the fratricidal strife of Christians, the chapel of the Newcastle Infirmary has been closed for two years. The Bishop of Newcastle took the right line in his speech. He warned the Governors that their proposed action was illegal, and, on the other hand, declared in the strongest terms that the existing condition of things was a slur on Newcastle. "Were they," he said, "to let the people die, and the nurses never to have a place of worship, because of some event which had occurred in the past? He did not think that God's blessing could be asked for that institution while they were closing the doors of His house."

The Report which the Hebdomadal Council has just issued in connection with Lord Curzon's Memorandum of last year deals with matters of the deepest interest, not only to Oxford men, but to educa-

The Bishop  
of Newcastle  
and the  
Infirmary  
Question.

Oxford  
University  
Reform.

tionists generally. Points of internal constitution—such as reforms affecting the Council itself, and the reconstruction of the Boards of Faculties—will probably kindle no widely-spread emotion. But the questions of compulsory Greek at Responsions and the provision to be made for poorer students raise issues which will have far-reaching consequences. Lord Curzon's Memorandum urged strongly that Greek should cease to be compulsory at Responsions, and the Council in their Report have followed this line. Without presuming to adopt any dogmatic tone in the matter, we cannot do other than regard this proposal with grave anxiety. We hold the view that the two ancient sister Universities stand for a certain educational ideal; they stand for the view that the best basis for all subsequent education is a knowledge of the language and literature of Greece and Rome. If it be urged, in reply, that the standard of Greek at present required is neither the test of a sound classical education nor a necessary feature of a good general education, and that the standard should either be raised or the subject abolished, we would frankly accept the former alternative and raise the standard till these requirements are fairly fulfilled. Oxford and Cambridge can afford to do this if they wish. They can make their own terms without fear of consequences. Other educational ideals can find the most ample scope in the newer Universities. There is another point to be observed, too. What is now being said about Greek will, at no distant date, be said of Latin also. And when once the ideal of the *Literæ Humaniores*, in the old sense of the term, is dethroned, education will suffer the gravest blow it has ever known since schools and Universities were founded.

With regard to the admission of poorer students, we think the Council wise in suggesting the wider use of exhibitions and the reducing, as far as possible, of college expenses. The alternative to this would be the formation of halls or hostels for poorer men. Such a design would perpetuate and deepen a sense of social cleavage which a University should do its best to obliterate. The free intercourse of men in college life, with

its varying currents of thought and talk, is in itself an education of the highest order.

As these notes will make their appearance at the beginning of the winter campaign, when clergy and laity are making plans for a season of effective and fruitful work, it may not be out of place if we turn from the retrospect to the outlook, and call attention to certain matters that seem to claim a place in the forefront of our thoughts.

In the first place, we would emphasize most earnestly the primary place which the foreign missionary work of the Church should have in our work and in our prayers. We are becoming familiar with the idea that the Christian who stays at home and works at home has his own real and effective place in the organized scheme of foreign missionary work. It is for us to see that this idea does not become a purely academic one. Among the various means for kindling and sustaining enthusiasm that of the Study Band has found a recognized place. We hope that this helpful method will be widely followed in our parishes throughout the country, and we warmly commend the notes for leaders of Missionary Study Bands which Miss Gollock is writing in the *Record* in connection with the prescribed book, *The Decisive Hour of Christian Missions*.

The ultimate authority for missionary work is the command of our Lord. In this connection it may be of interest to mention a recent pronouncement in Germany. Some of our readers may recollect that Harnack, in his great work on *The Mission and Expansion of Christianity in the First Three Centuries*, denied that Christ ever gave a "missionary" command, or had in contemplation a world-wide aim. Since then the point has been debated with much vigour, and the latest contribution to the discussion has been made by Professor Spitta, of Strassburg. He has written

a work to establish the conclusion that the missionary command is an integral part of Christ's own teaching. This result is all the more notable from the fact that he follows, to a certain extent, Harnack's critical method, and would rule out of court as later accretions such crucial passages as St. Matthew xxviii. 19, and others. We are not convinced of the adequacy of this criticism, but we are glad to see that Spitta holds fast to one sound principle—he accepts the evidence of the Fourth Gospel. By so doing he could not very well avoid the conclusion at which he has arrived. The Gospel of St. John is saturated with the universalism of Christ, and anyone who would deny the world-wide mission of Christianity can only do so by denying the validity of the message which that Gospel conveys. We have called attention to this contribution of Professor Spitta's because there appears to be a vague idea in some quarters that what is German is generally destructive. We do not always give Germany her full share of credit for the contribution she makes to sober criticism and positive Christianity.

Another point of interest that claims our attention is the most effective way of doing our own work at home. Are we using the material we have to the best advantage? Our contemporary the *Church Family Newspaper* has recently had a *Symposium* on the subject of lay help. In the course of it the fact has emerged that congregations generally do not care to be preached to by laymen. It is difficult to fight against a prejudice of this kind, but it is possible to take steps which may result in the ultimate removal of it. We recall, in this connection, some excellent words spoken by Lord Hugh Cecil at a recent meeting of lay-readers at Holker Hall, under the presidency of the Bishop of Carlisle. The first thing, he submitted, for a lay-reader was vocation. He then went on to emphasize the need for study in general, and especially "for a careful and humble-minded study of the Bible."

Work at  
Home.

We have called attention to these words because they do go to one of the roots of the difficulty. There should be more intimate co-operation between clergy and laity. The laity can help the clergy, not only by undertaking much of the routine and practical work of the Church, but by assistance in more spiritual work too; but for this there must be preparation by "careful and humble-minded study of the Bible."

To make this requirement more feasible for all, **The Bible-Study Bands.** the method of the Study-Band is about to be employed on a large scale. The editor of the *Record* is organizing a Bible-Study Class Scheme for the oncoming winter months, and the special subject for this season is to be the Gospel according to St. Mark. The *Record* will contain week by week "outlines" for the help of those who take up the scheme, either in bands or as private students. We trust that the continuous and systematic study which this scheme provides will lead, not only to a deepening of spiritual life, but to a keen interest in those questions which are at present in the air about the life and teaching of our Lord, and at the same time to the quiet confidence which reverent positive treatment of these questions can hardly fail to bring.

**Principles and Methods of Study.** It may not be out of place in this connection to offer a word of advice as to the attitude of mind with which this study should be approached. In the first place, there must be the spirit of devotion: the Christian will come most nearly to the heart of his Bible who reads it on his knees. And in the second place, there must be a spirit—in no way inconsistent with the devotional one—of fearless, candid inquiry, a spirit which shirks no difficulty, but looks it frankly in the face. And thirdly, there should be a spirit of sober and deliberate caution, the judicial temper of mind that declines to be led captive by the first plausible hypothesis, and is not afraid to suspend judgment on a difficult point till further light be vouchsafed.

The Wrong  
Principle.

A striking instance of this method of rash dogmatism and uncritical haste has recently been made available for English readers in the pages of Schweitzer's "Quest of the Historical Jesus." He endorses and develops the view of Johannes Weiss that our Lord's phrase "the kingdom of God" was used by Him in a purely eschatological sense; that He expected the kingdom to be inaugurated by some great catastrophe, and that in this respect He proved to be a mistaken prophet. Schweitzer fastens with delight on this eschatological idea as being the *sole* key to the interpretation of our Lord's teaching, and exults in the thought that "there is an end of 'qualifying clause' theology, of the 'and yet,' and 'on the other hand,' the 'notwithstanding.'" No doubt it is a pleasant thing to find an intricate problem becoming simplified; but when, as in this case, simplicity is attained by the process of ruling out of court all the numerous passages in the Gospels and Epistles which cannot be squared with the theory, then the simplification must be set down as baseless and illusory.

The Right  
Principle.

A far sounder method is propounded by Professor Bonney in his recent Presidential Address to the British Association. He is dealing with rival hypotheses in reference to the Ice Age in the British Isles, but his words may well be taken to heart by those who are going to study the historical and theological problems presented by the New Testament. Professor Bonney's words are these :

"There are stages in the development of a scientific idea when the best service we can do it is by attempting to separate facts from fancies, by demanding that difficulties should be frankly faced instead of being severely ignored, by insisting that the giving of a name cannot convert the imaginary into the real, and by remembering that if hypotheses yet on their trial are treated as axioms, the result will often bring disaster, like building a tower on a foundation of sand."

We commend these wise words to our readers who will undertake the serious study of St. Mark's Gospel during the oncoming winter, bidding them face its problems reverently and



frankly, and to suspect gravely all proffered explanations which do less than justice to New Testament teaching as a whole, or which involve the excision or the explaining away of any of our Lord's recorded words.

In connection with this year's meeting of the The British Association, Association at Sheffield, the Archbishop of York preached a notable sermon on the friendship of religion and science. He referred to the old conflict between the two, due largely to the mistaken desire for uniformity. He rejoiced in the present friendship, a friendship due to a recognition of the fact that whilst science and religion deal with different departments of life, they are both engaged in the quest for truth—and truth, ultimate truth, is one. Each has its own department, but,

“after all, man is not chiefly the result of certain physical and biological processes. Love, faith, fear, hope, are humanity, and nothing that scientists can discover in the marvellous panorama of Nature can compare for one moment in its significance with the simplest stirrings of our own human spirit when it is touched by the Spirit of God.”

Many will welcome the sermon as helpful and reassuring, but the *Leeds Mercury* is adversely, and we cannot help feeling unfairly, critical. It calls the preaching of it a strange custom, and says that it and similar sermons are intended “to apply a lotion of dilute religiosity to the bruised hearts which for days have been pounded by the learned men whose religion would not fill even a small sheet of note-paper.” The Archbishop of York is not wont to indulge in “dilute religiosity,” and the reference to the small sheet of note-paper is particularly inappropriate in a year when the President of the Association is not only a Christian, but a clergyman. The main point, however, of the *Mercury* article seems to be to insist that, whilst science may move from false positions and adjust misunderstandings, religion has no right to do likewise. Religion cannot, without yielding its claim, vary its fundamental basis; neither can science, but both science and religion have been compelled from time to time to vary the form in which fundamental truths

are put, in view of a fuller understanding of them. The point is well put in an anonymous book just published, *Letters to the Pope*, and, without fully endorsing its words, we venture to quote them :

“When theology, whether by the voice of doctors, Popes, or councils, gives philosophical and intellectualistic formulation to a doctrine that had been already lived for generations, and perhaps for centuries before, it gives, and must give, that formulation in the language of current philosophy. And as no philosophy can be assured to us as a final and exhaustive philosophy, but must, in the nature of human thought, be largely conjectural and provisional, the dogmatic formulas which adopt the ideas and the terminology of a particular philosophy must, as formulas, be also conjectural and provisional, and cannot possibly be final.”

The truth, as enshrined in Scripture, stands, and  
The Doctrine  
of the Fall. will stand. Science has not touched it, nor will it.

But we must separate the fundamental from the adventitious, the essence from the form. The *Leeds Mercury* writes: “If there was no Fall, if those miraculous opening chapters of Genesis are purely mythical, then the doctrine of Atonement, which we take to be the cardinal doctrine of Christianity, is senseless.” The *Mercury* seems to take it for granted that the condition is fulfilled, failing entirely to separate the fact of the Fall from the form in which the fact is enshrined in Genesis. There is no need to discuss again the literal or parabolic character of Gen. iii. We cannot do better than quote some words of Sir Oliver Lodge, spoken on the Sunday of the Archbishop’s sermon at Sheffield :

“The story of the infusion of the Divine Spirit into Adam and the Fall had a splendid meaning of its own. Neither story was to be taken as a cold-blooded statement of scientific fact. Science did not exist in those days. In Genesis they had depicted a Fall—the beginning of conscience, of free-will, the entrance of sin. But a fall often followed a rise. There was an upward state in the process of development when man realized that he was a responsible being, and could choose between good and evil. The essence of sin was error in the light of knowledge—seeing the better, choosing the worse. The whole parable was very consistent with evolutionary science. In the Hebrew literature they recognized a gradual revelation. Revelation was as rapid as the race could receive it.”

**Reunion.** Two years have passed since the Lambeth Conference of 1908, and we venture to remind our readers of certain recommendations of that Conference which seem in danger of being forgotten. They are these :

“Every opportunity should be welcomed of co-operation between members of different communions in all matters pertaining to the social and moral welfare of the people. The members of the Anglican communion should take pains to study the doctrines and position of those who are separated from it, and to promote a cordial mutual understanding; and as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for communion, study, discussion, and prayer should be frequently held in convenient centres. The constituted authorities of the various Churches of the Anglican communion should, as opportunity offers, arrange Conferences with representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity.”

It will be a serious misfortune if some effort is not speedily made to carry out these recommendations. Co-operation to a certain extent exists, and must be encouraged. Study and discussion are the needs and duties of the moment. We shall probably have to be content with small beginnings, but it is time that those small beginnings were made.

**Obituary.** Death has been busy during these summer days. Rarely have so many who in various ways have impressed the world passed away in so short a time. Chiefest of them all, Florence Nightingale is dead. A girl of gentle birth and wealthy home, she became a probationer nurse in a London hospital at a time when “Sarah Gamp” was typical of the nursing profession. Presently she goes to the Crimea to a work of indescribable difficulty. How well she did it all men know, and

“A lady with a lamp shall stand,  
In the great history of the land,  
A noble type of good,  
Heroic womanhood.”

Earl Spencer, too, is gone, a statesman of front rank and first-rate ability. So, too, Dean Wickham, a schoolmaster and

an ecclesiastic, a son-in-law of Mr. Gladstone, but well worthy for his own merits of the preferment that came to him. He was a High Churchman, but a true Churchman, a real power to the life of the school over which he presided and of the diocese in which he afterwards served. There has died, too, this month Professor William James, of Harvard, best known to English readers for his "Varieties of Religious Experience" and "Talks on Psychology." He was a mystic, as the former of these two books most clearly shows, and he was a pragmatist, as certain later books have indicated. He was a bright and fearless writer, and although few, if any, will be able to accept all that he wrote, his books will long retain their place as helps towards truth and towards God. Then, too, there has passed away, in extreme old age, Holman Hunt, the founder of the Pre-Raphaelite school, and known the Christian world through for his famous picture, now in the chapel of Keble College, Oxford, "The Light of the World."

For long the condition of some of the churches  
The Brighton Churches, in the Diocese of Chichester has been a scandal to the Church, and we are grateful indeed that the matter has engaged the attention of the Bishop. He has attempted "to make to cease" some of the practices condemned in the first recommendation of the Royal Commission. The result of the Bishop's action has been the resignation of two incumbents. They believed that the Bishop had the right to command; they could not conscientiously obey, and in consequence took the only honest step—they resigned. Two other incumbents, after a most unsatisfactory correspondence, retain their livings. It is not proposed here to comment upon the details of the controversy, but two points are worthy of notice: one is the close association of ritual and doctrine; the other is the fact that we are not dealing here with ritual eccentricities, but with serious doctrinal extravagances. It will be an ill day for the Church if we acquiesce in the position that it matters little what a man teaches so long as his ritual comes within the

permitted limits. We have no wish to see prosecutions for heresy revived, and we can readily understand the difficulties which beset the Bishop of Chichester's action; but we should like to have seen him, not only insisting upon ritual obedience, but definitely dissociating himself from the erroneous and un-Anglican doctrine particularly prominent in the correspondence of the incumbents who did not resign. We are grateful for what has been done, and thankful that the Bishop of Chichester has done it, but we have an uncomfortable feeling that the root of the matter has not been reached.

Our  
Bookshelves. A valuable penny pamphlet has just been issued, containing a list of useful and practical books as additions to a theological library. The list is divided into sections according to subject, and we warmly congratulate the compiler upon the fulness of his work. Incidentally, it reveals the fact that Evangelicalism is much richer in its literature than it is sometimes alleged to be. The pamphlet will be useful to all who take an interest in theological subjects, and can be obtained from the National Church League, 82, Victoria Street, S.W.

