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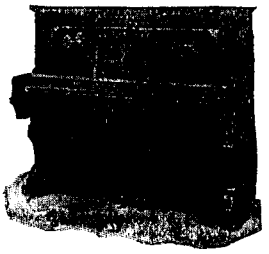

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THE PLACE OF DOGMA IN RELIGION.

OURS is a time when every doctrine of the faith is being re-discussed and re-examined. And this is partly, perhaps, a consequence, not to be blamed, of our new methods of philosophy and new tests of truth. A great deal that weighed with our ancestors does not now seem to be *ad rem*. We are more surprised than edified by much that passed for sound reason with the Fathers, with the Reformers, with the great scholars of the next age. And it is, indeed, evidence of the faith that it continues to commend itself to the keenest intellects trained in the new methods as powerfully as to men whose reasons were disciplined in a very different school.

But it must be confessed that another cause is responsible for much of this restless questioning of each Christian doctrine in turn, for much of the light-headed willingness to surrender now the Virgin Birth, presently the Resurrection, and in turn everything that happened between the two. This cause is aversion to dogma as dogma, and to individual dogmas merely as specimens of an unloved species. Dogmatic teaching as such is unpopular. It is widely held and loudly taught that only the emotional side of religion need interest us much. Emotion and dogma are spoken of as if they were in opposition—not, perhaps, enemies, but rivals at least—bidding against each other for our favour.

And in this rivalry there can be no doubt about the popular verdict. Dogma, logical, exact, austere, beckons us into a schoolroom and calls for our best attention. But some of us are not in the habit of giving our best attention to anything—to religion perhaps least of all. Emotion invites us into a conservatory, warm and odorous, to experience the luxury of feelings which claim to be the essential part of religion, although in reality they belong also to poetry, music, and romance. People are very willing indeed to content them-

selves with soft and gentle thrills, as far removed from earnest study as from faithful service.

Why need we trouble ourselves about the doctrine of the Incarnation, as long as we can admire the lovely and blameless life of Jesus? Why concern ourselves about the Atonement, if pity and a vague sense of personal obligation and gratitude are kindled to a genial warmth by the story of the Passion? It has come to be said at last, What matter about the actual truth of the narratives? Read them as if they were true; let them soothe the emotions even if they cannot penetrate the convictions. The soul is bidden, instead of a living Saviour and Brother, to content itself with the embrace of this pale and pulseless ghost of a creed, with no flesh and blood, not to speak of bone and sinew.

It is, therefore, a most grave and practical question: What is the place of dogma in my religion, and what is its importance? But first let us have a clear and distinct view of the meaning of what we are discussing. What is dogma? The first meaning of the word was what one sees, and next, one's opinion of what he sees, his theory of it, his inferences, so that it answered with curious exactness to our English expression, a man's "*views*." But gradually it has come to mean a great deal more—not one's views, but his firmest convictions, his certainties, accurately propounded and put into a logical and formal statement. Such a statement of any truth is really a dogma—gravitation just as much as the resurrection of the dead. Theology has its dogmas, and these are unpopular; but so has chemistry, so has astronomy. Dogma resembles faith in this respect—that it plays a great part in religion simply because it plays a great part everywhere. Men are so made that it is impossible for them to take a real interest in anything whatever, or to advance far in any study, without constructing a whole chain of dogmas upon the subject. Even history is not content to relate her charming tales; she propounds a science, a philosophy of history, with many strange dogmas, some of which, like some of her tales, are true.

The tendency to dogmatize may easily go too far. One may be over-hasty in laying down the law, over-positive in treating guesswork as knowledge, over-hot in resenting incredulity; and if this man is a theologian, people say, rightly enough, that he is too dogmatic. But why this complaint should be kept for theologians only is what I never could understand. The late Mr. Huxley was a self-confident and rash dogmatist, though he was no lover of what is known as dogma; and Mr. Herbert Spencer, while he thought himself to be refuting all dogma, was weaving large tissues of

that very fabric, of which a great part has vanished like a mist. But though it is possible to dogmatize overmuch, the rightful making of dogma is always going on. Without it no science could exist. For a dogma is simply a formulated and careful pronouncement concerning truth supposed to be made out and settled.

Shall we say, then, that in the field of religion there are no such dogmas? Or that, if there are, we have not the faculties to discover them?

But this is a dogma, a dogma in the field of religion, a most hazardous and sweeping dogma, not to be accepted without far more proof than it has ever yet produced. It is the more audacious, because the religion which it contradicts is rooted in historic fact: it gathers around the life and death of Christ and what followed upon this; and it exhibits direct evidence far stronger than any other event in ancient history can show. It is no mere group of edifying sentiments or precepts—not at all: Christ was either a mere man, or else He was Miracle Incarnate; His death was either a sacrifice for sin, or else it was the greatest of all crimes. And you cannot read the story without asking questions which demand definite answers; dogma is quite inevitable.

The doctrine of the Trinity is not formally expressed in Scripture, just as gravitation is not openly revealed in nature; both of these are inferences drawn by human reason from what is revealed to it. Nay, they are revelations also; but revelations made to the reflective intellect, not to the organs of observation.

We read that "the Father showeth the Son all things that He doeth; that whatsoever the Son seeth the Father doing" (which is "all things") "He doeth also and in like manner"; and that all men are bound to honour Him as they honour the Father.

Is it possible to read these things and not to ask, Is He, then, inferior to the Father? And, if He is not inferior, are there two Gods, and is polytheism come back to us? Or is He, as the Church believes, a partaker in the Divine nature, which is one? And is it therefore that He calls Himself "the Son," and "the only-begotten Son," and the "one Son, the beloved"?

You may answer "Yes," or you may answer "No," but one is as dogmatic as the other. For, I repeat, there is no greater mistake than to think that you get rid of dogma by getting rid of the Creeds. In vain you strive to dismiss it otherwise than by refusing to think at all, by the carelessness which drifts on to its fate, across unexplored waters, without a compass or a chart.

Well, but does it very greatly matter which answer I give to these questionings of my soul? Is it right to attach so much importance to my belief? Must I lose everything by making a mistake upon such subjects? Surely what concerns me is to feel tenderly and affectionately about Jesus the Good Shepherd, and to try to follow His example. Other speculations may interest theologians, but can they shipwreck an immortal soul?

Now, let us be quite frank. I am sure that no mere error in judgment, of itself, apart from the moral state which may have led up to it—carelessness or rash presumption, or disobedient reluctance to be taught—can forfeit one's eternity. It must be true of beliefs, as of conduct, that the servant who knew not his master's will and did it not shall be beaten with few stripes, which does not mean endless perdition. But yet he shall be beaten; for all our beliefs have consequences, as practical as follow those of a farmer concerning the rotation of crops. Just as a flower which is not killed is yet checked and stunted by a sharp air and a thin soil, and revives and flourishes when transplanted; just as a recruit, pale from the slums of a crowded city, is developed by exercise, his lungs expand and his limbs grow sinewy, so is the soul degraded by all unworthy conceptions of God and His grace, and, again, drawn out and developed by every fine and pure truth concerning Him in whom we live and move and have our being.

Unkind thoughts of Him will make myself unkind. Unworthy conceptions will make me content to return an unworthy love. If I contract the efficacy of His love to the scope of any conventicle whatever—call it a meeting-house, call it a cathedral—I shall not do adequate homage to that great heart which, by the grace of God, tasted death for every man.

Further, it is only through solid and trustworthy fact, pondered and accepted, that the very feelings which men put into contrast with dogma can be fed. And as we saw that dogma is not confined to religion, so the connection between dogma and emotion is visible all around us. Perhaps the emotion which comes nearest to distinctly religious feeling is excited by the midnight sky, with its golden lamps rising, setting, all night long. Nay, it is, or may be, religious. When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained—what is man, that Thou art mindful of him?

Well, to-night we find there an appeal to us, of which the Psalmist never dreamed. We reflect that the light in our eyes started from yonder star before the Pyramids were builded; and if the star were destroyed ten thousand years

ago, not we, but our remote posterity, should watch it burning out, as stars have done, as men have watched them doing. Our imagination reels under the strain. But remember, as your heart beats high, to think of vaster systems than David guessed, blazing suns with worlds around them rushing, as we are rushing, faster than a cannon-ball can fly, through abysmal spaces evermore—remember that geometry and mathematics, hard and long studies of centuries of scholars, all the dogmas—for dogmas they are—of the severe science of astronomy, were in that thrill you felt as you gazed into the midnight sky.

Why, then, are you surprised, when we tell you that the pure emotion of the young heart, singing:

> "Gentle Jesus, meek and mild,
> Look upon a little child,"

can, as time goes on, be deepened and intensified by learning that God was in Christ, reconciling the world unto Himself?

As with nature, so with art. You are amazed, in looking on some vast cathedral, at its dignified, harmonious grandeur. But some competent person shows you how all this was, in a sense, forced upon the builders—assuming their competence to learn—how the stone roof would either have crushed the walls or burst them out without this ponderous masonry; how its bulk would have been clumsy if some of it had not passed out from the walls into buttresses; how these were planned, not for the charm of light and shade which they possess, but to lean against the walls and steady them; how at last was invented the exquisite flying buttress, standing away from the building altogether, but stretching an arch cross-like, an arm to sustain it; how this might prove too slight to resist the outward thrust, if its weight were not increased by the lovely pinnacle which crowns it, so that the whole building is fitly joined together and compacted. Surely your admiration, your wonder, is increased by all you learn. But if you were so foolish as to say, "I am content with my superficial first impressions;—like Wordsworth,

> 'Contented if "I" might enjoy
> The things that others understand'—

do not trouble me with reasons and calculations," then the man who knows would answer: "Those old builders knew not enough, though they knew something of what you esteem so lightly; the principles of building had not yet been worked out into dogma. They built, as you would do, for beauty and emotion, without sound and full calculation, and therefore many ambitions and costly cathedrals tumbled almost at once about the builders' ears. We have only those which survive.

We owe their existence, and the emotions they excite, entirely to their conformity with dogmatic architectural law."

Well, religion is a solid thing, meant to regulate and govern us. We are God's building. Can you seriously expect permanent results by merely exciting the feelings, as a sighing wind does, or the sound of distant music? Can you not see that if God condescends to explain anything of His relations to the soul, any of the reasons why the Saviour died, anything of our standing by nature or in grace, it must be that He expects thus to quicken our penitence and faith, our loyalty and love, to give us peace and joy in believing, to make those very feelings which are foolishly opposed to knowledge blossom like the rose, nourished with sap and substance through a solid stem, the roots of which are wrapped around the Rock of Ages.

G. A. DERRY AND RAPHOE.

CHURCH WORK IN SOUTH AFRICA.

I SHALL only try in this paper to set down a few impressions of South Africa as a mission-field gathered from a short experience in the colony last summer as a member of the Mission of Help. I shall therefore leave out all reference to the history of the South African Church, with perhaps one brief exception, and limit myself entirely to things as they are.

The long railway journey from Cape Town to Pretoria, a distance of some thousand miles travelled at the dignified pace of twenty miles an hour, gives one time to take in something of the immensity of the country, and to gauge the hugeness of the task that lies before us in the making of South Africa. An occasional commercial traveller will drop into your carriage at some wayside station and give you *his* ideas. "The Jews are the only people who get on here," he will tell you, and point you to iron-roofed stores run by Hebrews close by the line here and there as we pass along. "The Jews and the Germans," he will add presently. "And what about the natives?" we ask, thinking sympathetically, perhaps, of those to whom the land seems rightly to belong. "Oh, the native! he's too lazy—too lazy even to pluck his own fruit. He likes to rest under his vine and wait till the grapes ripen and fall into his mouth!" And so we live and learn as we go along.

After fifty and a half hours of travel we reach Pretoria feeling at once the stir of those sad warring days in which

the town played so large a part. Hailing a carriage, we bid the Kaffir "boy" to take us to the English cathedral. But, alas! of the English cathedral he has not heard, and so, in true English fashion, we "ask a policeman," but only to be disappointed once more, and in despair we turn to the Government Offices in the great Market Square to gain at length the desired information, and in two or three minutes have reached our goal. But, surely, anything more unlike a cathedral it were impossible to conceive! A long narrow building, with a low roof, lying back off the road behind a line of trees, nothing would be easier than to pass it by and not so much as notice it. That was the first impression of our church buildings, an impression only to become an experience as we found in place after place churches altogether unworthy of England's historic Church, and, what is far worse, utterly insufficient for the needs that have to be met, and starving, by their want of accommodation, the spiritual life of the people. But if the buildings are poor, after all, the Most High dwelleth not in temples made with hands, and the congregation that worships there was a magnificent inspiration. Seating some 700 people, the church was well filled both morning and evening, and one was struck at once by what became afterwards a thankful commonplace in all the churches that I visited, viz., the immense proportion of men in the congregation, half or even more of those present being of the sex that is supposed not to "go to church."

Pretoria Cathedral is the centre of a huge district—it seems ridiculous to call it a parish—stretching one hundred miles north, twenty miles south, and about sixty miles east and west; and for this immense area, with all the difficulties of travel added, the Rector, with some five other clergy, is responsible. "Send me six men at once," was his last word to me as we parted.

The Diocese of Pretoria is as large as France and Germany put together.

After a flying visit to busy, dusty, money-making "Joburg," including a descent into a gold-mine, and a day or two at historic Ladysmith, I came to Pietermaritzburg, the capital of Natal, the seat of the Government and residence of the Bishop. About "P.M.Burg," however, later. I was to spend the Sunday at Durban with the Rev. G. E. Weeks, Vicar of St. Paul's. His church, like several others that I visited, is one of the "Colenso churches" which has in recent years come into line with the Church of the Province. In fact, so far as I could ascertain, there is only one of these that still remains independent, and that, surely, to its own weakness. The work at St. Paul's is of a vigorous type, carried on on what we

might describe as modern Evangelical lines, with a surpliced choir, the women as well as the men being robed. The service is fully congregational, and heartily entered into by the large congregations that gather there Sunday by Sunday. The northward position is taken at the Holy Communion, which is celebrated once a month in the evening in addition to the weekly celebration at earlier hours. For the last six years Mr. Weeks has been a tower of strength to the Church in Durban, and all classes of the community, Churchmen and Dissenters alike, were loud in his praise. Prior to his going, the congregation had dwindled to nearly a cipher. "You could count them on your fingers," was the way in which it was described to me more than once, and now Sunday by Sunday the church is crowded to the doors, and more often than not numbers are turned away for want of accommodation. It was good again to mark the numbers of young men in the church, and to hear from many of them what a friend and leader Mr. Weeks had been to them. It is quite impossible to estimate the power a man of the right sort may exercise in positions like this in the colony. Since my visit Mr. Weeks has left the parish in order to become the Headmaster of the Hilton Road College, a large colonial public school where the making of many of the public men of the future will be in his hands. His successor is already on his way, and will enter upon a magnificent opportunity.

Leaving Durban, I made tracks for a parish in the heart of the country where I was to conduct a few days' consecutive services, and to be brought into contact with some of the problems and opportunities of the country as distinguished from the town parish. Mid-Illovo lies in South-east Natal, the church and vicarage being some twenty-five miles distant from the nearest railway-station, a journey which had to be accomplished by driving. The road was rough and uneven, and the dust, which lay thick upon the surface, enveloped us in blinding clouds from time to time as we went along. The country around us—we were in "the Garden Colony," with the brightest blue sky and brilliant sun—lay beautiful in its hills and valleys, though brown and barren with the long drought. A Zulu boy who could speak no English, and a cart without springs, made the long drive a bit monotonous and tiring, and yet it was kept fresh with the thought of those who, from scattered farms upon the hillsides, were to gather in the little church and hear the message of that one God of all the families of the earth, and to know by the presence of her appointed missioner that the old Home Church had not forgotten these her far-off sons and daughters, but loved them still and desired to do them good.

The little church, with the vicarage adjoining, stands in a delightful situation on the summit of a hill facing a grand panorama of mountain and valley; but the signs of human habitation are few and far between, and as I looked out from the gate in the morning I said to the Vicar: "I see your parish, but where are your people?" Presently a cloud of dust on the road in the far distance, and then the appearance of a vehicle, gave answer to my question, and in a little while from all quarters people were arriving, some on horseback, some driving, and some, indeed, on foot, for cattle disease was rife, and not everyone had a horse; and *there* were his people, and *there* was my congregation! At his request I took the whole service myself—it was such a novelty to them to hear a new voice—and assuredly the solemn stillness of that Sunday morning, and the breathless quiet as the people listened to the "old, old story," will remain in heart and memory for length of days.

Service over, I came out into the open and shook hands with them all. To some of them I had brought messages from friends at home, and many a "Thank you" and "God bless you," and many an eager inquiry about those far away, closed our happy gathering. "We had 90 per cent. of our people here this morning," was the Vicar's remark as we went back to the house. After lunch some eight of us mounted our horses to ride eight or nine miles across country for the afternoon service. We were to meet this time in a private house, and as we drew near I noticed the congregation coming up from all quarters as in the morning. The room was soon filled, and we joined in our common worship and rejoiced in the presence of Him who is always with His people, and yet most of all when they gather in His Name. The night was spent with friends close by, who gave us the warm spontaneous welcome one met with everywhere, and in the morning we returned on horseback to St. Margaret's, where the Mission continued till the Wednesday. As the last service ended, the Vicar remarked: "We had 100 per cent. of our people here to-day." It was more than a reward for having come these thousands of miles to receive the welcome of the parishioners of Mid-Illovo. In a district such as this, which is only typical of many more, the clergyman's life is mostly spent in the saddle. His people live in remote and lonely farmhouses separated by long distances from his own house and from one another, and a single visit will often take him a whole day, and will necessitate his spending the night at the farm. The next morning he will ride on to another, and so on from farm to farm, making his way home again by the end of the week.

But it was not only our own people who welcomed us. We

got into touch from time to time with the Dutch, and a brief record of my stay at Greytown may be enough to show how the Mission helped to bind severed peoples together once again, and that in a place where racial feeling had run high. The novelty of a service "for men only" attracted several of the Dutch to church on my first Sunday in this delightful little town, sixty miles north-east of Pietermaritzburg. They were eager and attentive listeners giving earnest heed to the things that were spoken. "Thank you for your message," said one of them to me after the service was over; "it has touched my heart." That night they were present again in larger numbers, the married men bringing their wives with them. I spoke on the claims of Christ upon the individual soul, and said that the object of our Mission was to bring each one into personal touch with God through Jesus Christ—that I had come, not to preach the Church or denominations, but Jesus Christ, and Him crucified. It seemed to strike them as strange that such a message should be preached by an Anglican clergyman, and from that day onwards we had them with us at every service, and day by day I was able to speak with one or more of them personally. The outward and visible signs of the union thus brought about were seen in several ways. The Agricultural Society in the town had for some years past been left to our own people, but this year the Dutchmen came in and threw themselves heartily into it, planning with their British neighbours for the success of next year's show, and the comment that was passed in the town upon this unwonted spectacle was: "The Church has done it." On the Saturday night before the closing services of the Mission the men of the town gathered, at my invitation, for a conference in the Masonic Hall. I spoke on some practical questions of Christian living, and then asked those present to take up my points and see if there were not some of them they might seek to put into practice as the result of the Mission. A Dutchman, well known in the town, rose first, and in broken English spoke of what the Mission had meant to him. "It has done us good to hear the message, and now we mean to carry it out." He was followed by another who spoke in a similar strain, and in all some ten or twelve took part in the debate, the Magistrate, a Wesleyan, whose strong and practical sympathy was with us all through, finally moving this resolution, which was carried unanimously, all standing, as though to make their vow in the presence of God: "In remembrance of the Mission of 1905 we will seek by God's help to live more consistently with our Christian profession." There were some seventy present in all, representing every class of the community—Churchmen, Wesleyans, Dutch—and

all these agreed as one man to live their public life as consistent followers of Jesus Christ. "It was a new thing in Greytown," said the devoted Vicar to me next morning in thankful recognition of God's hand in what had happened.

I have not tried to describe Greytown generally; suffice it to say that it is a small Dutch town numbering some 1,000 in population. The parish church is the centre of work for a large district stretching for twenty or thirty miles in every direction. Two of the out-stations came within the possibilities of the Mission, and I was able to spend a day or two in holding services at them, meeting everywhere with the same warmth and cordiality as one was now in the way of expecting. But here, as elsewhere, it is the same cry for men. In a recent letter the Vicar says: "I am writing to the Bishop this mail to tell him that he must encourage good 'Evangelicals' to come. The census returns show us to be more than twice as strong as we realized ourselves to be, and I feel quite sure that it means many people are going to Dissenting chapels who would come to quieter services from us. I am sure of it, and there is plenty of room in the larger towns."

Of the truth of his last words I had ample proof in my next Mission, which was at St. Peter's, Pietermaritzburg. This is the old Colenso cathedral, now a church of the Province, and doing an aggressive work in the town and two or three country districts under the Rev. B. Chastel de Boinville and an earnest band of lay workers. The church stands on a splendid site in the heart of the city, but is a poor meagre building sadly needing to be pulled down and replaced by one more worthy and more commodious. At present the accommodation is too small by half for the congregation, so that for the Mission a tent seating 850 people was erected in the large church grounds. This was commented upon adversely at first by a few of our critics as wholly unnecessary: "You may want it on Sundays, but the church (seating 280) will be large enough on week-days." Remarks such as this reminded us that we were coming now into a city where material interests were strong, and religious instincts in the minds of many only secondary. "P.M.Burg is too busy for a Mission," said another; and yet a third: "The Mission is an impertinence."

That this did not represent the general feeling was soon evident. An impressive and crowded service of reception was held at St. Saviour's Cathedral, where the Dean welcomed the Natal Missioners with "an old man's blessing," and the Bishop gave us an inspiring message. Indeed, the Bishop's enthusiasm and constant encouragement from the first day to the last was a continual help and stimulus to us all. None can estimate how much the work owed to his wise and spiritual oversight.

There were four Missions to be preached in the city simultaneously, the Bishop of Burnley being the Missioner at St. Saviour's Cathedral, Mr. Hart at St. Luke's, Mr. Watson at St. George's, and myself at St. Peter's. It would, perhaps, be tedious to describe the work in detail, following as it did so largely the lines of an ordinary parochial Mission at home, and it will do if I sum up its story in a few sentences. Two things stand out prominently in my recollection. (1) The response of the men—"the glorious response of the men of Natal," in the words of the Bishop of Burnley (now Bishop of Southwell) at our closing united meeting in the Town Hall. The arrangements for the men's services had been left in the hands of a committee of laymen, who with the genius of faith arranged that two services should be held every day "for men only" at St. Peter's, one to be addressed by the Bishop, and the other by myself, while the railway-men and others were provided for at their own works.

Day by day the church saw increasing numbers of men coming to the short services, which lasted exactly twenty-five minutes each, until on the Friday morning, when they closed, there must have been between 400 and 500 men present. And this in a city which was "too busy" for a Mission, and on a week-day to boot! God indeed did for us more than we asked or thought.

But the pathos of it lay in what followed. "Can we not have a regular mid-day service once a week when the Mission is over?" was the inquiry put to us. But, alas! the answer could only be "No," for the few clergy in the town have their hands overfull already, and more is a physical impossibility. It was the same cry once again: "Send us men."

(2) The other feature of the work was the ready way in which men and women came to ask for spiritual help and counsel. Several hours were set apart each day for this, and many a soul found liberty and joy in the simple unfolding of God's message of forgiveness and strength. More must not be said, for these things are sacred, but the simple and fervid "Thank you" that came spontaneously from hundreds of lips made our hearts leap for joy at the privilege of being allowed to minister to them, while at the same time they were filled with a sense of sadness at the thought of how impossible it was for the one clergyman in the parish to do more than touch the very fringe of his great opportunity. It was just the same thing over again, "Where are the men?"

I have purposely omitted any reference to the work among the natives, which did not, of course, lie within our scope; but the largeness of their numbers, their accessibility, and the very little that is being done for their evangelization, constitute

a loud call to the Church. On this, however, I must not enter now. It only occurs to me that many whose health does not allow them to work in the usual fields might find in the salubrious climate of Natal the very opening that they desire. At any rate, here is a great missionary field asking for labourers.

Summing up, I want to say that not only is this the day of opportunity in South Africa, but that it is time that we Evangelicals woke up about it. It will be a fatal and foolish—ay, an unworthy—policy if we allow soreness for the past to make us indifferent to the needs of the present. The past history of the South African Church may be in some instances sad reading for Evangelicals, but it is surely beyond pardon for us to live on our grievances. Let it be granted that we have been badly treated, ignored, discouraged—all that may or may not be true enough—but the plain fact before us now is that the door is wide open. "It is untrue to say," I heard the Bishop of Natal remark the other day, "that men of one school will be more welcome than those of another." The Bishops are asking us to go; the clergy have shown how ready they are to welcome us; the people are waiting to receive us with open arms. What shall our answer be?

1. Shall we reply as some have done: "Oh, the Church of South Africa is a sacerdotal and one-sided Church, and we prefer to leave her alone." If the description were a wholly accurate one, it would seem rather to be an argument for *not* leaving her alone; and if it be allowed in any degree to be a true one, then the responsibility of letting it remain so will be our own, and there will be no one to blame but ourselves.

2. Or shall we say: "The Church is autocratic, and there are no safeguards. The Third Proviso puts the decisions of Synod beyond appeal."

To this we reply that in the large lay element on the Synods there is a far more effectual safeguard than any that we have at home, and, moreover, that in matters relating to faith or doctrine there is an appeal to the Archbishop of Canterbury's tribunal. There can be no question that the surest way of keeping out ritualistic innovations is to strengthen the Evangelical element in all the Synods, by increasing the number of congregations that send representatives to the Diocesan Synods, and through them to the Provincial Synod. In the latter the laity can claim to vote by orders, and as the order of the laity vote first, it is in their power to reject any proposed measure even before the clergy have the chance of voting upon it.

3. Perhaps some will say "the Colenso party," or, as they prefer to be called, "the Church of England party," in Natal deserves our warmest sympathy, and to throw our energies

into the Church of the Province is like deserting those who have borne the burden and heat of the day, and who have naturally looked to us as sympathizers with them in their struggles. To have read their story and not to feel one's heart go out to them is impossible. But as practical men we have to ask, Is there no way by which they may now gain substantially all that they have been fighting for without sacrificing their principles? And I have no hesitation in my reply. Under "2" I have briefly indicated an answer to their main position. Let me add further—

(*a*) The failure of their recent appeals, first to the Archbishop of Canterbury, and then to the King, have made it quite clear that no steps will be taken in the direction of consecrating them a separate Bishop. That matter is now closed. That is to say, their continued existence is only a question of time.

(*b*) Their numbers are few, only one congregation remaining, so far as I am able to ascertain. There are, of course, scattered members of the party in different parts of South Africa.

(*c*) The present state of things only keeps up the spirit of controversy and ill-will, not to mention the practical hindrances it puts in the way of advance; and seeing that all that they aim at can be more effectively secured by joining themselves to the Church of the Province, their continued protest loses its meaning, while it still goes on working all manner of harm.

(*d*) It would seem, therefore, that the true policy would be, for the sake of Christ and His work, to abandon an impossible position; to seek, after His example, to forgive the wrongs of the past; and to work in unity and peace with those from whom they are now separated, and so most truly to set forward the promotion of those interests that lie deepest in their hearts.

(*e*) The Church of the Province might, I think, in case of such union come to some arrangement with regard to the patronage of certain churches.

4. What I have said so far will show how mistaken is the policy of sending out independent clergymen to minister to particular congregations. This, besides keeping alive the spirit of separation, can only serve to weaken the cause it wishes to serve, for its immediate effect must be to split the Evangelicals into two, some joining with them, while others remain in the Church of the Province. Our friends who are pursuing this line of action are surely only helping to weaken, instead of strengthen, the object they have at heart.

5. Looking at the whole question, and remembering that

the Church in South Africa cannot yet rear her own ministry, but must look to the Home Church for some years yet to supply her with clergy, there can surely be but one thing to do. It is a God-given opportunity that lies before us. Let us arise and seize it, and in the Name of the Lord take our place alongside of our brethren who are rearing a noble Temple in which the glory of God shall dwell, and whose light shall guide many a wanderer to the true home of his heart.

H. L. C. DE CANDOLE.

THE WORLD INTO WHICH CHRISTIANITY CAME.

II.

IN my previous article I considered the first two books into which Professor Dill's volume is divided. We now pass to the third. And if the first book may be said to have dealt chiefly with the private life of the period, and the second mainly with its public and social life, in the third our author may be regarded as placing before us a great number of *ideas*, and as explaining to us the methods by which those who held them were seeking to propagate them. Here again we have a division into three chapters, and these are entitled respectively, "The Philosophic Director," "The Philosophic Missionary," and "The Philosophic Theologian."

As the student of religion will find that the second book is more interesting than the first, so, I believe he will find that this third book is more interesting than the second; and as in the last chapter of that book he will have seen many analogies between the customs of the *collegia* and Christian rites and usages, so in this book he will find still more striking similarities between the *methods* employed to teach heathen philosophy and to propagate "the word of life." In merely speculative philosophy—that is, in philosophy as an attempt to explain the universe—the Roman seems at no time to have had much interest. In the period of which we are speaking the study of philosophy was "the study of moral problems with a definite practical aim"; and the "value of an idea" consisted not so much in what it explained as in what *effect* it had, or might have, upon life and conduct. Stoicism and Cynicism, translated into a Latin atmosphere, become "modes of life"; they were almost altogether "kinds" of conduct. And conduct implies discipline, and discipline is suggested by rule, by order, by a conception of society which at least savours of a military organization. And to what may

the Western Church of the early Middle Ages be more appropriately compared than to a vast military system, living by, and striving to enforce, a "law"—a body of customs, often expressed in "rites and ceremonies"? In this "third book" of Professor Dill's volume a flood of light is thrown upon the causes of this phenomenon. *Das Christentum romanisiert.*

To just as great a degree as the New Testament would be unintelligible except when explained by the Old, is Mediæval Christianity unintelligible if we forget the ideas and ideals of the age and the society of which this third book gives such a complete explanation.

In the first chapter we have an admirable sketch of the rise of the individualistic philosophies, and more particularly of Stoicism; and of how individualism, when pushed to its logical conclusion, naturally developed into universalism. Again, we are shown how morals and religion were gradually separated from politics, with which in the old world they were so closely connected. We see, too, how men are craving for some "inner law of life which should bring order into the chaos of their conduct and desires . . . how all the schools—Stoic or Epicurean, Sceptic or Eclectic—are seeking for the secret of inner peace, and how singularly unanimous they are in their report of the discovery. The inner life of the spirit becomes all in all" (p. 292). At the opening of the volume, in the description of the men who surrounded Nero, Seneca was shown to hold an important place. "Seneca is here reintroduced to us, but now in a different capacity—"as an ideal director for the upper class of such an age." The picture of Seneca drawn for us in p. 297 *et seq.* is a very beautiful one. It shows how similar were the deepest wants of human nature then to what they are now. "Seneca can teach because he has learnt, and he can help because he has experienced; the vicissitudes in his own fate and character made him a powerful and sympathetic adviser. . . . He had passionately adopted an ethical creed which aimed at a radical reform of human nature" (p. 297). The parallels drawn between Seneca and Thomas à Kempis on the one side and Kant on the other are extremely interesting. Yet, as Professor Dill says, "The gospel of Seneca, with all its searching power, is wanting in some of the essentials of an effective religion which can work on character. . . . Where is the force to come from which shall nerve the repentant one to essay the steep ascent? And what is the reward which can more than compensate for the great renunciation?" (p. 310). Passage after passage in this deeply interesting chapter tempts me to quotation, but I must refrain.

But the influence of Seneca, in spite of "his clear conception

of human equality and brotherhood," and of Stoicism as a creed, with "its elaborate physics and metaphysics, its essentially intellectual solution of the problems both of the universe and human life," was confined practically to the cultivated upper classes, and hardly affected the crowd. In the second chapter we have described for us how in those days, by the philosophic missionary, it was sought to gain an influence among "the people." This chapter is just as interesting as the last, and because in seventeen hundred years human nature has altered so little, there is here many a hint (both as to what and what not to do) which the Christian preacher might take from the Cynic missionary preacher of the second century; there is also many a warning to be found in the pages of Lucian which the many seekers after a cheap popularity might to-day with advantage take to heart. The two following quotations will show what the reader may expect in this chapter: (1) "Common, ignorant people have caught the passion for apostleship. Everywhere might be met the familiar figure, with long cloak and staff and scrip, haranguing in the squares or lanes to unlettered crowds. And the preacher is often as unlearned as they, having left the forge, or the carpenter's bench, or the slave prison, to proclaim his simple gospel of renunciation, with more or less sincerity" (p. 342).

(2) "Just as in modern Christendom, though sectarian landmarks and designations are kept up, the popular preaching of nearly all the sects tends to a certain uniformity of emphasis on a limited number of momentous moral truths, so the preaching of pagan philosophy dwells, almost to weariness, on the same eternal principles of true gain and loss, of the illusions of passion, of freedom through renunciation" (p. 343).

Two other points in this chapter demand notice: one is the admirable account of the Cynics (p. 351 *et seq.*); the other is the extremely interesting picture of Dion Chrysostom and his work (p. 367 *et seq.*).

We pass now to "The Philosophic Theologian." In the opening pages of this chapter we have a very comprehensive account of the religious conditions of the age, how "the times were ripe for a theodicy"; how "the old religion had not lost all hold on men's minds, as it is sometimes said to have done," but how, "for the deeper spiritual wants and emotions it furnished little nutriment"; how "God is no longer a mere intellectual postulate. He has become a moral necessity. His existence is demanded by the heart as well as by the intellect. Men craved no longer for a God to explain the universe, but to resolve the enigma of their own lives, for an Infinite Father, guiding in wisdom, cherishing in mercy, and finally receiving His children to Himself" (p. 389). In this chapter Plutarch

is the principal figure, and our author's chief example of the philosophic theologian. He is described as "a preacher of righteousness." "He would have those in moral difficulty to remain after the sermon . . . and lay bare their faults and spiritual troubles." "His conception of the philosophic gathering is, perhaps, the nearest approach which a heathen ever made to the conception of the Christian Church." To him "theology is the crown of all philosophy, and to form true and worthy conceptions of the Divine Being is not less important than to pay Him pious worship" (p. 417). In connection with Plutarch and other religious teachers of that age we have a long and careful treatment of the important subject of dæmonology, a subject of deep and practical interest to the student of religion, for "the paganism which the Christian Empire found it hardest to conquer, and which propagated itself far into the Christian ages, was the belief in magic and occult powers founded on the doctrine of Dæmons" (p. 433). Towards the close of this chapter (again in connection with Plutarch) we have a very careful inquiry into the various (heathen) theories of "inspiration." We must not quote more than the following sentences: "It is interesting to see how, in many a flash of insight, Plutarch reveals a truth for all generations. We in our time are perhaps too much inclined to limit the powers of the human spirit to the field of sense and observation. The slackening hold on faith in a spiritual world and a higher intuition may well be visited by the proper Nemesis, in the darkening of the Divine vision, whether as religious faith or artistic inspiration" (p. 440).

The fourth and last book is entirely concerned with religion. Its six chapters are upon "Superstition," "Belief in Immortality," "The Old Roman Religion," "Magna Mater," "Isis and Serapis," and "The Religion of Mithra." Those who would learn how strange and diverse were the religious conceptions and worships of that world into which Christianity came should study these chapters. They will see how involved the situation was. It was not as if a new religion—Christianity—had simply to win its way into the stronghold of, and to capture, an old religion. The actual condition was very different from this. There was, first of all, an old religion, which in many ways had a far stronger hold upon the people than we are apt to assume; then there were the "philosophies" of which we read in the last book, and which were often held by thoughtful men—*e.g.*, Marcus Aurelius—who, from custom or reasons of policy, were still carefully "practising" the old religion. Lastly, there was the constant stream of new religions always "pouring in" from the East—from Egypt, Asia Minor, Syria, and Persia. Among these

must be placed Judaism and Christianity (whose difference from Judaism would at first be little understood). Each one of these religions, according to Cicero's definition of the term, was a "superstition." Now, can we wonder that among all this crowd of faiths and practices competing for men's allegiance the difficulties of Christianity were very great? Two points I think the careful student of these chapters will note: First, that as in the Old Testament we see a long and careful preparation for Christianity, so in the world of which this book treats we also see, under the "providence" of God, a preparation for the same, though this "preparation" is very different from the other. Secondly, he will see that it was to a great extent in the apparent similarities between some of these religions and Christianity that the greatest danger to the latter lay. While their votaries assimilated something of the spiritual teaching of Christianity, on the other hand Christianity assimilated far more from them. Religious "syncretism," as Professor Dill constantly insists, was "in the air." Each of these *new* religions spread over various parts, and often over the same parts, of the Empire; as they spread they absorbed and assimilated much from each other, and Christianity did not escape the effects of this process. This is the key to the problem of how to explain the difference between the "Christianity" of the fourth, or even the third, century and the "Gospel" of the New Testament.[1] It is also the key by which we may explain trouble after trouble in the history of the Church from those days to the present time. Students of Professor Dill's book will read how "Greek philosophy for eight centuries had been teaching a doctrine of one Divine force or essence"; how "pagan theology had elaborated a celestial hierarchy, in which the Deity . . . was linked to humanity by a graduated scale of inferior spiritual beings"; they will read of "the religions of the East, with their doctrines of expiation for sin and ascetic preparation for communion and visions of immortality"; they will read of "two solemn daily offices in the ritual of Isis," and how "the priest offered the holy image to the adoration of the worshippers," and how "he made the round of the altars reciting the Litany and sprinkling the holy water"; and again, how, in connection with the festival of Osiris, "on the third day, when the god . . . had been restored, the joyful event was celebrated by a banquet of the initiated." Once more, they will read how "the Oriental religions . . . were distinguished . . . by the possession of a numerous and highly-organized priest-

[1] See an admirable lecture by Professor Bartlett: "How and Why the Gospel won Europe."

hood, and an intensely sacerdotal spirit," which, "in an age of growing religious faith gave them enormous power"; how "the priest became a necessary medium of intercourse with God"; . . . and how this was "one of the many traits in the later paganism which prepared and softened the transition to the reign of the Mediæval Church."

I trust I have shown that this is a book to be read. I do not agree with all its many judgments upon both religion and life, though some of these exhibit a remarkable penetration. But it is a veritable storehouse of knowledge, which must have been gathered at the cost of immense effort, and it contains a mass of information which helps us to understand many an ecclesiastical and doctrinal problem which meets the student of Church history. A careful study of it will throw light upon the origin, not only of forms and ceremonies, but of "ideas" which are evidently foreign to the essence of "the Gospel." The Mediæval Church it has often been asserted, is the real continuation of the world-wide Empire of Rome. "Unter der Hand schob sich so die römische Kirche an die Stelle des römischen Weltreichs; in ihr lebte dieses Reich thatsächlich fort." This assertion of Harnack's is capable of a deeper meaning and a wider application than is generally given to it. To understand the continuance of the Roman Empire in the Western Church, we must not think merely of its external system, with its one central authority or visible head and its multitude of subordinate officials in their various grades. The Mediæval Church was the representative, the offspring, of the Empire in a far deeper sense than this. The true character of a society is only read in the "ideas" which its members hold, and religious ideas are the strongest and most permanent of all ideas.

That the Mediæval Church shows many traces of the organization and of the legal system of the Empire is generally recognised. Professor Dill's book will, as I have just said, help us to solve a deeper and much more important problem; it will help us to trace the genesis of many *ideas* which, while entirely foreign to the teaching of the New Testament, are yet claimed as "Christian" to-day. And it is not outward forms or ceremonies, it is not methods of organization, but *ideas* which ultimately rule.

W. Edward Chadwick.

JOSEPH HENRY SHORTHOUSE.[1]

1834-1903.

THERE is something peculiarly attractive in perusing the personal letters of a man who has hitherto been known to the world, almost, if not entirely, as the writer of a famous book. When the writer exhibits, like Shorthouse, an individuality at once full of delicacy and reticence; and the book, like "John Inglesant," appeals to those readers who find delight in the development of a personality which touches them profoundly both in the spiritual and artistic sphere; then, indeed, such letters—indicative, as they must be, of a finely-organized and delicately-nurtured intelligence—come, if not with the power of an intellectual revelation, yet at least with the charm of a moral force. And this is precisely the impression which the "Life and Letters of Joseph Henry Shorthouse" leave upon the sympathies of his readers. There have been, in recent times, biographies and autobiographies, not a few, which are indicative of a wider range of mental culture, or of greater force of personality. That most intensely interesting of all human documents, the "Autobiography of Herbert Spencer," is out of comparison more illuminating as a transcript of a mind's self-evolution and development; the "Letters of Edward Fitzgerald" manifest a far more subtle and incisive attitude of intelligence to certain problems of art and literature that lie deep at the roots of the intellectual life; the "Letters of Thomas Henry Huxley" display a far keener appreciation of those religious and ethical difficulties which pierce to the heart of modern civilization, and are so profoundly indicative of the changed attitude involved, in all speculative questions, by a scientific method rigorously applied to the phenomena both of contemporary thought and of universal history. But in these "Letters of Shorthouse" we are confronted by a wholly different set of conditions. We have not to do with the stirrings and debatings of a massive or provocative intelligence, exercising upon the temper of the time a novel influence, whether in the domain of culture or of religion; nor have we to deal with the disconcerting effects produced by a mind which, unaccustomed to the restraints of accepted theories, is itself a determining factor in the evolution of fresh and untried hypotheses. Rather, we have to deal with a mind

[1] "Life and Letters of J. H. Shorthouse." Edited by his wife. In two volumes. Macmillan and Co., 1905. Price 17s. net. (The second of these two volumes contains a selection from writings hitherto unpublished, or published only in magazine form.)

which, while keenly alert to the influences surrounding it on all sides, and zealous to find in those influences food for its own sustentation and progress, draws its main strength from the springs of ancient inspiration.

It would be superfluous here to attempt the task of closely criticising the various spiritual, moral, and intellectual elements that combined to direct the bent of Shorthouse's character. Such elements must be considered in connection with his life as a whole, and sought for, not alone in the private letters which are now published, but in the books in which those elements of character are most truly pourtrayed. In no other book, perhaps, is his attitude of mind more deftly and delicately intimated than in the book on which his title to fame has hitherto rested, and will continue to rest —"John Inglesant." There was much that went to the making of that unique story. Shorthouse had been brought up among Quakers; and though it was not long before he severed himself from Quakerism, yet the associations, both of thought and feeling which knit themselves into the fabric of his early and more impressionable days, remained constant to the end. The Sacramental ideas of his middle and later life were deeply affected by the very teaching which he had early imbibed, but which he was destined so soon to put aside—at least in its doctrinal entirety. That subtle charm, defying analysis, which we are accustomed to look for (and find) among the Friends, was one he possessed to the fullest degree. And it never left him. It is the charm that hangs about the pages of his books—pervasive, elusive, yet constant; holding the attention of a sympathetic reader in a fashion hard to define, yet easy to feel. Shorthouse's nature was essentially "simpatico," as the Italians say; and thus, without conscious effort, he was enabled to communicate, to spirits akin to his own, a pleasurable sense of the pure joys of existence; and to awake in others that idealism which the beauty of things temporal never failed to inspire. Like Wordsworth, he was thankfully alive to the joys of life, alike in its less as in its more noticeable manifestations.

As regards his own books, we may fairly allow him to speak for himself. He says (vol. i., p. 130): "The main intent of my book" ("John Inglesant") "is to exalt culture against fanaticism of every kind." Specially true of his greatest work, this criticism holds good of all his works. Philosophy (*i.e.*, "Platonism," which, for Shorthouse, almost summed up philosophy) united to romance—herein lies the secret of Shorthouse's success. By the one he appealed to the intellectual, by the other to the emotional, aptitudes of thoughtful readers; and his reverent handling of the μυστήρια of existence, whether

as realized through symbols of art, or poetry, or in the Sacramental ordinances of the Christian Religion, not only endeared him to the affections, but gave him a powerful hold upon the rational instincts of such as were prepared to meet his teachings half-way.

Naturally, in a character so constituted, one would expect to find certain strongly-marked prejudices. Noticeable among such prejudices was his detestation of that modern school of fiction which "reports" instead of "creates." He writes (vol. i., p. 283):

> "I loathe it beyond the power of expression: more than that, I believe it to be a passing imposition, adopted because it is *easy*, and, in fact, the only possible school for vulgar and stupid men who have not the smallest particle of genius. The miserable record of everyday life, tedious with the tedium of nothingness, is not what the people want, and they will not respond, save to the call of genius, to something above themselves."

That is well, and indeed wisely, said; such prejudices even deserve to be cultivated, and themselves form part of a truly philosophical equipment. To assume that the philosophic standpoint is one which excludes the possibility of sound and healthy prejudice, is to under-estimate at once the truth of philosophy and the value of prejudice alike. Only an empty Pyrrhonism would acquiesce in an attitude of mind from which hatred of the false (or the useless), whether in literature or life, was contemptuously banished.

Of Shorthouse's attitude to the central problem of religion, the following extract (from an interesting letter "To an Agnostic," vol. i., p. 90 *sqq.*) affords us a valuable indication—more especially as, in certain directions, Shorthouse's teaching, *as a whole*, has points of contact with modern Ritschlianism:

> "I do not advocate belief in the Bible; I advocate belief in Christ. I am a disciple of Jesus of Nazareth, and the fundamental principle of His teaching was belief in Himself as God. This seems to be the only explanation of the difference in effect of this teaching and that of Socrates. In many respects the life and teaching (tone of thought) of the Platonic Socrates was, and is, more adapted to human acceptance than that of Jesus. But what has been the result? With every conceivable advantage—advantages too numerous to mention here—none. . . . A profound study of Greek paganism . . . cannot fail to lead to this conclusion—that it absolutely failed as a controlling power over the life of the masses . . . and that, on the contrary, the influence of Jesus, penetrating into ranks of life which the highest pagans acknowledged to be beyond hope of influence, has raised the poorest and most debased and ignorant to a contemplation of the Divine, and to a belief in the unseen and the future, and has changed the whole aspect of the life of man."

Very striking, in some ways, is Shorthouse's criticism of Bishop Gore's Bampton Lectures (for 1891), in which (see vol. i., p. 304) he says, *inter alia*, that the attack on the

"Establishment" is the fatal flaw in the High Church movement, the germ of all the errors of Sacerdotalism and Dissent (he regards the two things as springing from a common source) —viz., the error that makes the Church of Rome hopelessly narrow and sectarian, the germ of all dissenting sects. I have already spoken of Shorthouse's *sacramental* convictions; it is as well to guard against the misunderstanding that such convictions naturally eventuated in any sacerdotal inclinations. These two things are perfectly distinct; and Shorthouse was too skilled a thinker to be guilty of confusing them. And in this connection one may usefully quote a passage from a letter of his to Bishop Talbot (vol. i., p. 379), where he says: "I should like to say that I have written *nothing* but what I thoroughly *felt* and *believed;* it was all true to myself; and that what I wished to enforce was the mysticism of the Prayer-Book and the Caroline Divines, on the one side *safe*, on the other *infinite*."

No brief notice of Shorthouse's life would be complete without some reference to his own character as revealed in his everyday life and intercourse with others. It says much, indeed, that those who knew him best, loved him most. That is, surely, a rare test of a man's intrinsic worth. Rare? nay, it is the supreme test. Into his books a man will naturally, and of necessity, put his best, spilling (so to speak) his soul's wealth upon the pages that, long after he is dead, will yet speak, vibrating to the music of his highest spiritual instincts. That is what we may see for ourselves the wide world over. That a man, however, should, in the meaner (as we deem them) relations of common humanity, in those "little, nameless, unremembered acts" of ordinary work-a-day existence, so transform the drab uniformity of the temporal as to invest it with some gleam of the eternal—this, indeed, is the mark of true nobility of soul; to be able to achieve such is the dower of a character infinitely transcending the mass of human nature; this is surely to find, in life, the sanctity and meaning of a higher, diviner life. It is the "note" of Shorthouse's own beautiful character. Not the cares of trade, not the harassing routine of business—and of Shorthouse it may be said, with truth, as Ruskin said of his own father, that he was (rarest of all things!) "a perfectly honest merchant"—not the burden of ill-health, were able to shatter the idealism within him, or hinder the realization of that idealism in the daily weariness of common life. His was, indeed, a commanding ideal; it was infinitely beautiful to look upon; would that alone have sufficed? Nay, rather, his life was the reflection of his own

purposeful dream. "Face to face with the idea of beauty and pleasure" lay, like a counter-charm, another ideal—the ideal of "purity, truth, and duty." Simply, quietly, unaffectedly, he lived—*that*.

E. H. BLAKENEY.

THE REFORMATION.

I.

THE salient characteristics of the fifteenth century in Europe are transition and secularity. This must be grasped firmly, if we would understand the course of events in the English Reformation.

Every age is transitional. Even when changes seem most abrupt, there is, in God's providence, a period of gradual preparation in the life of a community as in the life of each member of it individually. But the fifteenth century is more than others essentially an age of transition. It is the deathbed of feudalism, of mediævalism; it ushers in a new condition of things in Church and State. New forces were coming into existence; a new class was being formed between serfs and nobles; towns and townsmen knew and felt their growing importance. The great religious orders, the salt of the earth in their conception, had lost their savours. Not the monks only, but even the friars, a protest at first against the decay of monastic austerity, had succumbed to the world. The most powerful of all the religious orders, the subtlest influence of all, was not yet in being. The twin discoveries of a new hemisphere and of a new way of diffusing literature, with the renascence of the poetry and philosophy of ancient Greece, made a revolution in men's modes of thought. The new schools of learning springing up everywhere—the Universities of Florence, Freiburg, Treves, Louvain, Caen, Poitiers, Bordeaux, Bourges, Saragossa, St. Andrew's, etc.—provided a congenial seed-plot for the germs floating in the air. The several nations of Europe were claiming, for good or for evil, their independence of the ties which had bound them together into one Christendom under one dictatorial see. The capture by the Turks of the city, which had been the chief centre of Eastern Christianity, widened the gulf between East and West, not merely by breaking off negotiations, which seemed not unlikely to end in reunion, but by withdrawing the Greek Church further from contact with Europe. All over the

Continent sectaries of all sorts were swarming like the clouds of insects which fill the air before the storm bursts.

To follow the march of events in the English Church we must observe what was taking place in other parts of Europe. There is always a mutual force of action and reaction. On the Continent, as in England, severity, even ferocity, against error in doctrine went hand in hand with laxity of moral discipline. Huss,[1] notwithstanding the Emperor's promise of protection, was burnt alive at Constance; and though Wiclif,[2] strange to say, was allowed to end his days quietly in his rectory at Lutterworth, not a few of his followers died at the stake.

The history of the three Councils—Pisa, Constance, Basle—is disappointing. Their avowed purpose was a reformation of abuses, social and ecclesiastical. The result was to place the Pope more firmly on his throne. The prestige of Rome had been shaken by the seventy years of exile at Avignon, the "Babylonian Captivity," and by the Great Schism, culminating in three rival claimants for the Papacy. When, at the close of the Council of Constance,[3] the Emperor Sigismund walked on foot beside the Pontiff on his palfry amid the acclamations of some 40,000 lookers-on, it might almost seem as if the days of Hildebrand at Canossa were come again; and when Martin V. (of the great Colonna family) in 1470, entered Rome in triumphal procession along the Via Sacra, it seemed a new lease of supremacy for him and his successors. But the work of disintegration was going on, especially in Hungary, Bohemia, and Northern Germany, preparing the way for the Augustinian friar soon coming to shake Europe. The Councils (England was represented at Constance by Bishop Hallam of Salisbury, and others) were abortive for a reconstruction of Christendom; and the cause of their futility was, as too often in the history of the Church, the intrusion of mundane ambitions and mundane intrigues into loftier aims and purer aspirations. Cardinal D'Ailly and Jean Chantier, the famous Chancellor of the University of Paris, better known from Gerson, his birthplace, find their parallel in Dupanloup and Dollinger at the Vatican Council in our own day. In 1431 we see Council against Council, as Pope

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[1] The teaching of Huss and Jerome lived on through the long Hussite Wars in Bohemia, though their disciples split into two parties—Calixtines (the name explain itself) and more austere Taborites. The gentle, peace-loving Moravians, who for a time fascinated John Wesley, were from this root.

[2] Probably shielded by John of Gaunt.

[3] The Council of Constance was, in one aspect, a struggle between North and South, the Teutonic and the Latin races, the representatives of England siding at first with those of Germany against aly and Spain.

against Pope. At Rome, Rienzi had shattered the power of the nobles, as the Wars of the Roses shattered the great baronial houses in England. But the turbulence of the populace still made Rome an uneasy home for the Popes. The Medici, Visconti, etc., were enthroning themselves in Northern and Central Italy, like the "Tyranni" in ancient Greece.

In many ways our Church and nation in the earlier part of the fifteenth century were in touch with Bohemia. Jerome, of Prague, had been a student at Oxford and carried back to his country the teachings of Wiclif. The Queen of Richard II., Anne of Bohemia, favoured the Lollards. But their tenets were condemned in Councils at Oxford and London. In Scotland they gained ground, preparing the way for John Knox and Calvinism. In England, for the first time in our history, dissentients from the faith paid the penalty with their lives. The statute passed in 1401, *heretico comburendo*, was, indeed, of older date, but had not been enforced. The fires, which blazed in Smithfield in the next century, were kindled for the Lollards, probably as much on account of their communistic tendencies as for reasons of theology. William Sawtree, a London Rector, was burnt there in 1400 by order of King and Parliament. Lord Cobham, more famous as Sir John Oldcastle, a leading Lollard, was suspected of treason, and though Henry V. wished to spare so distinguished a soldier, for reason of policy he consented to his execution. Pecock, Bishop of Chichester, was deposed (1458) and died in prison at Cardiff, for a sympathy with some, at least, of the Wicliffite notions, which anticipated the Reformation of the ensuing century. Henry IV. owed much to the clergy, for their support, when as Bolingbroke, he contended for the crown; and he paid his debt by sanctioning severities against the Lollards. His gallant son, when Prince of Wales, had interceded for John Bradby, who was being fastened to the stake while he was passing by; but as King he pursued the same policy as his father. Henry VI., personally a very devout Churchman, had neither the will nor the power to carry his devotion into affairs of State, and the Civil War for a time stopped the persecution. Under Edward IV. fire and faggot were again in vogue. Henry VII. supported the Church against heresy.

As in the great French Revolution, so it was in England in the fifteenth century. The higher ecclesiastics, the Courtenays, Arundels, Chicheleys set their faces against the Lollards and their levelling notions, while some of the rank and file of the clergy, like Ball, the "Mad Priest" of Kent, abetted the movement. The peasantry, like the Jacquerie in France, were awakening to a sense, intensified by the miseries of the

"Black Death," of their grievances and of their strength. In the end of the fourteenth century, led by Wat Tyler, and in the middle of the next century under Jack Cade, they seemed for the moment to gain the upper hand in the Eastern Counties. London was in peril. Simon, Bishop of Norwich, a militant prelate, was one of the foremost and fiercest in suppressing the revolt. On the other side, Wiclif's "Poor Priests" were busy in counteracting the influence of the friars.

Though the Henries in this and the next century abetted the Church in putting down heresy, they were, like most of their predecessors, resolute against the encroachments of Rome. The intrusion of Legates was resented. The Popes endeavoured to outflank the opposition of King and people by nominating English prelates to act in this capacity. Thus Martin V. made Henry Beaufort, of Winchester, Cardinal and Legate; but Henry V. protested, not in vain, and suppressed the alien priories. His father, notwithstanding his obligation to the clergy for assisting to raise him to the throne, executed Scrope, Archbishop of York, a prince-prelate of Northern England, for treason and rebellion, much to the displeasure of Rome. The Mendicant Friars were forbidden by statute (1402) to entice children from their homes.

Secularity—the bane of Christianity since the days of Constantine, the insidious foe in ambush more to be dreaded than the assault of overt opponents—was more than ever cankering the life of the Church in this period. As usual, the evil was a corruption of what in itself was, to say the least, excusable. At a time when barons and knights could not sign their names, ecclesiastics naturally had to be chancellors and statesmen. But the habit continued after the occasion for it had ceased, and when the chief pastor of the diocese was away in London, entangled in worldly business, his clergy were likely enough to follow the example. Henry IV., in 1415, applied to the University of Oxford to institute a Commission to inquire into clerical abuses. The reports of this Commission and of Archbishop Bourchier's inquiry in 1475 are painful.

As in the eighteenth century, which in many ways offers a counterpart to the fifteenth, the alliance in England of Church and State against Dissent and the prominent part played in politics by clergymen were not conducive to spirituality in religion. The Bishops of the fifteenth century, with their venerable beards, were too often men of the world rather than men of God. The motley group of dignitaries who journey in Chaucer's graphic pages from Eastcheap to Canterbury are, with scarcely an exception, not the sort of people to inspire reverence for the Church. The pompous retinue of

Wolsey recalls the embassy of Becket to France. Langland's rhapsody on the Malvern Hills a little before this period, the "Vision of Piers Plowman," shows that the Church was already losing her hold on the people. A preacher at St. Paul's Cross near the close of the fifteenth century inveighed against the laxity of the clergy. The London clergy, he said, dressed like laymen, and this at a time when distinctions of dress were more marked than now. Even those who had vowed more emphatically than others to renounce the world had yielded to its allurements. Abbots and Priors, with their hawks and hounds, lived like our country gentry in the days when agriculture prospered. The architecture of the day, with its horizontal lines, tells the same story. In Scotland this decadence of Church discipline is said to have been even worse than in the southern part of our island, provoking before long the fierce denunciations of Knox and his preachers. In Wales the bilingual difficulty, as in our own experience, hindered the work of the Church, many of the monasteries being English.

II.

The Reformation of England has been said to begin with Henry VIII.'s quarrel with Rome about his divorce, and to end with the passing of the Act of Uniformity after the Restoration. More truly it may be dated from the Battle of Bosworth Field to the death of Queen Elizabeth. In either case the period is too long and the events are too complex, too far-reaching in their consequences, to permit anything more in these few pages than an attempt to indicate the salient features of the modification effected then in our national Church.

In the annals of the See of Worcester during the first quarter of the fifteenth century four Italian names suceeed one another without a break in the list of Bishops. One is the famous Florentine name, De Medici. The next name in the list is the name of Hugh Latimer. In these few lines we have an epitome of the English Reformation, the causes which brought it on, the consequences which flowed out of it.

One of the greatest of our Church historians, the late Bishop of London, regarded the English Reformation as primarily and essentially a social movement. Social it was certainly; it was also political and doctrinal. Political circumstances forced open the outlet for the waters at a particular moment; their volume was swelled by social considerations; but, after all, it was from hidden springs of belief

and conduct deep down in the life and conscience of the nation that the rush of the stream proceeded.

It is important to notice in each one of these several aspects of the Reformation how the law of continuity fulfilled itself. Socially, politically, doctrinally, the sixteenth century was the evolution of the centuries preceding. As in the life of the individual, so in the history of a nation or of the Church, nothing is really sudden, abrupt, incalculable. The Divine Providence is continually shaping and marshalling the course of cause and effect. The change which came over our Church and nation in the sixteenth century was reformation, not revolution.

Constitutionally, the Reformation was the enfranchisement of the English Church from Rome. The masterful self-will of Henry VIII., the most autocratic of our sovereigns, struck the decisive blow which severed England from subjection to the Papacy, but in almost every previous reign King and people had protested strongly against this subjection. The opening words of the Great Charter of our liberties were "Libera est Ecclesia Anglicana." Parliaments with monarchs from the first Edward downwards made laws, not always easy of enforcement, against Papal intrusion and interference. The immediate occasion for the disruption may be found in the unscrupulous selfishness of Henry and in the Pope's fear of offending the German Emperor; but the way had been prepared and facilitated by the stalwart Teutonic perseverance of those who, in the generations past, had asserted manfully the freedom of their island home from bondage to Italy. The Reformation was politically the emancipation of England from Rome, as it was intellectually the enfranchisement of thought for full and free inquiry in every direction.

In a singularly lucid and dispassionate exposition, Archdeacon Bevan sums up the constitutional changes in these words: "The relations of Church and State, though modified by Reformation legislation, were fundamentally the same." He shows, in a concise but exhaustive review of the Tudor enactments affecting the "establishment," that, in claiming to be supreme over the temporalities of the Church, the Sovereign was simply revindicating an authority which had been usurped, not without many a sturdy protest from England, by the See of Rome. The Archdeacon quotes, for instance, from the Act relating to first-fruits the emphatic words, "the King's majesty is now recognised, as he *always indeed hath heretofore been*, the only supreme head."[1]

[1] "What was Done at the Reformation," by the Venerable W. L. Bevan, Archdeacon of Brecon, Lampeter.

As to the external relations of our island with the continental kingdoms, just as the Norman Conquest had drawn England into closer contact with them, so the Reformation tended inevitably to withdraw England from co-operation with Southern Europe, and to throw the weight of her influence on the side of the Teutonic races.

Socially, too, the seeds of the changes of the sixteenth century were sown on English soil in the century before. The shattering of the power of the Barons by the Wars of the Roses, the growing importance of burghers in our towns, of yeomen in the rural districts, paved the way for the suppression of abbeys and priories, closely linked as these had become with feudalism. This suppression is the keynote of the social change brought about by the Reformation. This transformed, not the face of things only, but the social life and habits of the nation. It must be distinguished carefully in our thoughts from the essence of the Reformation. For monastic institutions from the first were an excrescence, not an integral part of the Catholic Church, though in course of time they came to be largely identified with it. In seizing their revenues, the King, however rapacious and oppressive was the action of Cromwell and his agents, was not really seizing Church property nor touching rights and privileges of the established Church. Still, the suppression of the monastic system was potent socially, both as concurrent cause and as result of the Reformation.

Abbots and priors, lapsing from the austerity of their Benedictine and Cistercian rules, had degenerated into secularity, and were living often as great lords or as the country gentlemen of a succeeding age. They were generally kind landlords, good agriculturists, as well as lavish alms-givers. But it was a reposeful and indolent régime, and when the rich meadows and broad cornfields passed into other hands, when the Russells and other new families built up their fortunes on the ruins of abbeys and castles, a great impulse was given to commercial activities and to the maritime enterprize of men like Drake and Hawkins, the patriotic pirates of Queen Elizabeth.

But the springs of action in the affairs of men lie deeper far than legal enactments or even the lust of power or money. Even those who avow their own indifference to creeds have to acknowledge, after all, that religion has ever been a momentous agency in the history of the world. In its moral and spiritual aspect, which is indeed the essential aspect of the Reformation, there is, as in the political and social aspects, unquestionable evidence of the law of continuity.

The vital principle of the Reformation, doctrinally and practically, was the free, direct, unhindered, access of the soul

to Christ. Ordinances, originally intended to assist the soul to draw near to Him, had degenerated into barriers between the soul and the Saviour. In each of the questions which divided England and Rome, this underlies the controversy. It is against the attempt to substitute another person or another thing in the place of the One Only Mediator, that the Reformation is an unflinching protest. But, while protesting against the accretions of mediævalism, the Prayer-Book retains, not in spirit merely, but often in the very words of the formulary, the Revelation of God in Christ, transmitted from the Apostolic Church. Doctrinally, as well as socially and politically, the sixteenth century in England (it cannot be repeated too often, too earnestly), whatever it may have been elsewhere, was strictly and essentially a Re-formation, not the daring quest of "fresh woods and pastures new."

In these few pages it is not possible to try to delineate the characters of the principal actors in the drama; and yet the study of character is the most interesting, as it is the most instructive, chapter in history. It will be admitted generally by thoughtful and unbiassed students that of all the persons concerned in the English Reformation the most eminent and most characteristic is Cranmer. Hugh Latimer—genial, homely, outspeaking—may represent what is often called the "John Bullism" of our nation; but in the serene reasonableness of our Prayer-Book, in the tenderness of its sympathies, in its undemonstrative reverence, above all in its conservation of all that could rightly be retained, we trace the influence of the man, who, despite his failings, stands first and foremost of our Reformers.

I. Gregory Smith.

HISTORY AND FAITH.

THE modern school of historical criticism of the Bible has undoubtedly contributed much to our knowledge and understanding of it, and has thrown valuable side-lights on such problems as the nature of inspiration. But it has not, up to the present, avoided several fundamental mistakes, which vitiate very many of its conclusions. One effect of these is that more conservative believers are apt to distrust all its methods and reject all its conclusions; and this, however unjust, is inevitable: for the generality of people will judge the whole by its result alone, forgetting that one, or a few, unsound principles of application may spoil much valuable work and many sound principles of investigation.

The recent correspondences in the *Daily Telegraph* and *Standard* prove (if proof were needed) that the faith of a great number of people is shaken by the results of a supposed impartial criticism of the Bible. In some cases belief is relinquished with sorrow, in others it is cast off with delight; and it is hard to say which is more pathetic.

One fundamental principle of this school may be stated in the words of one of its representatives. "In so far as that doctrine" (of the Resurrection of Christ) "implies a statement of fact it must be elucidated . . . by the patient and impartial labour of historical science." This principle, true in form, is misinterpreted and misapplied. A method useful in combination may be worse than useless alone; as mustard is good, but not by itself. Upon this principle the whole science of historical criticism takes its stand, by this it justifies its existence, to it this is the primary axiom, the First Law of Motion. How serious, then, will be the consequences if this be misinterpreted or misapplied!

It is necessary to distinguish between the functions of historical investigation and faith; but the distinction should be to combine, while the students of this school of critics distinguish in order to separate. If one who believes in the Resurrection as narrated in the Gospels will consider with himself, he will find that a preceding faith in Christ forms an important part in his belief. Historical evidence is necessary, but by itself inadequate, however strong. An investigation of the doctrine of Christ's Resurrection, which is conducted only on the lines of historical inquiry, is foredoomed to failure. For however we may believe, and rightly, that resurrection is the true and natural destiny of man, that truth is part of the gospel of the Son of Man's resurrection, and cannot be made directly contributory to the proof of it. The event remains a miracle, and as such it is extraordinary and possesses a prior difficulty which no historical evidence can remove. The believer is conscious that there are other accounts of miracles, not less circumstantial, and also attested by contemporary belief, of which he will not endure to even investigate the evidence, but rejects them at first sight; and that he does so without violence to reason or commonsense. He finds that the character of the Lord, as shown in His life, is such as to beget confidence and reverence for both His Person and His teaching; and that these are strengthened by observing the effect of His character and teaching upon His immediate followers and the world at large. This gives him confidence in Jesus Christ as a trustworthy guide. He finds, in the next place, that His own death and resurrection took a prominent place in many of the Lord's most solemn utterances, and a still more prominent position in those of His

immediate followers, when (according to the narratives) the events had taken place and their significance had appeared. Parallel with this he finds that an adequate *occasion* for such an event is alleged, namely the Incarnation of God in Jesus Christ; and an adequate *purpose*, namely the salvation of mankind and the assurance of eternal life through Him. It is by these considerations that the prior difficulty of miracles is taken away, and such as these are wholly wanting in all non-Christian accounts of miracles. I can believe in miracles with such an occasion and such a purpose. I can believe in His miracles, or miracles testified to by Him, but not in others. The test of all miraculous narratives must be found in their relations with the Christ. This claim, of the necessity of preceding faith, is justified by the Lord's teaching, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead"; and by His practice, for when He had risen He appeared only to such as already had this personal faith in Him. "Why," asks St. Paul of King Agrippa, "should it be thought incredible with you that God should raise the dead?" To this general question there can only be one answer consistent with a belief in God. It is not incredible, given, of course, an adequate occasion and purpose. In this particular case there is shown to be no inherent improbability, but the reverse. The life, character, and teaching of Christ would be contradictory and inexplicable if their end was the Cross and tomb. The Resurrection becomes for us a witness to the miracles of Christ and His first disciples. It cannot be hard to believe that He who could *thus* rise from death should have performed miracles in His previous life, and subsequently, with a like purpose, have enabled His followers to perform them.

Now, these considerations do more than remove the prior difficulty of the miracles of Christ, which possess an inherent probability. Granting this probability, no serious student will find the historical evidence insufficient. Historical evidence and faith combine to prove the reality of the miracles of Scripture; and belief in miracles cannot properly stand without both these supports. Faith persuades us of their possibility; and historical science, following, persuades us of their actuality. It is as futile to discuss which of these is the essential element, as it would be to inquire whether the rope thrown to a drowning man is more necessary, or the hands with which he grasps it. Even as it is of no spiritual value to assent to the truth of a fact, and idly disregard its consequences; so neither is that faith living, secure, or reasonable which rests upon no certain grounds.

The critic, then, separates between History and Faith either too much or too little. As far as we distinguish them, so far

must we distinguish their functions also; for it is unreasonable to expect one to do the other's work. If we are to ignore the arguments from faith, we must forget that miracles are extraordinary. The custom of this school is to give full force to the prior difficulty, and disregard those arguments and evidence which alone can be expected to satisfy it. Such a method could no more lead to truth than an arch stand if one pillar were broken down. If the ordinary methods of historical inquiry be applied by themselves—cogent as they are, and convincing as their effect would be if these were ordinary or simple events—we cannot marvel if the result be despairing incredulity.

Another characteristic fault of this laboured and artificial criticism is to treat the sayings of Christ, quoted by Evangelists, as if they were merely the view and opinion of the narrator. This causes much offence and irritation to those who compare the comment with the Gospels. If it be true that the Lord uttered this or that saying, then it stands, not upon the authority of Luke, or John, or another, but upon His. Apart from the fact that we can have no possible authority to deny that He said it, this is to invert the proper form of narrative, which takes words from a speaker, and ceases to be narrative if words are put into his mouth. No history could be less open to such treatment than that written by the Evangelists. If the Lord did not say this or that, which is quoted as His, the statement that He did is simply false. It is, moreover, tampering with the records to treat them in this way, and not fair criticism. But a useful and encouraging lesson may be drawn from the fact. It is that, though these critics would banish the miraculous and etherealise the Resurrection, they desire to do so without denying the authority of Jesus Christ or slighting His Person. It shows that, though they cast away much, they seek to retain the Christ. It gives the lie to such as would hastily accuse them of infidelity or conscious irreverence. Having a seed of faith, they too often close the mind to its consequences, in order to escape the charge of partial investigation, and that they may not seem to submit to "ecclesiastical authority" and "theological dogma."

I have called this criticism laboured and artificial. Many examples of its action might be given to justify this. One may suffice. In an article published last year in the *Hibbert Journal*, Canon Hensley Henson tells us that there are "formidable discrepancies between the resurrection narratives," and quotes Dr. Sanday to show that there is disagreement as to "the chief scene of the appearances," whether in Jerusalem and the neighbourhood, or in Galilee. "Dr. Sanday refuses the natural course of regarding these two versions as alterna-

tives, and makes an attempt . . . to combine both in a single coherent narrative." "The more natural course" is "to adopt one or other of the localities as being the scene of the recorded appearances." Following this natural course, Canon Henson "adopts . . . with Schmiedel . . . Galilee rather than Jerusalem." As this is admitted by Canon Henson to be "the most important," we may fairly use it to test the alleged formidable discrepancies.

In the first place, no Evangelist evinces the least desire or tendency to say which was the chief scene of the Lord's appearances. There is nothing to show that any Evangelist made the mistake of supposing that his was the only account, and this is the least that must be assumed to justify the "argument from silence." Their brief and simple narratives show a remarkable absence of comment, explanation, or theory. On such a point discrepance is impossible, for none ever raised the question.

In the second place, the suggested explanation seems peculiarly infelicitous. It assumes that our Lord did not appear both in Galilee and Judea. Why, granting that He appeared at all, the appearances should be restricted to one locality in the face of direct evidence to the contrary, which is accepted as proof that He appeared, it seems impossible to say.

Matthew gives one appearance in Judea, and one in Galilee. In that part of the Second Gospel which is certainly Mark's no appearance is recorded, but an appointment to meet in Galilee. The rest of the Gospel gives three, all, apparently, in or near Jerusalem. Luke gives three appearances, all in or near Jerusalem. John gives four, three at Jerusalem and one in Galilee. In the Acts Luke says that Christ showed Himself alive by many proofs, "appearing unto them by the space of forty days." He then narrates again the last appearance and ascension in Judea.

In these circumstances, the least natural of all possible courses would seem to be the adoption of one locality to the exclusion of the other. And of the two, Galilee is the one which to adopt thus would create the most inextricable confusion, and the most complete inconsistence with the evidence. For this would put the critic in conflict with all the Gospels and the Acts; since Mark does not say that the appointment in Galilee was kept (though few would have the hardihood to doubt it), and Luke does not mention Galilee as the scene of an appearance, either in his Gospel or in the Acts.

Finally, though it is difficult, probably impossible, to combine the accounts into a continuous narrative, because there is nothing to show the order in which the appearances took place, yet the apologist is under no sort of obligation to

do so. Neither of two narratives is discredited by the absence of information as to which event described took place first.

The encyclopædia article by Professor Schmiedel referred to by Canon Henson is a monumental example of Talmudic minuteness. He treats the story of the Resurrection as the rabbis treated the Old Testament. The weary traveller wanders painfully through the colossal accumulation in the search for conclusions, which when found are seen to be doomed from the outset by the methods employed and the assumptions made. It is seeking the lost crew of a derelict ship on a desert, troubled waste of waters; or the bones of a dead enterprise in an arid and limitless Sahara.

A. J. S. Downer.

THE SECULAR IN RELIGIOUS WORK.

HOW far it is helpful that the secular element should be admitted into professedly religious work, is one of the problems of the day. Hardly as the Education Act may seem to bear upon some of those engaged in the ministry of the Word, much as they may conscientiously regret that the religious training of the young should in so great a measure pass from their charge, the working out of this Act may after all tend to their increased freedom for the discharge of other duties, of which many pastors have a superabundance.

This problem, the problem of how far faithfulness in the discharge of their sacred office should lead our pastors to take up secular matters, must continually appeal to them, and sometimes perplexingly. Overwhelmed with work, as is generally the case with the best of them, not only leaders in the ordinances of the house of God, but expected to dispense the bread of life from the pulpit with due adaptation to the needs of their hearers; reckoned upon as the disinterested friends and advisers of any member of the congregation who claims their time and attention; expected to support and to multiply agencies directly religious,—beyond these justifiable claims, are not further calls too often made upon them? Whether it be choral society, football team, or hospital committee, the name of the pastor is almost sure to be in request, and, when given, is more than likely to involve a further draw upon his already overdrawn time and strength, and may even be met to the detriment of his own proper and more important work. Even the office of president, when held con-

scientiously, cannot be altogether a sinecure, but means real responsibility.

Not long ago one of our Church papers described the amazement of a missionary who had lately returned from the foreign field, and who was engaged in deputation work, at finding his brethren at home turned into what he calls "the general amusers of their congregations." "It is not as though," he continues, "this had brought any perceptible increase in the number of those attending their ministry, or as though the rolls of communicants had become longer—rather the reverse."

Is this a right state of things, even allowing that the missionary's picture may be a little overdrawn? It would be more likely to be right were mortal man without his limitations, if the most gifted, the strongest among men, were not apt all too soon to come to the end of their resources when those resources are ceaselessly drawn upon.

Bishop Thorold remarked that it was one sign of a man's approach to the age of forty when he began to realize that he was never intended to do everything, not even everything that ought to be done by someone. Earlier in life, enthusiastically conscientious souls may have thought themselves to blame if they let slip what is called an opportunity, never stopping to consider whether that particular opportunity was intended by God for them, or for another. Such are apt to imagine that whatever crosses their path ought without doubt to be attempted by themselves, and, moreover, ought to be succeeded in. But as years pass, experience proves otherwise. It proves that each must await his call from God to a particular work; that each has his peculiar limitations, and that these must perforce be recognised.

Even though his time may be already more than full, a pastor may find it difficult to say a downright "No" to the captain of the football team, to the secretary of the hospital committee or of the choral society, as to many others who appeal for a share of his time and interest. He, if a true shepherd, is longing to influence every member of his flock, whether young or old. And in these days what wonder if he feels he dare let no right opportunity slip by? Considering all this, ought the pain of being obliged to refuse be forced upon him? Ought not godly laymen—hard worked, too, but each with his quota of time and strength to be used in the service of God for his fellow-men—ought not such to step in, as many have already done, and take the responsibility of conducting these secular matters in the right spirit of the fear of God? Could not many in their leisure hours thus free their pastor for his more spiritual work? The adage holds good that change of work is often as good as play.

"Unless I do it myself, everything connected with the congregation slackens or falls through," was the comment of a clergyman who ought to have been in the prime of life, but who had been aged and forced too near the verge of overwork by the manifold claims made upon his strength.

Does it need saying that it is the conscientious, faithful ministers of the Word of God to whom reference is being made, not to those described by a hard-worked laity as "having an easy time of it." Who ought to work harder than the minister of God?

Were faithful pastors without their limitations, they might perhaps be expected to take in the kind of thing that so many unselfishly do strive to compass, often quite against their personal wishes. As other men, they are finite as regards purse, time, and strength; and if too much be laid upon them, it must be to the detriment of their more important, their spiritual, work. Work for God in its many differing branches ought to be divided and subdivided amongst the right agents.

In the early days of the Christian Church the Apostles seem to have seen this clearly. "It is not reason," said they, "that we should leave the Word of God and serve tables," though the others, chosen for the serving of tables, were to be men, not only of good report and of wisdom, but "full of the Spirit of God."

Too much ought never to be expected of one person. The secular ought not to be overmuch pressed upon the spiritual worker, lest the spirituality of the work undertaken by him should suffer. A certain amount of what is called secular work must always be connected with the more direct service of God, and this secular part ought to be carried on by suitable agents as a real part of the same service, carried on in faith, with wisdom, and under the guidance of the Spirit. Some are called to one kind of work, some to another. True consecration consists in a whole-hearted, loving response to whatever the call from God may be.

But it must be borne in mind that the extent to which the spiritual worker will respond to secular demands must also be determined, somewhat, by the kind of temperament that has been given him, as well as by the type of his personal gifts. Some are gifted in one direction alone, and are apt to see one thing rather to the exclusion of others. The one thing may be of great importance, and such people are generally able to carry a matter through. The world's greatest reformers are said to have been men of this type. Then, there are others who, in grasping for the highest, have let other things drop; and what wonder, if the highest be really within their reach? So,

again, some, owing to the temperament with which they were born, cannot but take a wider view, though it may be a more superficial one. Others really require the lighter phases of life to enable them to fulfil its more serious aspects. These varying types of character are to be found as often amongst our pastors as amongst their flocks, and such considerations influence the life work of all.

Much may be rightly termed religious work that is not directly spiritual. In the organization of industrial flower-shows, parish concerts, sales of work, that these should be reckoned real service for God gives impetus to many who worthily take part in them. It would be matter for regret if the best of one's musie, the choicest of one's flowers could not be dedicated to God. And when this is done sincerely, humbly, in the spirit of thankful worship, nought of worldly conformity need perforce creep in.

But let it be emphasized, that in Christian work the more directly, perhaps the more exclusively, the aim is spiritual, the more evidently spiritual is the result likely to be. Souls are most often helped by those who aim at helping them. This is common-sense, and its principle holds good everywhere. Yet the more secular has its necessary part to perform. All parts of the complex frame of man need caring for, but surely this can be done without our pastors earning for themselves the title of "general amusers."

So soon as a large portion of the recreative and some of the philanthropic organizations of a parish are taken off the shoulders of those who are ministers of the Word (and surely to worthily administer that Word in all its fulness is no trivial life work), then, not only will the parishioners reap more benefit from their spiritual ministrations, but our pastors will be able to deal more effectually and individually with all classes, after the example of their Lord and Master, "who went about doing good, and healing all that were oppressed of the devil; for God was with Him." And this lightening of the pastor's work on its more secular side can be effected without allowing him to feel in any way left out in the cold.

The members of a congregation are often themselves to blame for the shortcomings of their pastors. Said one of these: "My friends, if I am not what you want me to be, take to yourselves the blame. You do not pray for me enough." And to this may be added the fact that upon many a one is cast more than mortal man can bear, either for his own spiritual good or for the spiritual good of others, in the conduct of manifold organizations certainly outside the lawful province of a man who has given himself to the ministry of the Word.

S. E. A. JOHNSON.

CHRISTIANITY AND CHEERFULNESS.

CHRISTIANITY has been called the religion of sorrow. The chief characteristic of its Founder's life may have had something to do with this. Isaiah spoke of Him as "a man of sorrows, and acquainted with grief." His life was one of suffering, and at its close He was crowned with thorns. He drew around Him the sick, and suffering, and sorrowful; and ever since His departure men have thought more of Him in their times of trouble than in their hours of health and happiness. The Gospel He came to preach was for "the poor"—that is, the weak and helpless. Sorrow is also a universal element in the Christian life—sorrow for the sufferings of Christ, sorrow for the sins which pierced and nailed Him to the cross, and sorrow for the sins of men whom His love has not inspired with a desire for spiritual things. It is natural, therefore, that the popular, ideal life of His followers should be that of suffering also; and so we find that the ideal saint, if we take the testimony of art and poetry, is the pale, melancholy countenance, the wasted form, the hands clasped humbly in prayer, the rough garment, and self-inflicted tortures. The great example is John Baptist, between whom and Himself Christ draws a striking and emphatic contrast, adding: "He that is but little in the kingdom of heaven is greater than he."

It is, so we think, a wrong conception. Though we are never told that Christ either laughed or smiled, a man of sad and sorrowful manner is not the picture that is drawn of Him in the Gospel. Young children were never afraid of Him or repelled from Him. He increased the pleasant festivities of a wedding by the first miracle that He wrought in Cana of Galilee. And He was not infrequently found at the tables of men, apparently so enjoying the amenities of social life as to give rise to the calumnious retort that He was "a gluttonous man, and a winebibber, a friend of publicans and sinners." Neither is the popular idea of a saintly character that of the picture of Peter, John, and Paul as drawn for us in the New Testament. They were warm-hearted, sympathetic, cheerful men who carried sunshine with them wherever they went. So it is now. The true saint of God is a happy, cheerful man who innocently enjoys the pleasant things of life. "I have known," says the late Dr. Dale of Birmingham, "some eminent saints—people who loved God with a great love, trusted Him with a perfect faith, kept His commandments, and lived and moved and had their being in the light of the Divine presence—but they were not

at all of the sort that artists delight to paint and poets to celebrate. They were not melancholy, ghastly, sorrow-stricken persons at all. They were brave and hopeful; they heartily enjoyed the pleasant things of life and made light of its sorrows. Some of them had humour and wit, an eye that twinkled merrily, and a laugh that rang like a peal of bells. In health and strength they were the kind of people that take sunlight with them wherever they go, and in sickness they preserved an indomitable cheerfulness."

It is as much the Christian's duty to cultivate the spirit of cheerfulness as to cultivate the spirit of joy and peace. It is a duty he owes to himself. It not only gives him peace of mind, but it also gives him complete control over his powers and faculties. As Addison remarks: "His imagination is always clear and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude. He comes with relish to all those goods which nature has provided for him, tastes all the pleasures of creation which are round about him, and does not feel the full weight of those accidental evils which may befall him." It is a duty also that we owe to others. It has a reflex benefit and naturally produces love and goodwill towards them. But it does more than this, for it raises good-humour in those who come within its influence. They will ask, What is it that cheers me? As Sir A. Helps says: "In the first place, the unexpected kindness which goes for much. In the next place, the immense encouragement it gives [him] to see that [he] does not appear such a feckless, withered creature to another, as, in moments of despondency, [he] appears to [himself. He] takes refuge in the other's opinion, and says, After all, there are life and hope in me yet. The sick man is really very ill—no fancy about that—but the cheery doctor comes in, rubs his hands, talks of the weather, wonders what the division will be, considers whether the Ministry will resign or dissolve, if they are beaten, and, in fact, treats [him] so thoroughly as if [he] were getting better, that the ailment begins to drop off a little while he is with [him. He] cannot resist such a rush of life as the doctor has brought into the room." And it is also a duty he owes to God. It is an expression of his gratitude. It rises as a sacrifice of praise and thanksgiving for His providential care and goodness. It is the way in which he expresses his satisfaction in the state of life to which he is called, and his secret approval of all God's dealings with him.

The one thing which is destructive of cheerfulness is the consciousness of guilt. If the Christian is conscious of secret sin or some unconfessed wrong that he has done, he will have no claim to that quiet serenity and tranquillity of mind which

are the natural results of innocence and virtue. Under such circumstances, to put on the appearance of cheerfulness is mere assumption, if not something much worse. But apart from this, there is nothing, not even the trials and afflictions of life, that can or need destroy it. The sufferings of life are but for a moment, and work in us a far more exceeding weight of glory. Pain and sickness, hardship and poverty, do not deserve the name of evil when we consider the great good they may do us. A mind at peace with God "may bear up under them with fortitude, with indolence, and with cheerfulness of heart. The tossing of a tempest does not discompose him, which he is sure will bring him to a joyful harbour." Why should he be downcast when victory is sure?

Every Christian man has three sources of cheerfulness. First, himself. He is an immortal being, his existence can never end, and he can rejoice in the thought that after unnumbered ages he will still be at the beginning. As he reflects upon his past, the great progress he has made in the few years of this life, and how, when he enters into the presence of God, with all his powers and faculties enlarged and expanded, there will be fresh stages of perfection to be attained and new fields of knowledge to explore, he cannot help but be more cheerful. The consciousness of such an existence will fill with holy joy the heart of a good man, and make him happier in himself than he has power to conceive.

Secondly, God on whom we depend. We know comparatively little of Him now, but what we do know shows us that He is a Being of infinite power, wisdom, and goodness; that He is great and glorious, and full of compassion and mercy; that we are the objects of His Fatherly care and foresight. "In short, we depend upon a Being," as Addison remarks, "whose power qualifies Him to make us happy by an infinity of means, whose goodness and truth engage Him to make those happy who desire it of Him, and whose unchangeable will will secure us in this happiness to all eternity."

And, thirdly, the world in which we live, which is full of objects calculated to produce in us this cheerful state of mind. "Those who love nature can never be dull. They may have other temptations; but at least they will run no risk of being beguiled by ennui, idleness, or want of occupation, 'to buy the merry madness of an hour with the long penitence of after-time'" (Lubbock). The world was made for those who dwell therein, and our heavenly Father has furnished it, not only with things useful, but with things beautiful for our enjoyment, instruction, and pleasure. "If thy heart be right," says Thomas à Kempis, "then will every

creature be to thee a mirror of life, and a book of holy doctrine." And Ruskin, speaking of the mountains, says: "They seem to have been built for the human race, as at once their schools and their cathedrals; full of treasures of illuminated manuscript for the scholars, kindly in simple lessons for the worker, quiet in pale cloisters for the thinker, glorious in holiness for the worshipper. They are great cathedrals of the earth, with their gates of rock, pavements of cloud, choirs of stream and stone, altars of snow, and vaults of purple traversed by continual stars." To the Christian there is infinite delight in nature, because he sees his Father's hand in everything. Edward Garbett, speaking of the writer of Ps. civ., uses these words: "He speaks of the glories of the sky; but it is God who covereth Himself with light, who maketh the clouds His chariots, and walketh upon the wings of the wind. He describes the spreading landscape, with the green hills and fertile valleys, rich with the olive and the vine, musical with the running streams, and filled with the sound of happy life from the birds of the air to the browsing herd; but it is God who sendeth the springs into the valleys, and watereth the hills, and bringeth fruit out of the earth. He celebrates the marvellous order of the world and all its wise contrivances, with sun and moon, and day and night, all in their courses. But it is that he may exclaim, 'O Lord, how marvellous are Thy works! in wisdom has Thou made them all.'"

The cultivation of this spirit of cheerfulness is a duty incumbent upon all, but especially upon those who are workers for God among the toiling masses of mankind. "The best person," Dr. Dale remarks, "to visit the aged and the poor —other things being equal—is the one whose step is the lightest, whose heart is the merriest, and who comes into a dull and solitary house like a fresh mountain breeze, or like a burst of sunshine on a cloudy day. No one can make a greater mistake than to suppose that he is too cheerful to be a good visitor of the sick and wretched. Cheerfulness is one of the most precious gifts for those who desire to lessen the sorrows of the world. It can do what wealth cannot do. Money may diminish external miseries; a merry heart can, for the time at least, drive the interior grief away."

CHARLES BAKER.

THE MONTH.

THE Charge of the Bishop of Exeter is so important a pronouncement that we make no apology for returning to the subject. Dr. Robertson discussed the burning question of vestments, and even though it will be impossible for either party in the Church to feel satisfied with the Bishop's position, the remarks of so clear a thinker and so practical a Prelate are worthy of most careful consideration. In spite of Canons 24, 25, and 58, and the unbroken usage of nearly three hundred years, Bishop Robertson's judgment is as follows:

> In spite of the fact that the highest court of the empire had twice decided that Queen Elizabeth took such "further order" as not directly to forbid, but, by implication, to supersede the vestments ordered by the First Prayer-Book to be used at Holy Communion, he must frankly say that his own view of the matter was *non liquet*. One thing emerged clearly—that the Canon obliged the priest or deacon in a parish church in all public prayer or administration of the Sacraments to wear a decent and comely surplice with sleeves, and, if a graduate, a hood. Whether that precluded the wearing of other vestments in addition was a point upon which he did not feel competent to form an opinion. But the parish was obliged to provide the surplice, and there was no obligation to provide any other vestment. The *gravamen* sometimes raised against the clergy at large for disobeying the plain directions of the Ornaments Rubric could not be taken seriously, the rubric itself being far from plain.

Notwithstanding the indecisive character of the Bishop's remarks, it is at least something to know (1) that the Canons are on the side of those who hold that the surplice and scarf only are the legal vestments; (2) that unbroken usage points in the same direction; (3) that the highest courts of law have decided in the same way; (4) that the parish is obliged to provide a surplice, and is under no obligation to provide any other vestments; (5) that the charge made by extreme ritualists that all but themselves are disloyal to the plain teaching of the Rubric is really absurd. These are facts and considerations of the weightiest import, and one of the most significant things about the whole matter is that there is practically nothing to set against these on the other side. Surely this should count for a great deal.

The Bishop of Exeter's conclusion as to the present policy about the Rubric is:

> He suggested that Churchmen of all schools might unite in some *modus vivendi*. First, by common consent, extravagant interpretations of the Rubric might be quietly dropped; on the one hand, the claim that it covered the whole of the mediæval ornaments and ceremonial, on the other hand, the recent theory that the rubric was only meant to impound all mediæval ornaments pending some other order for their disposal. Secondly, pending some new regulation of the matter, it might be agreed

that in churches where the vestments had been revived for a certain length of time, they should be left unchallenged, but that their use should not be revived in other places. This would mean an honest recognition on both sides of the strong points of the other and to an abandonment of the provocative and factious refusal to see more than one side."

We do not suppose that this advice is likely to be followed by either side in view of the serious issues involved. It is a great thing, however, to have Dr. Robertson's common-sense view in reference to the oft-made assertion that the Ornaments Rubric covers the whole of mediæval ornaments. It is always a puzzle to us that men who plead for the chasuble as expressive of the doctrine of the Mass should not be able to see that the Prayer-Book as a whole, and the Articles in particular, are clearly opposed to the doctrine thus symbolized. To make the Prayer-Book order a vestment which teaches Roman doctrine, and then for that same book to call the doctrine itself "blasphemous fables and pernicious impostures" is surely a height of absurdity that not even extreme ritualists, we should think, would charge against the compilers of the Prayer-Book in the sixteenth century. The Bishop of Exeter's Charge is now published in pamphlet form, and notwithstanding our inability to follow him on all points, we welcome the Charge as worthy of the study of all who have at heart the best interests of our Church.

The question of the Ornaments Rubric came up in a very acute form in the recent session of the Joint Houses of Laymen, when Mr. de Winton moved a resolution, "That, subject to the consent of the Bishop and the desire of the congregation, there should be a permissive use of a distinctive dress for the minister at Holy Communion." Whether this resolution was *un ballon d'essai* in view of the forthcoming report of the Royal Commission, we cannot say; but Mr. Athelstan Riley moved the previous question, which was carried, and so the matter was not debated to a clear issue. However, the question thus raised has not been unproductive of good, for by the action of the Dean of Canterbury and Prebendary Webb Peploe a large number of signatures was obtained to a memorial against the use of a distinctive vestment at Holy Communion. This gave a fine opportunity of testing the opinions of a large body of Church people on this question, and within forty-eight hours several thousand signatures were obtained. As the numbers have since increased still further, the memorial is to be presented to the Royal Commission. Its wording is very unambiguous and significant:

We solemnly declare our conviction that the authorization of any such vesture, other than is now allowed by law in Cathedral and Collegiate

Churches, being inconsistent with the practice of the Church of England for three hundred years after the Reformation, would be significant of the authorization of erroneous doctrine, and would be inconsistent with the Catholic, Evangelical and Protestant character of our Reformed Church, and we should resist to the last any such authorization.

We are thankful for this plain Declaration, for it brings matters to a very definite issue. When memorialists assert their determination to "resist to the last" any change in the law there is scarcely a doubt of what lies hid in the words. "To the last" would mean a disaster for the English Church from which we may well pray to be spared.

We are glad to see that the *Guardian* endorses our suggestion that Canon Driver should give a list of those results of the Higher Criticism which he and other critics say are assured and put beyond all question. Meanwhile a great deal of interest has been elicited by some lectures by Dr. Emil Reich on "The Failure of the Higher Criticism," in which he took the Higher Critics to task for the fundamental error of their method in making philology the basis of their critical researches. Dr. Reich urged that problems of history are not to be solved in this way, and that as history is the grammar of action, we must judge the Old Testament narratives by means of some surer criterion than that of language. In a series of brilliant arguments Dr. Reich pleaded for the historicity and monotheism of Abraham, for the historicity of Moses and the Exodus, and for the ethical monotheism which became articulate under Moses. He pointed out that not a single trace appears in any other national records of an exodus, or *trek*, and by various considerations he came to the conclusion that the stories recorded in Genesis and Exodus are essentially historical in character. Dr. Reich is to publish a book on the subject in a few weeks' time, when we shall see still more clearly the standpoint he assumed in his articles in the *Contemporary Review* and in his recent articles. We feel sure that when historical criticism is thus brought to bear on merely philological criticism the weakness and unsatisfactoriness of the latter as a method for determining the date, character, and trustworthiness of the Old Testament will be evident.

Meanwhile, we have had yet another illustration of the subjective character of modern criticism, and the length to which it will go. In the new volume of the "International Critical Commentary on Amos and Hosea," written by

Principal Harper of Chicago University, we are told, without the faintest shadow of hesitation, that

> We may safely deny the ascription to Moses of literary work of any kind. . . . But without much question we may hold him responsible for the institution of the Tent of Meeting . . . the Ark, and the beginning of a priesthood, and this is the germ of much of the institutional element that follows in later years.

The calm way in which all this is assumed to be absolutely certain and beyond all possibility of doubt is very noteworthy. Time was when conservative critics like Dr. Robertson, in his "Early Religion of Israel," could assume, for argument's sake, the modern critical opinion about the Books of Amos and Hosea as the earliest written Books of the New Testament, and then work back thence to inquire as to their testimony to the earlier religion of Israel. Now, however, it would seem that when this argument is used, as it can be used with force against the modern critical position, we are told of later interpolations which have got into our Books of Amos and Hosea, and so the ground changes, and the subjectivity of much of Old Testament criticism shows itself more and more plainly to its own condemnation. A position that has to fall back on a theory of interpolations or texual emendations when anything appears which conflicts with it is surely neither scientific nor trustworthy.

On the subject of Old Testament criticism, the editor of the *Expositor*, Dr. Robertson W. Nicoll, made a noteworthy pronouncement the other day. In the course of a lecture on "Mysticism in Theology and Practice," delivered at the Aberdeen Summer School of Theology, he spoke as follows:

> It is not possible that the ordinary mind should be able to follow the patient and intricate processes of historical criticism—these processes which, when understood, cast so strong a light on the progressiveness of Divine revelation. These have a place of their own, and are full of precious instruction. But in speaking to the people the preacher must take the Old Testament as it stands or leave it alone.

These last words strike us as a very significant confession. Do they not convey the clear implication that it is only the Old Testament as it is that can be preached, that the reconstructed Old Testament of the critics cannot be made intelligible, or at any rate spiritually profitable to ordinary congregations? If this is a fair inference from Dr. Nicoll's words, then we have one of the strongest proofs of the essential falsity of the modern critical position. An Old Testament that cannot be preached is practically worthless, while an Old Testament that can be preached is fraught with the most precious spiritual instruction to the soul. We seem, then, to have to make a choice, for we must take and preach

the Old Testament as it is, or limit our preaching entirely to the New Testament. Can there be any hesitation as to what we should do?

The Bishop of Gibraltar has just been presented with a cope and mitre by chaplains and other friends within his jurisdiction. The Bishop, in returning thanks to the donors, said he accepted their gift the more gladly,

because it was now getting to be recognised generally that the wearing of the full episcopal dress was in no sense of the nature of a partisan manifesto, but simply the natural thing to do in distinguished places and on great occasions. And nowhere was it so fitting and right that it should be worn as by the English Bishop having charge of our congregations in Southern Europe, where it was desirable that we should both show our fellowship as far as possible with the Churches of the countries in which we were living, and also make it clear to them that we claim for our Bishops the very same episcopal character that we have always claimed, as well now as in the days when there was no breach of Communion between the Continental Churches and our own.

It strikes us as a somewhat curious attitude of mind that fails to see in the mitre nothing "of the nature of a partisan manifesto." We have often wished to be told the legal authority for the mitre in the English Church. Even the much-used Ornaments Rubric can hardly be made to include this article of attire. We have sought, and so far have sought in vain, for any legal authority for the use of the mitre. Under these circumstances, and in view of the present confusions in our Church, it would hardly seem to be asking too much of our Bishops to avoid the use of an article of attire which cannot help being regarded as in some senses a party manifesto. As to the Bishop of Gibraltar's arguments that the use of cope and mitre is nowhere so fitting and right as in the Roman Catholic countries of South Europe in order to show fellowship, and to claim for our Bishops episcopal rights, we would only say that recent events at Barcelona do not look much like the possibility of any fellowship with Rome, and in view of the present relations between our Church and the Roman, and the "great gulf fixed" in our Articles, it would seem better to avoid marks of outward similarity in the face of such profound spiritual and ecclesiastical differences. The characteristic English episcopal dress is one of the landmarks of our history, and we are always sorry when anything so un-English as the mitre is used by the Episcopate. We can be strong, definite, and pronounced Churchmen without "fingering the trinkets of Rome."

When religious societies copy the methods of one another, we may be pretty certain that these methods are sound.

Eighteen years ago the Church Missionary Society inaugurated what has become known as the Policy of Faith, that is, the policy of refusing on financial grounds no candidate who was otherwise fitted and eligible for missionary work. All these years this policy has been adhered to, with perhaps one or two short periods of hesitation, but not sufficiently long or acute to alter the general principle. Every one knows how the C.M.S. has progressed by leaps and bounds since 1887, both as to finance and the number of missionaries in the field. Now the Society for the Propagation of the Gospel seems to be embarking on a Policy of Faith which may well lead to far-reaching results in the history of that venerable Society. The S.P.G. has recently decided to undertake the training of candidates for the mission-field, and no longer to depend entirely upon offers of service from those who are already ordained and in a measure trained. This is how the *Quarterly Paper of Intercession*, issued by the S.P.G. Junior Clergy Federation speaks of the new venture:

> Think what splendid possibilities lie within our reach! We shall be able to accept for training at once a large company of men and women now anxiously waiting. We shall be able to provide missionary scholarships enabling promising boys and girls to go from primary to secondary schools, and missionary exhibitions at our Universities for public school boys. We shall be able to provide the S.P.G. Committee of Women's Work with ample means for their training home, and to supplement the incomes of the Diocesan Studentship Associations. Indeed, the whole missionary work of the Church, both at home and abroad, will go forward with a new life and power if we successfully establish this fund.

This is the true spirit of missionary enterprise, and cannot but be fraught with spiritual blessing to the Society and to the whole Church.

The utterances of Lord Halifax always command attention, owing to his position and influence in the councils of the English Church Union. His recent annual address was marked by all his evident earnestness and persistent boldness in advocating the cause which he believes to be the only true position and policy for the English Church. In his own characteristic, unequivocal language he claims for his interpretation of the Ornaments Rubric that it bears witness to the fact

> that this Church of England of to-day is the same Church, not merely by a legal continuity, but in all essentials of doctrine and practice, as the Church of St. Gregory and of St. Augustine, of St. Wilfrid, St. Anselm, St. Thomas of Canterbury, and the long line of Bishops and saints that adorn the English Calendar.

This is an interesting reading of history. We have somewhere heard of an event known as the Reformation, which

is believed to have occurred in the sixteenth century, but this does not appear to be included in the Church histories read by Lord Halifax. And yet there are certain awkward facts evidently unwelcome to Lord Halifax, which we fear he will have to face one of these days. Rightly or wrongly, the Church of England is committed to the Reformation, and the absurdity of Lord Halifax's position can best be seen by asking one simple question of any Roman Catholic to-day: Would any member of your Church accept the Church of England as "the same Church . . . in all essentials of doctrine" as the Church of St. Thomas of Canterbury? Facts are stubborn things as Lord Halifax will discover soon.

One more point of Lord Halifax's speech we must notice:

> I desire to say nothing which may irritate. I wish to go every possible length in the way of conciliation. I would even venture to go so far as to say, in regard to our ritual disputes, that if such matters as the Eucharistic vestments, lights, the mixed chalice, wafer bread, the use of incense, the Reservation of the Blessed Sacrament for the use of the sick were recognised as part of the acknowledged heritage of the Church of England, it would be easy to make concessions which at present are so difficult as to be practically impossible.

It is a little difficult to know what concession could be made, or would be of use if made, were all these essential Roman Catholic doctrines recognised as part of the heritage of the Church of England. The fact that they are not now recognised, nor have been for three hundred years, ought to open Lord Halifax's eyes to the essential absurdity of his position. The leading article in the *Guardian* on Lord Halifax's pronouncement closes with these words:

> Lord Halifax believes that we are in danger of sacrificing principle within our own branch of the Church; but does he realize fully that there are equally serious dangers in the same direction in our relations towards those who see in the Church of England little more than a contumacious body of schismatics without Orders and without Sacraments?

Anything more impossible than Lord Halifax's position in the English Church is inconceivable, and it is to be hoped he may ere long be led to see this.

The enthronement of the Bishop of Southwark, and the visit of their Majesties to the South London Cathedral, bring to a fitting close the arrangements for the division of South London from Rochester, and its constitution as a separate diocese. We have no doubt whatever that the new order of things will speedily be justified by its results in the life and work of the Church in South London. We all remember the noteworthy phrase of the *Record* in 1885, subsequently en-

dorsed by the highest authority, that "Christianity is not in possession in South London," and though matters have undoubtedly improved during the last twenty years, it is the simplest truth to say that the Church and all other Christian bodies combined are only touching the fringe of things. The great lesson of the consecration of St. Saviour's, Southwark, to its new work as the centre of a South London diocese was aptly taught by the leading article in the *Times:*

> St. Saviour's may stand for a thousand years of ecclesiastical history. It may count its stages in nuns and priests and chaplains and canons. It may point to its memorials of the noblest names in theology and in letters. But the thousands who pass it daily in the train as they leave the City stations know it as the first prominent building seen on a journey that leads them by miles of unlovely streets and overcrowded tenements. They can only endure the contrast between St. Saviour's and the rest if they see proof that the activities of the Church and the efforts to improve the conditions of life go hand in hand.

This witness is true. Cathedrals only justify their existence when they are the centre of definite, practical, spiritual influence upon the lives of those around. All the elaborate services will but make the contrast more intense if the condition of the people in the neighbourhood is not morally and spiritually improved and uplifted.

Notices of Books.

Christian and Catholic. By Right Rev. CHARLES C. GRAFTON, S.T.D. London: Longmans, Green and Co.

The first words of the Preface are, "This book is not controversial." This statement disarms us at once, and yet, to our surprise, we have soon to buckle on our armour again, for indeed the book is highly controversial. The first part, dealing with the purely Christian aspect of things, is mainly evidential, and contains much that is useful and suggestive, though it is startling to be told that the only way to secure union with Christ is by the Sacraments (p. 96). The author's view of the future of the English Church is that she can only "recover her Catholic heritage by a revival of the spirit of the martyrs, the confessors, the religious"; and we are further informed that "Christ and the Spirit are working, the blessed angels are with intense interest co-operating, the blessed saints and England's confessors are pleading for it" (p. 123). We cannot forbear inquiring for the grounds of these novel statements. Parts II. and III. deal respectively with the thought of Christianity as "Catholic," and "Catholic not Roman," and in the course of the author's discussion we are brought face to face with some of the most remarkable incidents of special pleading it has ever been our province to read. The Rule of Faith, we are told, is

not the Bible (according to Article VI.), but the Church, and the four points of this Rule of Faith are these: "Christ reveals, the Spirit guards, the Church utters, the soul comes to know it" (p. 142). When we inquire what the Church is, we are told that it is "the common consent of Christendom" (p. 144), though we are not informed where this common consent is found embodied. The ministry is said to be as much a spiritual priesthood as the Levitical was a natural priesthood, and a new form of sacrifice was established by our Lord (p. 158). The teaching on the Holy Communion is accordingly very pronounced in its Romeward direction, though, as with other works of the extreme Anglo-Catholic School, the exact meaning of the Eucharistic sacrifice is very vague and indefinite. In attempting to meet the simple and well-known fact that in the New Testament the word "priest" is never given to the Christian minister, we are taken to Isaiah's prophecy that "In the day that God will gather all nations He will take of them for priests." This single instance will show the truth of our remark about special pleading. It is evident that exegesis of Holy Scripture is not the author's strong point; indeed, it is astonishing how small a part Scripture plays in this book, and how really unworthy is the place given to it. Its accuracy as to Prayer-Book teaching may be gauged by the statement that "presbyter" is synonymous with "priest" (p. 195), and the Latin title of Article XXXII. is adduced as the sole proof, quite unmindful of the fact that in the Article itself deacons are referred to as well. The Bishop tells us that the Sacraments are "seven," and the Sacramental character of absolution is strongly urged, the writer adding that "the reason why frequent Communions often do not advance the soul more is that persons venture into the King's presence uncleansed and unabsolved" (p. 229). A form of Purgatory is taught (p. 252), and the invocation of saints is advocated (p. 255). After all this undiluted Roman doctrine, the third part of the book is somewhat unnecessarily concerned with the author's objections to the Papacy and the Roman claims. The author's high position in the Protestant Episcopal Church has seemed to warrant our giving more attention to the book than its own intrinsic value and importance demand. The Bishop's ecclesiastical and theological standpoint is wholly illogical and impossible. He has a theory of a Church which has never existed, never can exist, and his view of Christianity is as narrow and as unfair as it is unworthy and untrue to Scripture. And yet we are told that this book is "not controversial." We cannot help regretting that the Protestant Episcopal Church of America has men within its borders who are teaching the essential doctrines of the Roman Catholic Church, apart from Papal infallibility and supremacy. Such a state of affairs bodes no good to our sister communion.

Devotional Life in the Nineteenth Century. By Rev. CHARLES BODINGTON. London: S.P.C.K. Price 2s. 6d.

Like the author's former volume in the Oxford Library of Practical Theology, to which the present work is a sequel, this strikes us as a

disappointing book. It only very partially fulfils the expectations of the title, for the devotional life discussed is only that which is concerned with a very narrow sphere. There is no reference whatever to the Keswick movement, which has in any case played a large part in the devotional life of the past century. The standpoint of the writer is that of a very pronounced High Churchman, as may especially be seen from the chapters devoted to Simeon, Henry Martyn, and Bishop Wilson of Calcutta. The writer's tone when speaking of Evangelicals is most amusingly patronizing. He speaks of Simeon, Martyn, and others of their school, as "unable to rise above the level" of the teaching they had received, but we are glad that he is able to speak of them as "admirable men" (p. 57). No less than three chapters are devoted to the work of Mr. Twigg of Wednesbury, though this is probably due, not merely to the fact that Mr. Twigg was a remarkable man, but also to the author having followed him in the incumbency of the church. We are surprised to find that in writing of that other remarkable man, John Knott of Leeds, a pupil and follower of Dr. Pusey, Canon Bodington only refers to the change in Knott's views from extreme ritualism to Evangelical Churchmanship as his having "passed through various phases of opinion." The change was much more definite and significant than anything suggested by this book, and if the author does not know the story he should read the account of Knott in Mr. Eugene Stock's "History of the Church Missionary Society." The last chapter of the book, entitled "Lost Sheep," is a peculiar combination of subjects, including "Gospel Preaching," "The Life of Father Dolling," "The Woodard Schools," "Who are Catholics?" "The Wrong Principle of Private Judgment," and "The Rule of Catholic Consent," though what connection some of these, as well as other topics included in the chapter, have with devotional life it is difficult to understand. We are sorry, too, that the notorious Society of the Holy Cross receives such prominence in these pages. Altogether we feel, as in the case of the former book, that a great opportunity has been lost in dealing with one of the most important and useful subjects of the present day. We fear, however, that it would require fuller knowledge and a much more large-hearted sympathy to make a book on the devotional life of the last century what it ought to be. From his own standpoint the author is truly earnest and spiritual, and has much to say that is useful, but the book as a whole is spoilt by its narrow type of Churchmanship.

RECEIVED.

Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Dawn of Day, Golden Sunbeams, Grievances from Ireland, Climate, Review of Theology and Philosophy (No. 1), *The London City Mission, Open Doors, Orient and Occident, Annual Report of the Trinitarian Bible Society, Church of Ireland Gazette.*

PAMPHLETS.

An Appeal to the First Six Centuries. Edited by HENRY WACE, D.D., Dean of Canterbury. S.P.C.K. Price 6d. (Containing an address on "Variations in Doctrine and Practice," a report of a deputation to the Archbishop of Canterbury, and a treatise by Bishop Cosin on the "Catholic Religion of the Realm of England.")

The Case against the Proposed Appeal to the First Six Centuries. A series of letters to the *Record* and *English Churchman*, and reproduced by permission, together with a statement of protest, etc. London: C. J. Thynne. Price 6d. net. (These two pamphlets provide all the material required for coming to a decision on the important question brought forward by the Dean of Canterbury.)

The Bishop of London's Lenten Mission. By the LORD BISHOP OF LONDON. S.P.C.K. Price 6d. (A series of addresses delivered in various London churches during Lent, 1905, together with addresses on the Seven Last Words.)

Religion in Relation to Social Duties and Pleasures. An address given to girls at Bridgewater House on March 23, 1905. By the LORD BISHOP OF LONDON. S.P.C.K. (Reprints from the *Guardian*. Many will be glad of the addresses in these convenient forms.)

The Conscience. By JOSEPH GOWAN and GEORGE GOWAN. London: Elliot Stock. Price 3d. (A new discussion of an old subject, maintaining the position that the conscience is emotional rather than judicial. Well worth consideration.)

Education and Crime. A Sermon preached in the Parish Church of Rochdale in January, 1905, on Denominational Schools, and subsequently enlarged. By the Rev. J. M. WILSON, D.D., Canon of Worcester, late Archdeacon of Manchester. S.P.C.K. Price 1d. (A striking and conclusive plea for religious education in the elementary schools of our land. This pamphlet should be circulated everywhere.)

This Church and Realm. Being some instruction about the Church of England. With preface by the LORD BISHOP OF LONDON. S.P.C.K. Price 6d. (Contains a good deal of useful information, but it does not always accurately represent the mind of the Prayer-Book on some essential topics.)

Why Church? Or, the principles of the Church of England. By Rev. R. T. LOVE. New and Revised Edition. S.P.C.K. Price 1d. (This does not in our judgment at all rightly represent the principles of the Church of England.)

God's Knights. An address to the newly-confirmed. By Rev. R. W. RUDGARD, Vicar of Wellesbourne, Warwick. S.P.C.K. Price 4s. per 100. (The practical teaching is true and useful. The doctrinal statements about Confirmation find no warrant in the Prayer-Book.)

The Life after Death. Being the substance of a Sermon preached in the Parish Church, Haddlesey, on Sunday morning, February 19, 1905, by the Rev. J. N. WORSFOLD, Rector. Published by request. London: Elliot Stock. Price 2d. (A useful sermon on a very solemn subject.)

Livingstone College Year-Book, 1905. Livingstone College, Leyton, E. Price 6d. (An interesting record of the year's work, together with some most valuable hints to travellers in matters of health, outfit, etc. A worthy record of Dr. Harford's valuable work.)

CORRESPONDENCE.

OUR BAPTISMAL FORMULARIES.

SIR,—I am sorry "A Student of the Prayer-Book" thinks my suggestion would reduce what is now a consistent whole to discord and contradiction. I thought I was removing discord and inconsistency by removing the prayers that infants may be delivered from God's wrath, while of such, we are told, is the kingdom of heaven, and that they may receive remission of their sins, while yet we are exhorted to follow their innocency. I thought I had avoided calling baptized infants "new-born" in any sense which could be misunderstood, explaining the new birth to mean, in the case of infant baptism, not a moral change of disposition, but a solemn reception on God's part and ours into the visible Church. The Catechism teaches that baptism is not complete, and that, consequently, the new birth, or, rather, the new generation, is not complete, without repentance and faith on the part of the baptized. And certainly there is no ground for thinking that a child's regeneration, in any sense whatever, depends upon its sponsors having personated the child in a kind of sacred drama, with which the child's "desire" has nothing whatever to do, and which, at private baptism, has no place. The phrase "Baptism doth represent unto us our profession," refers, not to an accessory ceremony which could be altered or removed at any time by lawful authority, but to the outward and visible sign of the baptism itself, the being dipped in the water and brought up again, "that like as Christ died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness"—a representation, however, which is much weakened when, as is customary with us, the water is only poured, and still more when, with no rubrical authority at all, it is only sprinkled. The ancient fonts are large enough for immersion; and immersion is the Prayer-Book *rule* to this day. When the service was written, immersion was probably the custom.

Augustine's letter to Boniface happens to be very familiar to me. I printed a long extract from it many years ago in a sixpenny tract on "The Witness of the Missal against the Doctrine of the Mass." The fact that the sponsorial drama puzzled a Bishop in St. Augustine's days hardly proves that it ought not to puzzle unlearned people in our days. In 1662 an attempt was made to mitigate the puzzle, but not, I think, with much success. Indeed, if the drama is to continue, I am not sure that the straightforward questions and answers of 1549 would not be better than either the modification of 1552, or that of 1662 which is still with us.

I have no desire to abolish Infant Baptism. But I am sure that under our present forms it is presented to our people as in a mist. I believe, also, that this want of clearness has helped to degrade the service, very, very often, into a mere provision for Christian burial. And I think such a form as I gave in my article would do something towards making parents and godparents see that baptism is for living, not for burying. When the time comes, as come it must, for an improved Baptismal Service, my little effort may have been forgotten, and yet may have done something towards preparing the way; and I thank you for printing it.

J. FOXLEY.