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# The Churchman Advertiser.

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# THE CHURCHMAN.

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JUNE, 1907.

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## The Month.

What is  
Truth?

ORDINARY people must have been greatly puzzled by some ecclesiastical events of the past month. On two successive evenings the Church House has been used for the advocacy of two systems, each professing to belong to the Church of England, and yet characterized by doctrines and practices which are diametrically opposed to each other. The Archbishop of Canterbury presided at one of these meetings, which was on behalf of the Community of the Resurrection at Mirfield; and though we are grateful to His Grace for his frank words about some of the Mirfield manuals, we cannot think that his utterances are at all adequate to the facts of the case. To say, for instance, that in these publications "he thought he could find some few expressions, to say the least, really inconsistent with any reasonable view of the Church of England position," and that "that was, perhaps, not wonderful," is certainly puzzling to those who have studied these publications with great care. The extracts given in the *Layman*, with other similar ones that could have been added, are hardly to be described in the qualified terms used by the Archbishop. We wish to speak with profoundest respect, but we cannot help expressing our keen regret that the Archbishop should have seen fit at the present juncture to countenance the work done at Mirfield. It is difficult to reconcile this with the "drastic action" promised by His Grace shortly after his accession to his present office, to say

nothing of the strong language of the recommendations of the Royal Commission. The very next evening the Dean of Canterbury spoke in the same building on behalf of the National Church League, and gave expression to what many Moderate Churchmen are feeling when he spoke as follows :

“The Society as such had no quarrel with the historic High Church school. What they existed to oppose was the Romanizing of the Church of England. The Royal Commission had declared that there was a line of deep cleavage between the Churches of Rome and England. Some wanted to obliterate that vital fact ; the League stood for maintaining it. He welcomed the very remarkable speech by the Bishop of St. Albans, reported in the *Times* that day. If other Bishops declared in equally imperative language that practices contrary to the Church’s teaching must cease, they would cease, without prosecutions. Other evidence as to confession had been furnished by a recent correspondence in the *Times*. Yet the Bishop of Stepney had said he was not aware that anything had been done that was not natural in the circumstances. If a Bishop could publicly defend such conduct, things had gone very near to becoming an outrage. The high motives of such clergy did not alter the fact that the practice they advocated was essentially mischievous. The founder and chief supporter of the Community of the Resurrection was the Bishop of Birmingham. If a community supported by a Bishop taught doctrine that the Archbishop had to denounce as inconsistent with any reasonable view of the Church’s teaching, was it not a duty to organize resistance ? The danger had till lately been serious ; it was now acute. The attempt to revise the Ornaments Rubric was clearly being made in order to admit some such Eucharistic vestment as would satisfy those who were introducing the old vestments. He had been willing to make some concessions ; he was not pledged against every change in the Prayer-Book ; but such a concession as this would be giving up the independent Protestant position of the Church of England. With great grief, but in all seriousness, he had to say that, if such a concession were made, a great many laity and clergy could no longer feel the Church of England to be their spiritual home. What action that might involve he hesitated and dreaded to think of. Were they unreasonable in asking those who desired such a change not to put their fellow-Churchmen in such a dilemma ?”

We have quoted these words in full because of their serious import. Coming from such a man as Dean Wace, they are in the highest degree weighty and significant, and we are confident that they represent the feeling of a large body of loyal and devoted Churchmen who are in no sense narrow and obscurantist. The line of cleavage is becoming wider and wider, and what the end is to be it is not very difficult to prophesy.

During the past month there has been not a little discussion on questions connected with the Report of the Royal Commission. The Canterbury House of Laymen and the London Diocesan Conference have passed different resolutions with reference to the Letters of Business. In the latter gathering Lord Halifax and Prebendary Webb-Peploe united (though, of course, from different points of view) to oppose any attempt to revise the Ornaments Rubric, on the ground that it would further disturb the peace of the Church. In the course of a letter to the *Record* commenting on this alliance of Lord Halifax and the Prebendary, Mr. Eugene Stock writes as follows :

Unity and  
Truth.

“The sight of Lord Halifax and the doughty Evangelical leader in effusive alliance so captivated the Conference, that no one had the courage to point out the hollowness of the alliance. . . . I deplore the alliance between the Evangelicals and Lord Halifax. I never object to common action by parties that differ, if that common action is for a good object, which can best be attained in that way. But in this case the object of Lord Halifax is for his party to be let alone to do what they like. That is not an object to attain which I am willing to take any action, common or otherwise. Of course, it is not Prebendary Webb-Peploe’s object, but it will be the result of the alliance. . . . The beautiful unity so earnestly pleaded for by my honoured friend is illusory.”

We commend these words to all who think that this common action between men holding opposite opinions is likely to prove satisfactory. We ourselves would oppose any “elasticity” which tends in the direction of the permissive use of vestments that are significant of Roman doctrine, though we would welcome heartily any “elasticity” that would enable our Church to adapt her worship and work more thoroughly to present-day needs. But unity can only rest on truth, and any attempt to unite extreme Anglicans and Evangelical Churchmen on a subject of this kind is foredoomed to failure. With Mr. Eugene Stock, we deplore any such alliance, for the simple reason that the object of the two parties is entirely different. Meanwhile, as Mr. Stock very truly says :

“Two thousand clergymen are now using the vestments, believing (rightly or wrongly) that the Prayer-Book requires it, and no one ventures

to prosecute any one of them. How hollow, then, is the cry 'We will never tolerate the vestments!' No wonder Lord Halifax is content."

The Bishop of Birmingham, in his addresses on  
 The Basis of our Church. the New Theology, to which reference was made  
 in these columns last month, said that the Church  
 of England stood in a position of great advantage  
 in regard to these controversies :

"They were in a position of great advantage because they stood so simply upon the Creeds, on the ancient structure of the Church, and on the Canon of Scripture—the three great elements on which the Church had stood from the first. This position gave them a great advantage over the more fragmentary and sectional parts of Christianity in the Nonconformist denominations. They stood on something which was central, and they were in unbroken continuity with the ancient Church."

We believe as heartily as the Bishop does in the great advantage of the Church of England, though we cannot accept his account of that position as the true one. It will be seen that he apparently co-ordinates the Creeds, the Church, and Scripture (this is the Bishop's order) as the threefold basis of the Church of England. The first question that arises is how this agrees with Article VIII., which accepts the Creeds, not because of their antiquity or universal use, but because of their agreement with Scripture. Does not such a statement imply that Scripture is fundamental? Again, it is difficult to reconcile the Bishop's statement about the Church with Article XX., which clearly subjects the Church to Scripture in all essential matters of faith and practice. Surely this, again, clearly teaches that Scripture is supreme, and, to use the Bishop's own phrase at the Bristol Church Congress, that "Scripture is the final testing-ground of doctrine." If once we co-ordinate Scripture, the Church, and the Creeds, it will be impossible logically to stop short of the Roman Catholic position, as Dom Chapman, in his reply to Bishop Gore on the Roman claims, showed with, in our judgment, absolutely convincing force. The position of the Church of England, as laid down at the Reformation, was an assertion of the supremacy of Holy Scripture, and an entire refusal to co-ordinate the Church and the Creeds with it. It is

only in the insistence on this position that safety lies for both Church and theology. In our view Bishop Gore's statement of the position of the Church of England is inaccurate both in the light of the Reformation and also in the face of plain statements of the Prayer-Book and Articles.

The Bishop of Birmingham went on to speak of the advantage of the Church of England in contrast to the Church of Rome, which had encumbered itself with a number of dogmas like the Immaculate Conception. He then added—

The Laity  
of the  
Church.

“To be without encumbrances of that kind gave them a great freedom and advantage. The Church of England in effect said to the laity, ‘Make use of my services, join in my worship at your own discretion.’ It laid on them no specific requirements. He hoped it would always continue to possess that excellence.”

We hope the Bishop's promised book on this subject will show that the above report is incorrect, for surely it is not true that our Church insists “no specific requirements” on its lay members. Is not the Apostles' Creed a very “specific requirement”? and does not the teaching associated with all Confirmation preparation involve a good number of “specific requirements”? The view that the laity have no “specific requirements” imposed on them, and yet that the clergy must show honest allegiance to the fundamental Creeds, is inaccurate, and in danger of being misleading. We have been struck with the likeness of this position to that of the medieval Church as pictured in the new and valuable work on the Reformation by Professor Lindsay :

“The medieval Church always regarded itself, and taught men to look to it, as a religious community which came logically and really before the individual believer. It presented itself to men as a great society founded on a dogmatic tradition, possessing the Sacraments, and governed by an officially holy caste. The pious layman of the Middle Ages found himself within it as he might have done within one of its great cathedrals. The dogmatic tradition did not trouble him much, nor did the worldliness and insincerity often manifested by its official guardians. What they required of him was implicit faith, which really meant a decorous external obedience. That once

rendered, he was comparatively free to worship within what was for him a great house of prayer" (vol. ii., p. 480).

It is obvious that this is not the Prayer-Book idea of the position of the laity in the Church of England, and yet it will be seen that it very largely corresponds with the Bishop of Birmingham's description of the relative position of clergy and laity in the Church to-day. It was against this view that the Reformation made its protest in teaching that is enshrined in our Prayer-Book and Articles. There is scarcely a doctrine more distinctive of the Reformation than the Reformer's view of the Christian Church as compared and contrasted with the view of the Church which was held by the Roman Communion in the Middle Ages.

The Church  
and  
Economics.

The Report of the Committee of the Canterbury Convocation on the subject of "The Moral Witness of the Church on Economic Subjects" is a valuable document, which is worthy of the careful attention of all Church-people. It was presented to the Upper House of Convocation by the Bishop of Birmingham in a weighty and valuable speech. The Report endeavours to restate the Christian principles of society, and to emphasize the duty of the Christian as an individual and as a citizen. The Report also dwells upon the importance of Christians endeavouring to press upon society the need for readiness to bear public burdens. The Bishop of Birmingham, in presenting the Report, pleaded that the present opportunity for exercising moral influence should be utilized to the full by the Church. He said that—

"The opportunity was now afforded for increased energy in the matter by rising trade in many parts of the country. There was a stirring of the public conscience, and he felt that if the Church could throw itself at the present time with something like unanimity into the pressing of these great moral considerations upon the conscience of the community, it might do a work which would not only in itself be the work of the Christian Church, but would also serve more than anything else to bring together and consolidate the Christian forces of the country into something like real unity both inside and outside their own communion."

The Report is to be published by the S.P.C.K., and should be pondered earnestly by all Churchmen. We hope that the speeches and the resolutions of the Bishops in Convocation will be included in the publication. Scarcely any duty can be much more pressing than the resolute and constant application of the great principles of the Gospel to the various social and economic problems of our day.

The recent celebration of the Newton-Cowper Centenary has called renewed attention to the great principles of eighteenth-century evangelicalism which produced such remarkable results in the Church of that day. In a characteristic and beautiful sermon by the Bishop of Durham the preacher spoke of John Newton being visited very near the end of his life by William Jay, of Bath, and of the old warrior's fine remark: "My memory is nearly gone, but I remember two things—that I am a great sinner; that Christ is a great Saviour." The Bishop's comment on these words has special point at the present moment, when we hear so much of a New Theology:

John  
Newton.

"In those words we have, in just its profoundest elements, the Christian message, authentic, unique, divine. There we have man, in a spiritual disorder, whose greatness is measured only by the glory for which he was created. And there we have the sublime antithesis and antidote to man's mortal need. Christ fills the vast and sombre sphere of the soul's ill with the effulgence of His grace, His love, Himself; a Saviour great with an immeasurable 'pre-eminence in all things,' but above all in this, that 'He is able to save them to the uttermost that come unto God by Him.'"

This is the Old Theology which is ever new—old in its unchanging reality, new in its ever fresh application and realization. It is this that made our Church in the sixteenth century, revived it in the eighteenth century, and that alone can keep it pure, true, strong, and growing in the twentieth century.





## Leaders of Religious Thought. I.—Luther: Dogmatic Thought.

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

IN this series of papers the persons and work of four leaders of typical religious thought shall pass in review. Those chosen are Luther, Cranmer, Hooker, Butler. In general terms, these may be said to represent severally dogmatic thought, liturgical thought, distinctively Church or Anglican thought, evidential thought. It is needless to say that, by selecting them, we do not imply the persuasion that they monopolized leadership over these provinces of religious thought. In the spiritual succession, Luther lived after Huss, Cranmer after Leo and Gelasius, Hooker after the founders of the Anglican settlement, Butler after John Howe. Luther supplies the matter for our first study.

We invite to no foolish hero-worship. The Reformer, Martin Luther, was a strong tower on the walls of Zion; a grand bulwark, to whose great work we can hardly measure what we owe. But he was not perfect, and his imperfections were recognized by no one more than by himself. Would that those who have dipped pen in venom had perceived that they were poisoning one of the greatest and best of God's chosen instruments. Would that, while they were smirching one of the noblest of souls, they had a tinge of his humility. Here is a little scene for them. Friend Melancthon bids the students rise when Luther enters to deliver his lecture. "I wish," says he, "Philip would give up this old fashion; it compels me to offer more prayers to keep me humble. If I dared, I would almost retire without reading my lecture." Utter ignorance might say this was affectation. Calumny itself would not say so. Warmth on this point may be forgiven when the dispassionate verdict of the late Professor Froude goes thus far: "That any faith," he writes, "any piety, is alive now in Europe, even in the Church he humbled, is due in large measure to the

poor miner's son, who was born in a Saxon village four hundred years ago."

Some may say that Luther in no sense belongs to us. We freely say, We feel bound to think otherwise. It is true that the Lutheran Church of Germany is sundered from ours by some important divergences of tenet, which make intercommunion of the stricter kind neither possible nor desirable. But listen again to the historian, as he touches Luther's relation to the reformed teaching wherever it took root. "Without Luther, there would have been either no change in England in the sixteenth century, or a change purely political. Luther's was one of those great individualities which have modelled the history of mankind, and modelled it entirely for good. He revived and maintained the spirit of piety and reverence, by which alone real progress is possible. He belongs not to Germany alone, but to the human race."

In 1483, on November 10, at Eisleben, in the electorate of Saxony, he first saw the light. "I am," he wrote, "the son of a peasant: my father, my grandfather, my great-grandfather, were all peasants." Hans, the father, worked in a copper-mine, and was an industrious, thrifty fellow. We catch a glimpse, in passing, of the honest, healthy life of the simple family: the mother, careful and busy and good; the father gathering wood in the Thuringian forest for the cottage, and the little Martin, with his small bundle, by his side. A happy childhood must have been behind that grown-up sympathy and love for childhood and its ways. See him, in middle life, stopping in his Bible studies to write a letter to his own little son, in which he tells him that Heaven is a bright home for little lads, where they may have their toys, and wander in sunny gardens where the fruit is always ripe, and the flowers may be plucked without fading.

A strange, medieval world it was into which the child was born. The rotten age, with its tyrannies, political, ecclesiastical, was struggling in a death-grip with a younger and a better. The old Papacy, of which (thank God) that of the twentieth

century is no true successor, was fulminating its Bulls and its decretals, which should serve to hasten its downrush: trying to rock off to fresh slumbers the awakened manhood of an untoward generation that was daring to think for itself. Will a narrow Protestant tenacity decline to recognize a difference between the Rome of 1507 and that of 1907? I am not given to minimizing the gravity of our quarrel with her. But simple justice demands the thankful acknowledgment that, though her boast is that she is *semper eadem* (ever the same), she has changed for the better since Luther was born, and he was the means, though unowned, of her moral betterment. Let the picture be held up for a moment's view.

While Luther was still a son of Rome, trying harder than ever mortal man tried to find soul-rest in her pale, Leo X., half-pagan, half-dilettante, was crowned. He conceives the idea of signalizing his reign by building the greatest church ever seen. "Christianity," he said, "was a fable, but a profitable one." The devout pilgrim, standing to-day beneath the dome of St. Peter's, happily forgets that it had for its founder a forerunner of the modern mythical school. To obtain the vast sums needed, Indulgence sales were set on foot. A monk named Tetzl was despatched to Saxony to remit sins, and collect. This was the spark that fired Luther's heart and head. Something before this he had seen, had heard, to shake his faith, to raise his doubts. Six years back affairs of his Order—the Augustinian—had called him to Rome. Dreaming of a heaven on earth, he had gone; alas! he found no heaven. The very name "Christian" was a by-word. Piety was openly ridiculed. A mock was made at the mysteries of the Faith.

But Luther was still in fetters. His comment, as he turned homeward, was: "So much more need of a pure and a holy life." And home he went, bravely to try and lead it. It was Tetzl and the Indulgence traffic that turned him to a Reformer of reformers.

Then came his theses, nailed to the Wittenberg church door, ninety-five of them challenging defence of the sale of pardons;

then came the burning of the Pope's Bull; then, later, the central scene of all—on which, if time permitted, we would fain linger—the Diet of Worms and its memorable climax. "Here I stand, I can no other. Prove to me out of the Scripture that I am wrong, and I submit. It is not meet that a man should go against his conscience. God help me. Amen."

Then followed the episode of the Wartburg—that hiding away from the gathering together of the froward and from the insurrection of wicked doers—a captivity so fruitful in service to the whole of reformed Christendom: producing his inestimable gift to his country of the German vernacular Bible, to be pored over in gratitude and wonder by tens of thousands as soon as published, and to be prized, as no book is ever prized, by the greater Germany of to-day.

Sad scandals to the great cause were not wanting. Castle-burnings and bloodshed, wild peasant wars—what lies behind such names as Carlstadt and Münzer? This poor, silly world that seldom wins a blessing but it does its best to spoil it! For these things it is simple dishonesty to hold Luther responsible. Bitterly they grieved him. His last days were beclouded. Elijah's mission had failed. He was no better than his fathers.

But with the advancing ages it has become possible to separate the leader and his work from the mistakes, and even crimes, of his followers, and to accord this great man his just due, as one of the noblest and bravest of mankind.

In 1546 the life that had turned the current of human history closed. It was a fitting end to such a life. In the month of January in that year he journeyed in bad weather to his birth-place, Eisleben, to act as peacemaker in a dispute in the family of the Counts of Mansfeld. On February 17 he knew that his call had come; the next day he died. His latest prayer, for which he collected the failing remnants of his strength, has been preserved: "Heavenly Father, eternal merciful God, Thou hast revealed to me Thy dear Son, our Lord Jesus Christ. Him I have taught: Him I have confessed: Him I love as my Saviour and Redeemer. Take my poor soul up to Thee." The question

was then put by two friends, "Reverend Father, do you die in Christ, and in the doctrine you have constantly preached?" A joyous, just audible "Yes" came, and then, repeating the commendation, "Father, into Thy hands I commend my spirit," he expired without a struggle.

To estimate the results of Luther's work is not easy. These were so far-reaching and the indirect were of such a varied nature. Emancipation of mind followed that of soul, and we of to-day are still reaping the harvest for which Luther sowed.

If it is possible with Christians to-day to go straight to their God and Father, with none between their spirits and Him but the one Mediator, Christ; if our consciences are the freest of possessions, sold to no one; if the Bible can be read by all, without the right being challenged by any man; if the primitive doctrines, in their plain acceptance, as found in the early creeds, and attested by certain warrants of Holy Writ, are anywhere taught, upheld, believed in, under God, we owe it to the honest, fearless heart, the splendidly courageous action, the passionate devotion to an ideal, the strong, indomitable will of the great Reformer.

We say not that had he never lived and wrought, the Reformation would never have been; but we do say that we cannot refuse to acknowledge the hand of God in raising him up, in furnishing and arming him and sending him into the field to do valiantly for Him. It is an easy, and not an over-noble, task to find flaws in a giant's handiwork. Which of those who sit to judge him could have done his work with his obstacles and with his weapons? And who of his own day could have done it? His was no work for smooth, supercilious Erasmuses; no work for temporizing, timid Melancthons. "Old Adam was too strong for young Melancthon."

And there was more of him left in Erasmus than his best apologists could wish. Such a one as grace made Luther could not but stand alone.

It is needless to remind the reader that our Church is not Lutheran. Luther's sacramental teaching was, if anything,

more profoundly enigmatical than Rome's. We stay not here. The light does not break in all at once. And the links which happily unite us to antiquity have been broken in the Lutheran communities of the Continent. Another Martin, Bucer, was too near. His influence with our English Reformers was brief and weak, and the continuity of the Anglican position was unshaken. Bucer died at Cambridge two years after he arrived amongst us.

From things that sunder us, how thankfully we turn to our great common heritage in the "pearl of great price," bought for us at such a cost by the Gospel merchantmen: "The just shall live by faith." This mighty word was the formative word of the Reformation—its fiat. "Let there be light, and there was light." Picked from the treasury of old Habakkuk it meets us thrice in the New Testament. Picked from the dust and rubbish of ages of accumulated tradition, it met and arrested Luther thrice in his career; and it now lies safe in our Article XI., where long may it remain.

Our Articles themselves call up another obligation, which we will not let slip. In 1530 the Wittenberg Reformers drew up and presented to the Emperor Charles V. a declaration of their faith. This is familiar to readers of the history of the Settlement as the Augsburg Confession. We have no space for an abstract of this document. Twenty-two of its twenty-nine articles deal with doctrine.

With the fate of this Confession we have no present concern. Our interest in it lies in its relation to our own Articles. No treatise on these can afford to ignore that. It is the first page of their history. It had been before the world six years when the Thirteen Articles testified to our struggles *towards* the light. The Articles of Edward VI. paid it similar respect; while the Forty-Two Articles of 1553 (substantially our own) drew largely both upon its thoughts and its wording.

A word or two more before we close. It has long been the fashion in certain quarters to decry the Reformation and belittle its originators. A hasty, often a conceited, judgment is passed

upon a chapter of history which has not been read, and upon men of whom little else is known but their names. But reasonable men, who have, moreover, read some history, keep silence while the voluble censors have their say, lest they should be tempted to answer fools according to their folly. Trent and the Armada were Rome's double answer to the Reformation. No man can pretend to understand the last until he has studied, stage by stage, the preliminaries which led to the first two ominous events. Luther was the father of our political, as of our religious liberties.

We may not pursue the subject further. Let us see to it that, by the help of God, we keep for the after-time the trusts committed to us by our forefathers. We are a richly blessed communion. Take we heed our blessings do not suffer in our hands. While we walk about this Zion of ours, and tell her towers and mark her bulwarks, let us not suffer any of them, through our neglect, to crumble into decay. Let no part of our walls open a treacherous breach to the foes—foes advancing under more banners than one.

God keep our loved Church blameless, true to herself and her charter, pure in doctrine, pure in morals; her chief defence, the lowly self-forgetting lives of her children. Constant may she remain to her duty, to her Lord. When we slumber beneath her shadow she will doubtless shift to do without us. But while we are here, within her pale, may we "stand fast in the liberty wherewith Christ has made us free," and "provoke one another to love and to good works."



## The Witness of Pentecost to the Claims of Christ.

### II.

BY THE REV. G. S. STREATFEILD, M.A.

ATTENTION was drawn last month to the belief of the early Church, as embodied in the original documents of Christianity, that our Lord, in the fulness of the Messianic consciousness, predicted the coming of the Holy Spirit. We now turn to the fulfilment of that promise, namely, *the fact of Pentecost*. We need not, for the moment, or for our immediate purpose, insist upon the physical signs—the rushing mighty wind and tongues of fire—that accompanied the event. We simply take our stand upon the fact that there was at that particular time, in immediate connexion with Christ's death and resurrection, an outpouring of the Holy Spirit, which corresponded with the promise given by our Lord.

For convincing proof of the Holy Spirit's special presence and guidance in the first days of Christianity we need go no further than the New Testament itself. We contrast St. Peter of the Gospels with St. Peter of the Acts, Saul of Tarsus with Paul the Apostle, and almost instinctively we say: "What hath God wrought?" As with the agents so with their writings. The superiority of tone and spirit in the New Testament is so extraordinary that naturalism is absolutely powerless to account for it. This transcendent excellence not only makes itself felt when we pass from the writings of the New Testament to the best productions of pagan philosophy, but also when we place those writings beside the rabbinical and apocalyptic literature of the period. And the phenomenon becomes the more striking when we compare the Canonical Gospels of the first century with the apocryphal productions of later date, or the letters of St. Paul with those written in the following generation by the Apostolic Fathers. Why is the superiority of the New Testament so unmistakable, so vast? By far the easiest and most reasonable explanation of this, as well as of the disciples' eager-



ness and enthusiasm in the work of evangelization, is to be found in the belief of the Church that the Pentecostal Gift was no invention or illusion, but a stupendous fact—a fact only to be co-ordinated with the Nativity itself.

In perfect harmony with this phenomenon we find the whole course of history so powerfully affected by Christianity that it is a common thing to describe the Church as revolutionizing the world. It is beyond dispute that, at the beginning of the Christian era, new spiritual possibilities were opened to mankind, new moral qualities, new virtues came into existence, a new individuality appeared upon the stage of history, new ideals presented and commended themselves, new views of God, and of the relation of the seen to the unseen, were introduced and spread with extraordinary rapidity. "Christianity," says Dean Church, "is very far from having accomplished everything that might have been hoped for, but history teaches us this: that, in tracing back the course of human improvement, we come, in one case after another, upon Christianity as the source from which improvement derived its principle and its motive; we find no other source adequate to account for the new spring of amendment, and without it no other sources of good could have been relied upon."<sup>1</sup>

It was this historical retrospect more, perhaps, than any other argument, which broke down the agnosticism of George Romanes, and ranged him among Christian apologists. "The revolution effected by Christianity in human life is immeasurable and unparalleled by any other movement in history. . . . Not only is Christianity thus so immeasurably in advance of all other religions. It is no less so of every other system of thought that has ever been promulgated in regard to all that is moral and spiritual. The most remarkable thing about Christianity is its adaptation to all sorts and conditions of men."<sup>2</sup>

We have no need, however, to appeal on this head to the representatives of orthodoxy. The fact of Pentecost is fully

<sup>1</sup> "Gifts of Civilization," p. 293. Compare pp. 97, 163.

<sup>2</sup> "Thoughts on Religion," p. 159.

recognized by historians who cannot be suspected of any bias in the direction of traditional beliefs. "The great characteristic of Christianity," says Mr. Lecky, "and the great moral proof of its divinity is that it has been the main source of the moral development of Europe. . . . There is, indeed, nothing more wonderful in the history of the human race than the way in which that ideal has traversed the lapse of ages, acquiring a new strength and beauty with each advance of civilization, and infusing its beneficent influence into every sphere of thought and action."<sup>1</sup> The following words are from the pen of Dr. Percy Gardner: "As regards the founding of the Christian faith, the course of history can only be accounted for by the supposition of a Divine inspiration of the Founder and His disciples, an inspiration which has lasted down to our time."<sup>2</sup> And a little further on: "It (*i.e.*, the first years of the Christian era) was, indeed, a marvellous age, a time of inspiration, of the mixture of the human and Divine into a draught which should restore to health a sickening world."<sup>3</sup> Or, shall we listen to Professor Harnack's estimate of Christ's work? "Christian character," he writes, "is to show itself in the essential circumstances of human life, and that life is to be invigorated, supported, and illumined by the Spirit. In the relation of husband to wife, or wife to husband, of parents to children, of masters to servants; further, in the individual's relation to constituted authority, to the surrounding heathen world, and again to the widow and orphan, is the 'service of God' to be tested. Where have we another example in history of a religion intervening with such a robust, supernatural consciousness, and at the same time laying the moral foundations of the earthly life of the community so firmly as this message?"<sup>4</sup> Even deep-rooted prejudice cannot blind the eye of the historian to facts. Gibbon may treat Christianity and its spread with half-disguised contempt, and with an unfairness which has almost passed into a proverb, but we can turn to his pages for

<sup>1</sup> "Rise and Influence of Rationalism," i., p. 307.

<sup>2</sup> "Exploratio Evangelica," p. 142.

<sup>4</sup> "What is Christianity?" p. 171.

<sup>3</sup> *Ibid.*, p. 157.

an account of the revolution wrought by the Christian faith: "While that great body (*i.e.*, the Roman Empire) was invaded by open violence or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol."<sup>1</sup>

The ethical and spiritual change brought about in the history of the world by Christ is a fact that cannot be gainsaid. With the advent of Christianity a new epoch of evolution opened for the world.<sup>2</sup> In theory and practice alike the Church took her stand upon the principle that spiritual and eternal interests are superior to those of a temporal nature, thus establishing, on moral grounds, the law of present sacrifice for future efficiency—a law inseparable from evolutionary development. Writing from a definitely Christian standpoint, Dean Church puts this truth with his usual force and clearness: "To have fought against and triumphed over the tendency to put or drop out of sight the supreme value of the spiritual part of man, to cloud the thought of God in relation to life, to obscure the proportion between what *is* and what we look forward to, is the great achievement of Christianity. We can hardly have the measure to estimate the greatness of it."<sup>3</sup>

We make no apology for introducing these quotations, because it is supremely important that we should carry in our minds the impression that has been made upon the world of thought, whether orthodox or the reverse, whether liberal or conservative, by the work of Christ and His Apostles. Every writer from whom we have cited is a witness in his own way, and from his own point of view, to the Pentecostal Gift. We may add that the very fact of the modern world dating its own

<sup>1</sup> "History of the Decline and Fall of the Roman Empire," ii., p. 110.

<sup>2</sup> See B. Kidd, "Principles of Western Civilization," p. 196 *et seq.* Mr. Kidd points out that the preparation for the world-wide movement of Christianity is to be found in the literature and history of the Hebrew nation (p. 201).

<sup>3</sup> "Gifts of Civilization," p. 108.

birth from the birth of our Lord is, of itself, an unanswerable witness to the greatness of that Gift.

That there was preparation of many kinds for the changes effected by the coming of Christ and the outpouring of the Holy Spirit no one doubts. Such is always the way of God. It was so with the comparatively pure and exalted worship of the Hebrew nation. Modern inquiry has detected analogies between the religious beliefs and practices of the Jew and those of the surrounding peoples. The worship of the Jew had its root in a cult which had been many ages in existence, and had prepared the way for God's revelation of Himself to His ancient people. So, too, the Christian religion found the soil prepared for it, not only by the intellect and language of Greece and the unifying energy of Rome, but also by many features of that very paganism which it was destined so rapidly to supplant. Long before the days of the Empire the religions of the East had found their way to the West, and were familiarizing the mind of the nations with religious conceptions, which only found their true expression in Christianity.<sup>1</sup> It is a mistake to suppose that the Church of Christ was launched into an irreligious world; ignorant, superstitious, if you like—but not godless, impious, secularistic. This has not been sufficiently recognized by some of our historians. Mr. Lecky, for example, while amply justified in saying that "superstition was rampant," goes beyond the truth in stating that "by the time the Empire was established at Rome religion was practically dead."<sup>2</sup> It is not, indeed, without profound

<sup>1</sup> "Isis and Serapis, along with Mithra, were preparing the Western world for the religion which was to appease the long travail of humanity by a more perfect vision of the Divine."—Professor Dill, "Roman Society from Nero to M. Aurelius," p. 574. Mithraism embodied the doctrines of mediation and resurrection. It had its baptism and confirmation for new disciples, its "holy feasts of consecrated bread and wine, where the mystic draught gave purity of life to soul and body, and was the passport to a life in God." The religion of Mithra also stimulated and fed, more than any other pagan system, the instinct of immortality. Without question, the affinities between Mithraism and Christianity were very striking; but Professor Dill most truly remarks: "One great weakness of Mithraism lay precisely here—that, in place of the narrative of a Divine life, instinct with human sympathy, it had only to offer the cold symbolism of a cosmic legend" (*ibid.*, p. 622).

<sup>2</sup> "History of European Morals," i., p. 169. It is quite true that the hold of the ancient Roman faith was weakened, but new cults were spreading, and were enthusiastically welcomed.

significance that the most hideous excesses of vice recorded by the historian were actually taking place in the palaces and mansions of Rome at the very time when Christ was laying the foundations of His kingdom in Palestine and St. Paul was preaching that kingdom amongst the Gentiles; but we are apt to dwell too exclusively upon the coarse materialism of the plutocracy and the degradation of the proletariat in the great centres of population,<sup>1</sup> and we forget the comparative purity of provincial and rural life, with its sincere attachment to the various cults which divided between them the allegiance of the Roman world. Nothing that the research of the historian and the spade of the archæologist have brought to light during the last quarter of a century is more remarkable than the amount of testimony brought together to the genuine religiousness of the world at the beginning of the Christian era.

All this means for the Christian historian that God had been at work in the world, that the heathen had not been left without witness, and that the field of the world in which the seed of the kingdom was to be sown was a field of prepared soil. "The world was in the throes of a religious revolution, and eagerly in quest of some fresh vision of the Divine, from whatever quarter it might dawn."<sup>2</sup> There were hopes and cravings and ideals in the heart of man, apart from special revelation, that could only be satisfied and realized through something better than it possessed—thoughts of God and immortality and the unseen, which were waiting time and opportunity for fuller, clearer expression. The opportunity was given when men went everywhere preaching the good tidings of the Kingdom.

Under Divine direction, then, the world was working its way towards the truth. All this preparation, however, did not

<sup>1</sup> Even in Rome, throughout the first century of the Christian era, there were men such as Seneca, Thræsea, the elder and younger Pliny, Quintilian, Tacitus, who worthily represented the cause of philosophy and nobly maintained the best traditions of ancient Rome. And such examples might be matched by not a few of the daughters of Rome. For an account of the opposing forces of Roman society in that period see Dill, "Roman Society from Nero to M. Aurelius," pp. 1-195.

<sup>2</sup> Dill, "Roman Society from Nero to M. Aurelius," p. 82.

dispense with the need either of a spiritual momentum for the inception, or of an attendant spiritual energy for the progress, of the kingdom of Christ. Our Lord would not have been "the well-spring of a new humanity" without Pentecost. If we believe that the Jew could never have attained to his unquestioned superiority in the sphere of religion in the ancient world without Divine impulse and guidance, still more sure are we that the far higher Christian conception of God and morality would not have become the possession of mankind except through the vitalizing and enabling power of the Spirit. That the world, apart from revelation, was conscious of moral failure cannot be denied. The literature of the period in question is a literature of confession: pessimism reigns almost supreme: poet, philosopher, historian, vie with one another in exposing the follies and vices of human nature. But without the enlightening and energizing power of the Spirit there would have been no cure for that hopeless moral paralysis, to which a licentious poet of the Augustan age gave expression in the familiar words: "*Vide meliora proboque, deteriora sequor.*"<sup>1</sup> Without a driving, impelling, power the example of Jesus Christ and the teaching of the Apostles would never have revolutionized the world; there must be a Pentecost of the Spirit as well as a life of Christ. "The historical fact of Christ," it has been truly said, "interpreted by faith, is the central secret of the New Testa-

<sup>1</sup> After describing the horrors of the gladiatorial shows and the devotion of all classes to them, Mr. Lecky continues: "It is well for us to look steadily on such facts as these. They display more vividly than any mere philosophical disquisition the abyss of depravity into which it is possible for human nature to sink. They furnish us with striking proofs of the reality of the moral progress we have attained, and they enable us in some degree to estimate the regenerating influence that Christianity has exercised upon the world. For the destruction of the gladiatorial games is all its work. Philosophers, indeed, might deplore them, gentle natures might shrink from their contagion, but to the multitude they possessed a fascination which nothing but the new religion could overcome."—"History of European Morals," i., p. 282. It was rarely that even the best of the Romans evinced any compunction at these carnivals of cruelty. The younger Pliny, who was the model Roman gentleman and represented the highest moral tone of his age, though he had no personal liking for such spectacles, commended his friend Maximus for giving a gladiatorial show in honour of his deceased wife.—See Dill, "Roman Society from Nero to M. Aurelius," p. 236.

ment. It is to the Apostles a great new Act of God, which constitutes a new world."<sup>1</sup> But how was this "central secret" to be imparted? How was it to be made effective and fruitful? What answer is there to this question, but the one that St. John gives as coming from the lips of Jesus Christ? "He, the Holy Spirit, shall take of Mine and declare it unto you;"—a truth which St. Paul fully recognizes when he writes to the Corinthians: "No man can say that Jesus is Lord, but in the Holy Spirit" (1 Cor. xii. 3). It was with the name of Jesus Christ upon their lips, and in the power of the Holy Ghost, that Apostles went forth to their work; and in less than a century their Master's kingdom was established in every part of the known world.

Let us, in conclusion, bring together and try to correlate the various points to which our thoughts have been directed. We have seen that the promise of Pentecost is not only a part of the primitive tradition of Christianity, but also the almost inevitable outcome of our Lord's Messianic consciousness; and we have seen this promise undeniably fulfilled in the history of the Church and the world. What are we to infer? Many were the pretenders to the Messiahship; one after another they arose, and the baselessness of their pretensions was shown by the failure of their work. When Gamaliel said: "If this counsel or work be of men it will come to naught, but if it be of God, ye cannot overthrow it" (Acts v. 38, 39), he not only pronounced sentence upon Theudas and Judas, and every false Messiah that followed them, but set the seal of approval, though all unconsciously, upon the work of Jesus of Nazareth. In what startling contrast does the claim of Jesus stand to that of every other aspirant to the Messianic office! Here, extending over centuries, are the writings of the prophets, ever pointing onward to a golden age of Messianic consummation and spiritual development. In the Gospels we see One who stands for all that is purest, highest, saintliest, wisest, in human experience—One of whom a German rationalist can write: "Every conceivable ten-

<sup>1</sup> Cairns, "Self-assertion of Jesus," *Contemporary Review*, October, 1904, p. 537.

dency of thought struggles for the possession of Jesus Christ,"<sup>1</sup>—One, moreover, untouched by earthly ambitions and selfish motives—we see this One proclaiming Himself the Personalization of these Messianic visions, and confidently predicting an effusion of the Spirit of God that should make the world His harvest-field. Lastly, we see this expectation and promise fulfilled in the gift of Pentecost and the new creation of the world that followed. Rationalism completely fails to explain away this triple witness to the transcendental Personality of Jesus Christ. These three facts of history, the Voice of Prophecy, the Messianic Consciousness, the Baptism of the Spirit, form a threefold cord not easily broken ; rather, we may say, they form links in a chain of argument which, pursued to its legitimate conclusion, assures us that, in accepting the creed of Christendom, we are not the victims of illusion.



### India's Special Claims.

BY THE REV. J. H. KNOWLES, B.D.

THE Bishop of London calls the sense of responsibility "the strongest thing in the world"; and so it is. Responsibility for the right use of gifts and privileges we possess is one of the most distinctive moral lessons which the Bible would impress upon us. Without the sense of responsibility no nation, no individual can have any character and continue firm.

"Go ye and make disciples of all the nations" is a command to be simply and unquestioningly obeyed. And our obligation is in proportion to our privileges and opportunities. It is a confessed and general law pervading every department of creation, that special privileges imply responsibilities. This is frequently insisted on in connexion with the Jewish Church and with the people of Israel, who, for reasons to us inscrutable,

<sup>1</sup> Harnack, "What is Christianity?" p. 3.



were privileged in being made the custodians of the faith. To them, as a sacred trust, were committed the oracles of God, and together with that trust and privilege came the obligation to use it in the direction which Providence indicated, and which circumstances allowed of God so largely facilitated. Is it exaggeration to affirm that England enjoys in those respects, in which true greatness consists, a position second not even to Israel? Ours is a land of religious light and liberty. We are not known and characterized as an infidel people: we are not saturated with rationalism: we do not groan under the bondage of superstition. "What great nation is there that hath God so nigh unto them as the Lord our God is?"

I should like to press home this question and make men reflect upon it. For lack of reflection many do not grasp the full import of these blessings. It surely would never be objected to a ready help in foreign missionary work, "Let us convert the home heathen first," if men quite understood that we ourselves are pretty much what we are through missions and missionaries. Time was when the inhabitants of these islands were savages, and actually worshipped idols and trees and shrubs, and offered up human sacrifices to propitiate their gods. From what one reads in early British history they must have been very like some people we missionaries have seen in several parts of the mission-field. But missionaries came here; perhaps St. Paul, perhaps St. Joseph of Arimathea, and others. Nobody really knows. Anyhow they came, and they were the means of converting the whole island to Christianity. Years passed by and the Christian islanders were attacked by heathen tribes from over the sea. These invaders were almost as savage as the original inhabitants had been. They succeeded in driving the Christians out of the best parts of the islands and settled down there themselves. Again missionaries came and brought the Gospel to the conquerors; and gradually the island became Christian once more. Britain was the first of all countries to receive the Christian faith. Christianity was privately professed elsewhere, but the first nation that proclaimed it as their religion,

and called itself Christian after the name of Christ, was Britain. And Britain made this confession when the Roman Empire itself was pagan and a cruel persecutor of Christianity. Now we are emphatically a Christian nation. God has put us in trust with the Gospel. We are responsible. And the heathen island has grown into a great empire, occupying nearly a quarter of the world. God has put us in trust with the Gospel, and our beloved King reigns over 400,000,000 people who are not Christians—millions of them, indeed, have not so much as heard that there is a Christ.

I refer particularly to India. The rise, progress, and extension of the British Empire and its continuous growth year by year form one of the most wonderful chapters in the history of the world; but the most wonderful thing in that chapter is the story of our possession of India. It is a remarkable fact that this little island in the Northern Sea should possess that land thousands of miles away. Think of the vastness of the land; a land covering 1,700,000 square miles and containing over 300,000,000 souls; a land equal in size and population to all Europe excepting Russia. This truly is one of the most extraordinary phenomena of history. And behind this fact lies a long series of strange events, which a thoughtful mind hardly can contemplate without being impressed with the truth, that in the British occupation of India there are unmistakable evidences of the Divine controlling power, which overrules for its own purposes the passions and ambitions and intrigues of men and nations. The Portuguese wanted India, and actually formed settlements in that country as early as the year 1498; the Dutch followed them; and later on the French; but the British obtained the land. However, we never went out to India with any scheme of conquest. The story is well known. A little over three hundred years ago a royal charter was granted to certain merchants of London to engage in trade with India. They formed the East India Company. They settled on the Coromandel coast at Fort St. George and Madras, then in Bombay, and then in Calcutta. Each of these stations had

its President, answerable to the Company at home, and each was defended by a small force of British soldiers and of sepoys. But there was no thought of conquest. It was a pure and simple trading concern. And those who were sent out to protect British interests were expressly enjoined not to aggress and not to annex. Increase of territory was not part of the programme of our policy for India. Nevertheless, province after province came into our hands under circumstances which could not be resisted, until now the whole land is ours from Cape Comorin in the south to the Himalayan snows in the north, and from Bombay to the very walls of China. And Britain, possessed of the advantages which the wealth of the land confers, has gradually risen in wealth and power till we have acquired a position, the most exalted ever attained by any civilized nation. It has been remarked that whatever city or nation has in the lapse of ages held the keys of Indian commerce and influence, that people has invariably become the richest and most flourishing in the world. Arabia became "Araby the blest"; Portugal, by the discovery of the passage round the Cape of Good Hope, was raised from indigence to wealth; Holland for awhile blazed forth with splendour from the East; and thus we also have been helped to our high position amongst the nations of the world. God has put us in trust with India. Much has been given to us, more than ever we wanted; and of us much shall be required. The people of that land are fellow-subjects with us of the same King Edward VII.; they ought to be fellow-subjects with us of the same King of Kings and Lord of Lords and only Ruler of Princes.

Yes, India has special claims upon us. I was saying this to an Anglo-Indian the other day—a retired Colonel. "Of course," he replied. "We understand that, and we have done much to meet those claims. We found the country torn by the internal strife of races and constantly overrun by the foreign invader. It was a land where infanticide, human sacrifice, sati, the dedication of girls in the name of religion to lives of evil, were rife. We have done away with most of these things. We have

introduced good government amongst these people ; a decent civilization, schools and colleges, trains, electricity." " Yes," I said, " but what of our responsibilities as trustees of what we believe to be the true religion ?" " Ah !" he replied, " now you talk like a missionary. You will pardon me if I say that I do not agree with the prime motive of foreign missions. It is not necessary, and certainly in many cases is not desirable, to disturb the faith of these folk in their own religion. They are much better left to their old faiths. Why cannot we leave them alone ?" I am afraid that this is the feeling in many minds. The idea of our imperial destiny is nowadays constantly brought before us on the platform and in the press. We feel what it is to be an Empire. We are growing and pulsating with the sense of our Imperial destiny. And this idea is pregnant with beneficent results to the world in the interests of material progress ; but we must take care that it is consecrated as well to the advancement throughout the world of the Gospel of Christ. It is a noble ambition to seek to plant in India the root-principles of our own greatness as a nation, but the ambition is not full-orbed, is not worthy of professed followers of the Saviour, unless it also embrace the determination to confer upon the teeming millions of that land and other lands the knowledge of that religion, which is the particular factor in Anglo-Saxon civilization. " Leave them alone." That is just the one thing we cannot do ; firstly, because that sentiment is altogether contrary to the Christian religion and all religious aspirations ; secondly, because wherever our higher civilization, our higher religious ideas, our higher knowledge, our science penetrate, there the old religions become weaker, the old civilization and religious ideas inevitably break up. We cannot help interfering in this way ; because an alien and a stronger spirit and set of ideas come in amongst the people, and their old traditional way of thinking, feeling, and behaving disintegrates and becomes impossible. In Travancore, the other day, a missionary saw a native coming to his bungalow with a load on his back. The man laid his burden on the ground, and, unfastening the bundle,

revealed a number of brass idols. "Why have you brought these here?" asked the padre; "I don't want them." "Nor do we," was the quick rejoinder, "for our faith in idols has been destroyed." Even the lowest class of idol-worshippers—many of them—are beginning to understand the evil and futility of idol-worship. The educated Hindoos do not attempt to justify the gross sensual idolatry of Hindooism. Some of them try to read mystic spiritual teaching into what appears sensual and stupid; others would like to effect a compromise with Christianity; others, again, have altogether abandoned religion, and, loosed from the old moorings, are drifting down the river of time without a God and without a creed. A whole B.A. class in one of the Government colleges in Calcutta were asked to state their religion, and replied that they were all atheists.

Similarly, amongst the Mohammedans, there has developed a spirit of restlessness and unsatisfaction. "We don't know what to think," said a learned Maulvie; "I study the Koran, and conclude that the Bible is worthy of all my consideration; but I also see that the Koran contradicts the Bible to such an extent that it cannot be accepted as a revelation from the God of the Bible." Another Mohammedan, a graduate of Oxford, said: "I must go further than I do at present, if I really take the teaching of my own books regarding Jesus Christ." We have taught the Mohammedans to read thus critically. Then, again, others of them have developed a neo-Mohammedanism, which, by false interpretation of the text, reject things which the Koran most plainly teaches, such as the working of miracles by the prophets, the birth of Christ from a pure virgin, the efficacy of prayer, and so forth. The people of India are naturally a most religious people, and yet a very large proportion of the population of that land is now without any real religion. We have taken it away from them. And in this matter all of us have contributed something; not only the missionaries, but civil servants and army men and others out in India. It is very noteworthy (as was pointed out by the Dean of Canterbury in a speech not long ago) that such an objection

as that quoted above from my Anglo-Indian friend is most often and loudly raised by the very persons who, in various ways, are doing as much as anybody to disturb the faith of the heathen and Mohammedan in their religions. "There is nothing which is a more certain solvent of the religions of India than modern science, and in proportion as the knowledge of science is spread throughout the land must the ancient religions gradually crumble." And further, one does not find that the people who raise these objections have a similar objection to disturb the civilizations of the ancient world by our arms. But to return; I repeat that a very large number of the people of India—the educated and those who have come into contact with Europeans out there—are now practically without any religion; and we are largely responsible for these things. Furthermore, this state of irreligion is affecting the morals of the people to such an extent that not long ago a large number of the inhabitants of Calcutta presented a memorial to the Viceroy, praying that the Government would graciously adopt special measures for the compulsory introduction, in a general form, of moral teaching into all their schools and colleges in the land. Verily there is a gap to fill. Mere moral teaching will not fill it. We have to recreate a religion for these people, to renew inspiration, to give the resources of a moral life and a corporate cohesion. We have to Christianize them, as Christ commanded.

Why has God given us India? Remembering that all God's purposes look through time into eternity, we reply that India has been subordinated to us for a mission, not merely to the minds and bodies, but to the souls of men. We are to communicate to India the secret of our own pre-eminence. To the Hindoos we have to preach one God, and to the Mohammedans one Mediator, the Lord Jesus Christ. No other religion can satisfy the needs of the human soul; no other religion is so qualified to deal with the moral and social problems which gather around the things of this life. Our religion carries with it a truth, a purity, a peace, a joy, and a blessedness which can-

not be experienced by those who are strangers to it. We speak experimentally ; and what this Gospel has done for us, it can do and it is doing for the people of India. I have been a missionary in India for over twenty-six years now, and know something of what I am writing about ; and I have laboured in one of the most barren corners of the Indian mission-field, but I have never seen the slightest cause for discouragement regarding the work. This work bears on its front the unmistakable stamp of the Divine approval.

Considering the great inadequacy of the efforts put forth the results are really wonderful. According to the recent census there are now three million native Christians in India. During the last two decades they have been increasing at the rate of 30 per cent. and over 113 per cent. since the year 1871. And we are looking for greater things. There were larger accessions to our ranks this last year than ever before. God's people at home have been stirred up to pray more and do more on behalf of this missionary cause ; and the consequence has been that the spirit of a genuine revival has passed out to India. In the most unexpected places there has been a deepening in the spiritual lives of the workers and an ingathering of souls altogether unprecedented. And in all who are really attracted to the Gospel is being effected that same transformation of life and character which we look for and perceive to be the case amongst ourselves in the old country. These baptized Christians, however, nearly 3,000,000 of them, do not represent all the blessing which God is giving to mission work in India. Many people nowadays demand statistics of conversions and measure success by statistical tables. Well, we missionaries have no need to shrink from this manner of criticism, but we feel that this is not the correct method of estimating the results of the work done. How can it be if the kingdom of God comes not as a general rule with observation? How can it be if that kingdom be as leaven which a woman took and hid in the measures of meal? A vast leavening influence is going on all over India. "We live and move and feel in a Christian

atmosphere," said a Brahmin magistrate to me ; " our whole social, political, and religious life is being changed by you missionaries and your work." An educated Mohammedan merchant once remarked to me : " Your work is being more blessed than you, perhaps, suppose, Sahib. I know it. There are many Mohammedans who think with me that the Koran is not of God, but that what you call ' the Gospel of the Lord Jesus Christ ' is, and you have taught us to desire this Christ and to accept this Gospel." In a letter, which quite recently appeared in a Calcutta native paper, the writer said : " Christianity may be false and Hindooism may be true ; but India is rapidly moving on to the religion of Christ, and no human power can resist fate." A change is fast coming over the people. Oh that friends of the cause at home quite realized this ! Secularists, agnostics, and theists are realizing it and are pouring into India their propaganda. We, too, must be up and doing as never before.

Only let us be faithful to our sacred responsibility in this matter of our mission to the souls of the people of India ; then this land, hitherto the theatre of a score of faiths, will become the great and central temple of a religion " as true and pure as God." Evil shall cease, ignorance and superstition shall be taken out of the way ; the men will no longer whine, but become brave again ; the women will occupy their rightful place in the home and in society ; and the children will be trained to better things. The Eastern and Western Aryans will kneel at the same footstool, and offer the same grand old prayer, beginning " Our Father, which art in heaven." When this change will take place we do not know. It took three centuries to overthrow heathenism and other " isms " in ancient Europe, and it may take as long in Modern India. However, the triumph of Christianity in India, and not only in India, but all over the world, is assured.





**"For Christ and the Church."**

BY THE REV. F. J. HORSEFIELD.

WE have heard of the "romance of Foreign Missions," and it would surely be no exaggeration to speak of the "romance" of Christian Endeavour, for this organization has had a history that stands unparalleled in the records of modern Christian enterprise. It celebrated last year its twenty-fifth anniversary, and the present is therefore a fitting time to take a brief review of the progress made during the quarter-century of its existence.

The honour of its inception belongs to the Rev. Dr. F. E. Clark. He called a number of his young people together in his own house in Portland, Maine, on February 2, 1881. He had been feeling the need for some organization that would not only bind his young Christians together in happy fellowship, but that would also train them for active service on behalf of Christ and the world around them, and on the occasion referred to he outlined a scheme of a society embracing these two objects. After some hesitation and much prayer, his proposals were at length adopted, and from that small beginning sprang the Christian Endeavour movement, which now has branches in every part of the civilized world. At the Baltimore Convention last year a report was presented which showed that there were then 66,772 Christian Endeavour Societies in existence, the net gain for the year being 2,014. In these societies there are over 4,000,000 members, and nearly 2,000 societies reported an increase of 25 per cent. and upwards in their membership during the year. Christian Endeavour literature has been translated into scores of languages; hundreds of thousands of young people have been led by the instrumentality of this movement to ally themselves with the Church of Christ; hundreds have been induced by it to become ministers of the Gospel at home and heralds of the Cross abroad. It is not too much to say that millions of young people have been trained by it, as by no other agency, to take

their places among the mature workers in the Churches, and all departments of Christian activity have been quickened and strengthened in consequence. Our Sunday-schools, Bands of Hope, Temperance Societies, open-air and other evangelistic organizations, and numberless other forms of Christian service, are now feeling the result of this training of the young in definite Christian principles and work. It aims at teaching members to make an open confession of faith in Christ, promoting their growth in the spiritual life by the encouragement of habits of prayer and daily Bible reading, developing their faculties, imparting clear and definite instruction, and training the rising generation for the service of the Church. It seeks to lead each one to feel his direct responsibility and the urgency of the call to that service, and so binds together our young people that the jealousies which too often mar unity of effort shall find no place, but the strong learn to bear the infirmities of the weak, and the weak learn to look for, and find, true Christian sympathy and help. In this society the bond of love is strengthened, and oneness in Christ insisted upon; the family life of the Church is exemplified, and lessons of real self-sacrifice for the good of others are constantly inculcated.

It would be easy to multiply indefinitely illustrations of the readiness of resource and enthusiasm of spirit engendered by the movement amongst those not only in our own favoured land, but even in countries where heathenism or Roman Catholicism is still predominant. There are those who, by their very connection with the movement, are pledged to loyalty to Christ, the study of His Word, and efforts for the extension of His kingdom. Perhaps a few interesting instances of their earnestness and zeal may not be out of place. In the Arkonam (India) Mission the Endeavourers formed an Evangelistic Band, and in twelve months walked 154 miles, visiting forty-eight villages, and preaching the Gospel in Tamil and Telugu to 1,436 people. In only one of the villages did they find any Christians.

In Spain last winter several Christian Endeavour Societies held night-schools for young working men and women with the

object of winning them for Jesus Christ, and they are rapidly becoming a powerful evangelistic agency, distributing tracts and training themselves to teach the Bible and Christianity.

The first Christian Endeavour Society in India was organized in Bombay on January 1, 1885. It is still as vigorous as ever, and last year its members preached to about 18,000 people at fairs, distributed over 15,000 tracts, conducted fourteen Sunday-schools regularly, and visited the hospitals every Sunday. They use a megaphone when preaching in the noisy streets.

I have before me as I write a statement signed by over thirty honoured missionaries in India, in which they say: "We know of no instrument better calculated to awaken enthusiasm, stimulate activity, develop latent gifts, promote Christian fellowship—in short, to make a Christian what he ought to be—than Christian Endeavour when nourished and maintained on the principles that have given the Society so high a place in the Church of Christ. Our purpose is to use it in the future even more than we have in the past, and we commend it to those who have not yet tried it."

In our own country, too, the Endeavourers are continually to the fore in all that tends to the uplifting of humanity, the purifying of social and civic life, the bringing of the Gospel into the homes and hearts of the people, and the strengthening of existing organizations; and it is interesting to know that from all parts of the world come testimonies to the wonderful usefulness and power of this movement. President Roosevelt, William McKinley, Lord Curzon, Sir Harry Rawson (Governor of New South Wales), and many other leading men have expressed their interest in, and good wishes for, the progress of Christian Endeavour, and from north and south, east and west, come tidings of the work that is being done, and the blessing resting upon it.

But the chief object of this article is to speak of the movement as it exists in connection with the Church of England. At the World's Convention, held in London in the year 1900, arrangements were made for the first time for a "rally" of

members of the Christian Endeavour Societies connected with the Established Church. The writer was voted to the chair, and, although the attendance was thoroughly representative — delegates being present from widely distant lands — it was, numerically, very small. The speakers included two American clergymen — the Rev. Canon Richardson, and the Rev. Dr. W. Floyd Tompkins—who both testified to the value of the organization, and its adaptability to existing parochial machinery. At an informal meeting that followed it was decided to found a union that should have for its object the extension and consolidation of Christian Endeavour within the Episcopal Church at home and abroad. This union was launched in November of the same year, three societies being affiliated at the first meeting. True, it was a very small beginning, but the promoters had unbounded faith in the vitality of the movement, and, undaunted by the fewness of their numbers and the certainty of much discouragement—at any rate, at the commencement—with strong conviction that Christian Endeavour would become a potent factor in the life of the Church, they set to work. Since that time 134 Church of England Societies have been affiliated, and although, for various reasons, several of these have since lapsed entirely, and one or two are in a state of suspended animation, yet the remainder are doing a good work “for Christ and the Church.”

This, by-the-by, is the motto of the movement, “For Christ and the Church,” and embodies in itself the whole *raison d'être* of the organization. The idea of the founder was that young people were not sufficiently trained for active Christian service; that whilst there were guilds and societies innumerable binding them together for social intercourse, and even for spiritual improvement, yet there was no society that, combining these features, also had the practical aim of training our boys and girls, young men and young women, to take a real, intelligent, and active part in the work of the Church of Christ. Hence one of the fundamental features of the movement is that there shall be in connection with every Christian Endeavour Society

a number of committees into which are drafted the various members as they join ; and there, under the tutelage of more experienced workers, they become themselves fitted to take part in Christian enterprise and evangelistic effort. Business habits are inculcated and insisted upon, though pre-eminence is always given to directly spiritual work. Amongst the committees that have been found most helpful may be mentioned the Prayer-Meeting Committee, which has the duty of preparing the programme for the meeting week by week ; the Look-out Committee, which seeks to obtain additional members, and to re-inspire those who have grown indifferent or are showing apathy in their work ; the Social Committee, that arranges for gatherings of a more informal character, and also has the pleasant task of welcoming strangers to the meetings and making all feel at home ; the Sunshine Committee, which, by means of flowers and other gifts, aims at bringing brightness and the joy of the Gospel into the homes of the sick and poor ; the Missionary Committee, to which is entrusted the duty of maintaining interest in Mission work both at home and abroad ; the Temperance Committee, members of which help in connection with the Temperance Society, Band of Hope, etc., and such others as may be found expedient. Of course, it does not follow that all these committees must be worked in connection with any one branch. The organization is so elastic that it is left with the various societies to decide which is best fitted to meet their own local and peculiar conditions. But the value of these committees has been abundantly demonstrated, and there are very many parishes where the chief workers both in the Sunday-school, the choir, and all other parts of the parochial organization, have been drawn from the ranks of Christian Endeavour, and have been found to be the more efficient because of the training they have there received.

The character of a Christian Endeavour meeting varies considerably according to the temperament of the leader and the peculiar circumstances that exist in each parish. One of the rules is that there shall be a weekly prayer-meeting, and

the pledge emphasizes the necessity for every active member taking some part, in addition to singing, in every meeting. It might be thought at first sight that this would prove a great hindrance to the success of a devotional gathering, and that many who might otherwise like to join the Society would be deterred by so stringent a requirement. But the responsibility to take part is qualified by a clause in the pledge that reads thus: "Unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ." This makes the various obligations conditional, and throws the whole burden of the responsibility to fulfil them upon the individual, making him answerable not so much to the Society or to the clergy as to his Divine Master.

But it may be asked, How can young Christians, or those who have been newly confirmed, be expected to take any real part in the meetings? To this it may be answered that the "taking part" may be, at first at any rate, a very small matter. In many of our branches a considerable time elapses before some members can summon courage to do much more than give out the verse of a hymn or read a text of Scripture, so difficult is it for them to overcome their natural timidity or become accustomed to the sound of their own voice. "Chain prayer," as it has been called, has proved a real help in this direction. In the case of this exercise each Endeavourer is expected to offer some one brief petition, and many who would have found it absolutely impossible to "engage in prayer" in the ordinary acceptation of the term have made a beginning in this way. Little by little self-consciousness is conquered, and even the most shy and nervous are enabled in time to contribute some one thought to the topic under discussion, to read a short paper upon it, to sing a sacred solo, or to add to the interest and helpfulness of the meeting in some other way. Perhaps I may be allowed to mention one fact by way of illustration. Our own band of open-air workers is composed almost entirely of Christian Endeavourers, many of whom, until they joined the Society, had never even thought of speaking in public, and were

quite unfitted for any really efficient work of the kind, even if they had been disposed to attempt it. But, thanks to the training they have received in the ranks of Christian Endeavour, there is now hardly one of them, male or female, who is not ready to take a full share in the service when required, and who has not a keen desire to be used by the Master in these efforts to reach the lapsed masses.

There are, it is true, objections urged against this movement—for instance, it is sometimes argued that it is a Nonconformist organization. In some sense this is true, for it was founded by a Non-Episcopal minister, and for many years branches in connection with the National Church were few and far between. But there is not the least reason why Nonconformity should have the monopoly of a movement that has proved such a source of power and blessing. One of the basal features of it is that, whilst in all Christian charity we shall co-operate in every possible way with those who belong to other denominations, yet the Endeavourer's own denomination must ever stand first and foremost in his esteem. Interdenominational fellowship is urged, but denominational loyalty is insisted upon; and, we venture to think, that there are few who are more loyal to the Church of their fathers and to Church principles than the Endeavourers connected with our various branches. There is absolutely nothing in the pledge or the constitution that in the slightest degree militates against the inculcation of a strong and sturdy churchmanship; and perhaps it is sufficient to point to the fact that three Bishops of the English Church—namely, those of Durham, Ripon, and Liverpool—are patrons of the Church of England Union, and that not a few leaders of Evangelical thought in the Church are either directly or indirectly associated with the Union, or have expressed their sympathy with its aims and objects.

Another objection that is sometimes raised to the introduction of Christian Endeavour into a parish is the assertion that we are already overorganized, and that it is impossible to indefinitely multiply the number of our societies without over-

lapping and waste of strength. To this it may be answered that Christian Endeavour certainly does not increase, but rather tends to diminish, so far as the clergy are concerned, the number of their parochial engagements. The Christian Endeavour meeting focusses all existing organizations into one, and in this, as in no other, the clergyman is enabled to gauge the spiritual growth of his young people. Inquiries from those who have Christian Endeavour Societies invariably result in the assertion that the work of the clergy has been lessened, inasmuch as they have been enabled to hand over to those who have been thus trained under their own supervision details with which formerly they had to deal personally. On this point we may quote the words of the Rev. W. J. Cole, the Vicar of St. Mary's, Sheffield, who has had much experience in connection with Christian Endeavour. In a pamphlet entitled “The Church of England Christian Endeavour Society: Its Aims and Possibilities,” he says: “Possibly many clergy shrink from starting a Christian Endeavour in their parish on the plea that their hands are already full. Happily, however, the Christian Endeavour is so constituted that the bulk of the work is thrown, not upon the clerical staff, but upon the active lay members. . . . It is an organization which fulfils the work of a weekly prayer-meeting, of a Scripture Union, of a Gleaners' Union, and of a Communicants' Guild. If this one society can without loss take the place of the other four, there will be such an economy of time and labour as will give the clergy opportunity for evening visiting, which before was wellnigh impossible.”

In conclusion, let me say that in my opinion no other organization has ever succeeded like Christian Endeavour in enabling the Church to retain its hold upon the young people and make proper use of the laity generally. But this society is enabling the clergy so to help and teach those who come under their direct personal influence, in Confirmation classes and other ways, that, instead of having around them a band of “irregulars,” they will find their young people growing into a host of disciplined



troops, properly equipped, and ready to follow their leaders into the thickest of the fight. The society turns those who would otherwise be merely nominal members of the Church into earnest, whole-hearted, and intelligent labourers in all departments of her manifold activities at home and abroad.

Should any reader desire further information as to the aims and methods of Christian Endeavour, the President, the Rev. J. B. Barraclough, of St. Thomas's Vicarage, Westminster Bridge Road, London, S.E., or the Secretary, Mr. Hobbs, 72, Ribblesdale Road, Streatham, S.W., will, on application, gladly send a supply of literature and specimen copies of the various publications of the Union.



## The Image of God in Man.

BY THE REV. D. G. WHITLEY.

“And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His Own image, in the image of God created He him; male and female created He them.”—  
GEN. i. 26, 27.

THESE sublime words set forth the creation of man, and suggest the following leading thoughts:

1. The time of his appearing.
2. The solemnity of his creation.
3. The dignity of his nature.
4. The grandeur of his dominion.<sup>1</sup>

Avoiding controversy purposely as much as possible, we shall show that all these points are in perfect harmony with recent scientific discoveries.

As to the time of man's appearing, on this point everyone is agreed that the harmony is complete. Holy Scripture affirms that man was created last of all the creatures, and that with his

<sup>1</sup> I borrow these headings from “The Pulpit Commentary.”

advent on the earth the work of creation closed. Every scientist knows perfectly well that physical science teaches the same thing. The testimony of geology is most emphatic. Science demonstrates that man was the last creature that appeared on the earth, and this conclusion is not in the least invalidated by speculations concerning the antiquity of man. Extreme evolutionists are now discouraging views on the high antiquity of man, because, according to them, they run counter to the principles of evolution! These writers, therefore, would have us believe that the question must be decided, not by the facts of the case, but by the requirements of their theories! We may leave them alone. On the first point, therefore—the time of man's appearing—the harmony between Holy Scripture and modern science is admitted by all to be complete.

The solemnity of his creation is equally clear in the record. Relating to the earlier and lower forms, the simple words are used, "Let the earth bring forth" and "Let the waters bring forth"; but when man is to appear on the earth there is a pause—a break is made in the course of creation, and new phrases altogether are used, as if to signify that an entirely new creature is to be introduced: "And God said, Let Us make man in Our image, after Our likeness." Critical questions need not engage our attention. We need not stop to discuss whether we have here an indication of the Trinity, or an address to an angelic council, or merely the plural of majesty. It suffices to know that the creation of man, ushered in in different language, indicates that, whatever connections may exist between man and the lower animals, there is, when the totality of man's nature is considered, a complete gap between him and the lower animals. Canon Driver, in his *Commentary on Genesis*, speaking of the way in which the creation of man is described, says: "The creation of man is introduced with solemnity. It is the result of a special deliberation on the part of God, and man is a special expression of the Divine nature."

Now, as to this gap between man and the animals nearest to him, it is not to be sought chiefly in his bodily organization

and constitution. This, indeed, is great, for we may well dwell on his large brain, his upright stature, and the beautiful symmetry of his skull and limbs. The immensity of this gap is admitted by those who hold the theory of evolution. Professor Huxley himself, when speaking of the gap between man and the highest apes, calls it "a great gulf," "a vast intellectual chasm," and "the immeasurable and practically infinite"<sup>1</sup> divergence between man and the highest brutes. The width of this gap, then, is, according to evolutionists, "immeasurable" and "practically infinite." Let us bear in mind also that in the earliest men this gap was equally great. They had brains as large as we have, a stature as upright as ours, and the same perfect symmetry in limbs and skull as we possess. From time to time discoveries have been announced declaring that intermediate links between man and the lower animals have been found. All of these, however, have utterly broken down when examined, and the failure has been complete. The latest—reported from the gravels in the bed of a river in Java—has collapsed in the most ludicrous fashion, although some materialistic writers still continue to talk about it. In the present condition of nature, no intermediate link exists between man and the lower animals, and in the past changes in organic nature on the earth not a single such intermediate link can be discovered. Between man and the other members of creation the gap is not bridged by any creature either in the past or in the present.

We have next to consider the dignity of man's nature, and this is set forth in the phrase, three times repeated, "the image of God." This is the most important phrase in the account of man's creation, and it is used of no creature except man. We have to consider what it means. It is plain that the "image of God" does not refer to anything corporeal, for the "image of God" is the special possession of man, whereas his bodily organization has many resemblances to those animals which are nearest to him. It is plain that "the image of God" consists

<sup>1</sup> "Man's Place in Nature," pp. 95, 96.

of that reason and of those moral faculties which man alone possesses. It may be set forth under three phases: (1) Resemblance; (2) communion; (3) manifestation.

That this is the true idea of "the image of God" is plain from the way in which the phrase is applied to our Blessed Lord, who is, according to St. Paul, "the image of the invisible God." He held communion with His Father, He was "the brightness of His glory," and He manifested the Father's nature and will throughout the whole course of His Incarnation. Man resembles God in the character of his reason, in its inventive faculty, and in its progressive nature. He also resembles God in his moral character and in that development of his works of which I shall speak shortly. However degraded man may be, there is in him the power of improvement, both mental and moral. It is possible to take the lowest races, such as the Australians, the Bushmen, the Veddahs, and the Mincopies, and to show that they all have been intellectually and morally trained in all the ways of modern life, until they are fully equal to civilized man. The Fuegians were held to be the most degraded savages in the world, and Mr. Darwin himself thought that all the missionaries in the world could not do these horrible savages any good. When, however, by the noble efforts of the South American Missionary Society, the Fuegians were taught the arts and sciences of civilized life, and also the truths of the Gospel, Mr. Darwin most candidly admitted his mistake, and declared that he considered that the progress of the Fuegians was the most wonderful thing in the world—more wonderful even than the progress of Japan.

The very earliest men revealed to us by science, who lived in Western Europe with the elephant, the rhinoceros, and the hippopotamus, show also, by the remains that have been discovered of them, that they possessed those reasoning and inventive faculties which display the possession of "the image of God." They had large brains and a fine stature. They were most ingenious in forming beautiful weapons of bone. They wove cloth, and dressed themselves not only in carefully

prepared skins, but also in cloth garments. They had a high admiration for natural beauty, for they carved representations of plants and animals with the greatest skill and faithfulness. They adorned themselves with beads, paint, and trinkets ; they domesticated the dog, the horse, and the reindeer ; and they reverently buried their dead in the hope of immortality. Such were the very earliest men that science has revealed to us, and they show that in those far-distant ages the earliest men were possessors of the image of God.

Of course, it is easy here and there in these ancient deposits to pick out skulls which seem to indicate coarse and brutal natures ; but it has lately been shown that these same skulls have also striking resemblances to those belonging to many cultured and intellectual individuals, so any attempt to show that their possessors were necessarily brutal and degraded is utterly worthless.

It has often been discussed as to whether man entirely lost the image of God by the Fall, and the idea that the image was destroyed by Adam's transgression seems, according to some, to be supported by the statement that Adam "begat a son in his own likeness, after his image."<sup>1</sup> This, however, does not seem to be the case, so far as the totality of the image is concerned. Man is represented in Holy Scripture as still retaining the image of God. Thus, we read : "Whoso sheddeth man's blood, by man shall his blood be shed ; for in the image of God made He man"<sup>2</sup>; and also St. James, speaking of the tongue, says : "Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God."<sup>3</sup> The image of God, therefore, still exists in man. It has lost its original purity and innocence, and has been marred and defiled by sin. But the moral and rational nature of man remains, for the image of God retains these characteristics in every man.

On this point—the dignity of man's nature ; *i.e.*, his possession of the image of God, a fact the truth of which is attested by

<sup>1</sup> Gen. v. 3, 4.

<sup>2</sup> Gen. ix. 6.

<sup>3</sup> James iii. 9.

the character of even the lowest savages now living, and by the condition of the earliest men that geology has revealed to us—we have again perfect harmony between Holy Scripture and science.

The last great truth set forth by the Scripture account of the creation of man is the grandeur of his dominion. He was to rule over the beast of the field, the bird of the air, and the fish of the sea. Man is a co-worker with God, and his rule extends over both organic and inorganic nature. He drains the land, removes the forests, and reclaims the country from the sea. He domesticates the animals, covers whole regions with corn, fruit, and vegetables. He explores the earth for minerals, and makes the powers of nature do his bidding. In this way he changes the face of the world, and even alters climates. In the moral world also, as well as the physical, he works with God. He reclaims the fallen. He proclaims salvation to the heathen, and he is a co-worker with God in bringing back the fulness of the image of God to fallen man. Even the lowest savages show this gift of dominion over nature. They domesticate the animals, ensnare and attack wild beasts, and often till the ground, and through the instruction of civilized man they can be brought to exercise this dominion in a higher degree. The earliest men revealed to us by geology exercised this dominion also. They domesticated the horse and the dog. The reindeer also seems to have been brought by them to draw their tiny vehicles and to serve as a beast of burden. From the form also of many of their stone implements, it seems probable that the earliest men were tillers of the field, making the earth yield her increase for their needs. On this last point, therefore, there is a complete harmony between Holy Scripture and scientific discovery.

We have now shown that on all the four great points set forth in the Scripture account of man's creation the harmony between the Bible and science is complete. Statements about the impossibility of reconciling science with Holy Scripture are incorrect, and are only made by those whose knowledge of science is too imperfect to merit serious attention.

## The Scientific Study of Pastoral Theology.

BY THE REV. CLEMENT F. ROGERS, M.A.

THE question of the training of the clergy is one which is prominent in the minds of all who are anxious for the present and future welfare of the Church. The serious need of efficiency in Church work has been forced on the notice of the public by the investigations of Mr. Booth. The decline in the number of candidates for Holy Orders has for some time been making Churchmen wonder whether part at least of the cause may not be found in the light way in which many who are ordained enter into their duties ; and those whose outlook is quickened by anxiety note with grief the too frequent loss of men of the best type, whom they see drawn away to other callings which present definite, if severe, demands. Theological colleges, it is true, are increasing in number ; it is recognized that if men are to be recruited from the newer Universities, or from different social grades, their preparation must be lengthened to make up for that which they may lack in other ways ; courses of lectures are being given in many dioceses for younger men in their diaconate ; supervision of their preaching and advice about their sermons is often arranged ; there is talk even of definite practical instruction in social and school work. But the whole movement is still somewhat vague and empirical. The course of reading in the colleges often appears merely academic ; its relation to practical duties is not seen clearly. There is an indefiniteness in the ideal of study, so the schemes at times seem to lack point. The aims of clerical life are not sufficiently viewed as a whole ; the different elements are hardly co-ordinated ; so that an impression is given that there is a mass of things to be learned, each of which seems to call for attention in competition with the others. In short, the creation of a School of Pastoral Theology is needed, in the sense in which a School of Pure Theology exists at a University. No one need be in ignorance of the aims of the Queen of Sciences, or

rest satisfied with uncertainty as to the matters with which it deals. A man before deciding to study the subject for his degree can easily find out the lines on which it has been organized, but for the man who contemplates the work of the ministry there is far too much uncertainty in the ideal of his work that he sets before himself, while the general public asks, "What *is* Pastoral Theology?"

Before we begin to elaborate our methods of practical training, or at least side by side with their pursuit, we need to consider the nature of the subject studied as it is in itself. There may be said to be two classes of sciences, pure and applied. In the order of time we may, perhaps, begin on the practical side; in the order of thought the pure science comes first, and its preliminary study may often save much waste of effort later on. In studying a pure science we must first settle exactly what is the scope of the subject in hand. We must know clearly what it is that we are going to examine as distinct from the subject-matter of other sciences, "scouring it clean," as did Glaucon the conception of Justice. We must set it in relation to other branches of knowledge, and seek for the best methods of studying it in the abstract. We must consider how the special faculties needed for its understanding may be educated, and begin by the creation of the right type of student. On the other hand, in going on to the pursuit of an applied science we shall rather be noting objective phenomena, collecting, criticizing, experimenting, and generalizing from the things themselves, a matter that demands after-training and practice as a sequel to special education.

Perhaps the best method to guide us in working towards such a creation of a science of Pastoral Theology is to take a parallel study in which the same difficulties occur, in which the same mistakes have been made, and in which an encouraging result has followed on the distinction being made between the pure and the applied science. To illustrate our task we may compare with it the work done in the science of history.

The science of history, or historic, as it may be called, is



something quite different from scientific history writing or teaching. The writing of history began with mere compiling of chronicles, and in many ancient races it never advanced beyond this stage. The introduction of the element of personal observation has earned for Herodotus the title of the Father of History, while, owing to the sense of the permanent value of his work, others have seen in Thucydides the first true historian. History has been written with a purpose since the days of Tacitus, and increased reflection on its aims and structure has produced what has been called the philosophy of history. There has been a gradual improvement in method, a growing sense of the value of first-hand authorities, of the necessity of verifying quotations, of more careful generalization from evidence, of the moral duty of impartiality. All this may be paralleled in Pastoral Theology. The personal note has never been absent : the purpose of supporting a school or party in the Church has been only too often the inspiration of a book ; the modern manual of Church work bases its claim to attention on the fact that it is the result of first-hand experience. But history first made its real advance when men realized there was a science of historic, with its ascertainable laws, for the appreciation of which was needed the creation of a peculiar sense. Then it was realized that the important thing was the evolution of the right type of student, with a clear idea of the scope and method of his work. Let us now apply this lesson to Pastoral Theology, and compare the process by which a student must work in the one and the other science in order to come to understand the laws by which each is ruled.

The first thing necessary was to define the nature of history, to distinguish it from good writing, from moral judgment, or from political purpose. It may be used for these ends, but they are different. So pastoral work must be distinguished from rhetoric, from schoolmastering, from sociable agreeableness, and from philanthropy. These may be closely related to it, but in idea they are distinct. Pastoral Theology deals with the share played by man in the relation of his fellow-man to God.

The first question to be considered is, What exactly is, and should be, the work of a clergyman ?

The next step in the study of history is the gathering of data (*Heuristik* or *Quellenkunde*). The student has to learn where to go to get his knowledge ; he has to realize the difficulty of dealing with a subject which concerns past events, nearly all traces of which have disappeared. He has to train himself to recognize what is relevant to the matter in hand, to know what has already been done. He must acquire power patiently to follow up lines of research ; he must discipline himself to method in collecting evidence. He must join the ranks of those who are slowly building up the organization by which facts of the past are made available for historical use, who are constructing the machinery of libraries, or collating and cataloguing documents. In these methods the student is educated in a University, and according to the quality of his education, at Oxford or Cambridge, in France or in Germany, so is the nature of the work finally erected on this foundation.

So in Pastoral Theology the same comprehensiveness of sight is needed. The student is not, it is true, confronted with the difficulties inherent in a study that is confined to the past, but it is no simpler task to deal with that of the thoughts and spiritual life of the men who are living all round him. He has to gather his data from personal experience, from the expressed opinions of men, from the tone of the press, from reports of parishes, from the inquiry-room or the confessional, from books and conferences, from the congregation and from individuals, from men and women, from young and old. For this the best method of training must be considered which shall give spiritual sensitiveness to understand others, and ethical perception to penetrate the moral issue involved in every event. The same humility and fear of dogmatism that is necessary for the historical student must be impressed on the student of Pastoral Theology. He must learn not to jump to conclusions, nor to generalize from a single case. He must accustom himself to see things that he does not want to see, and to note all that goes against his

own personal conviction. He must acquire a wide outlook to take in all that is being done, and get accumulation of evidence. He must realize that single stories of the experience of individuals are only one item each in the mass of human life. Moreover, some system must be constructed by which the results of these observations made by many men, and through sustained periods of time, may be chronicled, compared, and set in order.

After the collection of data comes the duty to criticize them. The student of history must compare the sources of his information, and value them according to their worth. He must learn all the niceties of external and internal criticism. He must know how to test the genuineness of a document, to judge of its date by its language and style. He must know how to form a full opinion of the independence and trustworthiness of its author, and must be on his guard to detect corruptions made in transcription or from prejudice. He must beware of relying on the argument from silence, that most fruitful source of error.

Still more must the student of Pastoral Theology learn to exercise critical judgment. He must know how to test the worth of statements, and to discount party feeling. He must be ready to criticize customs on fundamental grounds, and to give to tradition neither too much nor too little authority. He must learn to pierce through phrases, and to ask on how much real knowledge assertions are based. He must cultivate the judicial sense, and secure a balanced judgment. He must not assume that because he hears no contradiction that there is nothing said on the other side. He must beware of one-sided presentations of facts, and must examine everything by every possible test—by the criteria of intrinsic probability, of personal experience, of history, of analogy, and of tried and proved results.

When the student of history has learned to collect and try his evidence, he may proceed to the task of forming a judgment upon it (synthesis, *Auffassung*). He must first sort his data, eliminating those that are irrelevant to the matter in hand.

Having done so, he is in a position to decide how far with reference to any point he has sufficient information to warrant him in drawing a conclusion. Often the process will reveal the fact that he is still in ignorance as to the essential features of the subject he is studying, and that far deeper research is needed before an opinion may be pronounced. Where the evidence is sufficient he must balance it as a whole; he must try to find the unity underlying its apparent contradictions; he must set himself to grasp the matter as one thing, in all its complexities and ramifications. He can then, at last, begin to set free his imagination to fill up gaps, to trace out probable conclusions, and to guess where further information may be found. Fertility of suggestion, acuteness in powers of deduction, soundness in generalization, or brilliancy in exposition are, as the ultimate aim of the historian, only safely exercised after the severe discipline of critical methods.

So in Pastoral Theology, as soon as tested evidence has been collected, the constructive side of the science may begin. The data of spiritual experience and the phenomena of religious life, as recorded and tested, must be gathered together and viewed as a whole. For this the appeal may be made to the past, or observation directed to the living present. Where evidence is still insufficient, the work of search must go on, and a serious examination of the facts may sometimes result in the discovery that certain parts of a clergyman's work, as at present carried on, rest on a basis of untried assumptions. As definite laws of spiritual life begin to appear, the student will be quickened to note other signs of their working where they had not been suspected. He must gain the power to see the significance of little things, and to learn from the lesson of the tested experience of others how to estimate the value of what is being done elsewhere, and to focus results arrived at over a large area. Each part of pastoral work must be reviewed as a whole in its bearings on social and individual life, and all the many cross influences that are inseparable from even the smallest undertaking in our complex modern civilization need to be reckoned

with, and their Christian aspect must be sought out as giving the only possible harmony of them all. Only after mature scientific deliberation, carried on in all humility, with a sense of the greatness and delicacy of the task, with the object of finding out what are God's laws of spiritual growth, rather than what we wish them to be, can teaching be given with authority, or methods of pastoral work be inaugurated with success.

Pastoral Theology is, therefore, a department of Theology, as ecclesiastical history is a branch of historical science. Theology is the science of the knowledge of God—that is, of the relation of man to God, as God can only be known to us through our human faculties. Pastoral Theology is a department of this science, and deals with man's share in the relation of his fellow-men to God. The University is the place to study the one, while the world of men is the field in which the other must be constructed. But before the school of practical knowledge can be evolved, the prior need is the creation of the student trained to the right temper and in the right method of work. This should be the aim of the post-graduate theological college, standing between the education of the clergyman and his entry into the duties of pastoral work.



### Literary Notes.

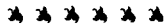
OF course, Mr. Frederic Harrison's volume, "The Creed of a Layman: Apologia Pro Fide Mea," was one which had naturally been looked forward to with more than ordinary interest as soon as it became known that he was preparing a statement of his attitude on religious questions. The book opens with a few introductory pages which explain the author's reasons for writing it: "I never parted with any belief till I had found its complement; nor did I ever look back with antipathy or contempt on the beliefs which I had outgrown. . . . I have at no time of my life lost faith in a supreme Providence, in an immortal soul, and in spiritual life; but I came to find them much nearer to me on earth than I had imagined, much more real, more vivid, and more practical. Super-human hopes and ecstasies have slowly taken form in my mind as practical duties and indomitable convictions of a good that is to be."



Mr. C. R. L. Fletcher, Fellow of Magdalen College, Oxford, is one of the most sympathetic among professorial writers. But mixed with this sympathy one is always able to find a graceful diction and an attitude at once correct and dignified. The second volume is shortly to appear of his "Introductory History of England," from the beginning of the reign of Henry VII. to the Restoration in 1660. The first volume was very successful, and it led to many requests for the continuation of the work. It will eventually be completed in three volumes.



Mr. Murray always has some exceedingly interesting items in his list of new books. Here is one: "The Discoveries in Crete, and their Bearing on the History of Early Civilization," by Professor Ronald M. Burrows, who occupies the chair of Greek in the University College at Cardiff. A number of excellent illustrations are given, including a plan of the Palace of Knossos, incorporating the results of the three seasons' work since the last plan was published in B.S.A., viii. (1902). The volume is really an attempt to meet a need, widely felt during the last few years by classical scholars and also by the general cultured public.



We are also to have from the same publishing house "Saints and Wonders, according to the Old Writings and the Memory of the People of Ireland," by Lady Gregory. The matters treated are: "Brigit, the Mary of the Gael"; "Columcille, the Friend of the Angels of God"; "Blessed Patrick of the Bells"; "The Voyage of the *Macedune*"; "Blessed Ciaran and his Scholars"; and "The Voyage of Brenden." Lady Gregory found much of her material among the Irish peasantry.



I suppose that the great interest in Wordsworth, always to be found among lovers of poetry, will never wane, in spite of the sneers and gibes occasionally heaped upon the enthusiastic followers of the one-time Poet Laureate. There seems, of late, to have been a still larger circle of readers for Wordsworth, if one may judge by the constant reference to his poetry both at private and public gatherings. Here is more proof. A new volume of selections from his work has just appeared, in which that very able poetic commentator, Dr. Stopford Brooke, has included all the shorter pieces deserving, according to his viewpoint, a place in an authoritative collection. The charm of this particular volume is enhanced by some delightful drawings from the brush of that very clever and very sympathetic artist, Mr. Edmund H. New. It appears to me that Mr. New always finds out just what was at the back of the mind of the author whose work he is illustrating, and whose idea he is evolving in the picturesque and artistic form of his own striking and pleasing drawings. I know of no other artist whose lines are so expressive of a refined and artistic taste. He has supplied forty illustrations to this book, and these are grouped round the four North Country homes of the poet—Cockermouth, Hawkshead, Grasmere, and Rydal.



The revised edition of Canon Julian's "Dictionary of Hymnology" contains a new supplement. The book originally appeared in 1892, and,

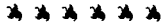
of course, a good deal of fresh information has been discovered since then. I understand the contents of all the more important hymn-books issued here and abroad during the last fifteen years have been annotated in detail. Moreover, the biographical notices of both authors and translators have been revised.



Dr. H. A. Redpath has devoted a volume to the study of Ezekiel. This appears in Messrs. Methuen's "Westminster Commentaries." It is said that the author "has endeavoured to explain the difficulties of a corrupt text, and also to emphasize the great advance in ethical teaching as to individual responsibility for sin made by this prophet." Dr. Redpath also carefully considers Ezekiel's visions.



I wonder if there is an older Professor living than Professor Goldwin Smith? His energy, his vitality, his mental ability, his extraordinary general alertness in all kinds of things are incomparable and abnormally remarkable. It is surely a unique life! At the present time he is eighty-four years of age, and began to secure prizes in the higher realms of learning some sixty years ago. He was, even in 1858, Regius Professor of Modern History. He settled down in Canada in 1871. We are now able to read his new little book—just issued by Macmillans—"Labour and Capital." As its title indicates, Professor Goldwin Smith concerns himself with the many difficult economic and industrial problems which face both master and man.



Mr. Henry Buckle, a cousin of the author of that standard work, "The History of Civilization," has completed a work entitled "The After-Life." Mr. Buckle is a member of the Burmah Commission. The work is devoted to the history of beliefs concerning the future life from the earliest times. The author makes a definite effort to bring together the teaching of eminent men of all ages and countries on the subject of the future life. These are all classified, both chronologically and systematically. It is a sign of the times that so much attention is being given to the question of "life beyond death." The number of books dealing with the subject increases every year. But is it not astonishing that in our great desire to see into the future we often miss those beautiful and simple messages concerning the life hereafter in the various books in the Bible? Mr. Elliot Stock is to publish Mr. Buckle's volume.



We are to have yet another ambitious work of poetry. Mr. Hardy has given us several volumes with a main theme during the last two or three years; now we are promised a large work, a trilogy really, from the pen of Mr. John Davidson. The title is attractive, and the work should be doubly so in the hands of so experienced a poet and so mature a thinker. It is to be called "God and Mammon." The first play is completed, and has been issued under the heading of "The Triumph of Mammon." In an epilogue (in prose, by the way) the author makes his confession of faith. The constituents of this creed need not be enumerated here. But it is just worth noting that he says, in so many words, that Shakespeare has drawn an excel-

lent picture, finally and definitely, of man under the conditions of Christendom, and that if there might be a new drama "it would be necessary to have a new cosmogony." This is just a little controversial, and very characteristic of Mr. Davidson.



"Studies in Venetian History" is the title of Mr. Horatio F. Brown's new work, which is in preparation. It will embody the author's excellent "Venetian Studies," first issued some years ago, revised and brought up-to-date, with an addition of ten essays, which have never before appeared in book form.



Two new books on two very charming counties will assuredly find a goodly number of readers. There is "Wiltshire," by that very versatile author, Mr. G. G. Bradley, who is at the same time a past-master in finding out all the delightful nooks and crannies of the counties of England; while Mr. Lewis Hind—who usually associated with works of art (and possibly this new work may be a work of art in another sense) has written an exquisite account of some "Days in Cornwall." Both are beautifully illustrated with coloured pictures.



Mr. Archibald Weir's "Introduction to the History of Modern Europe" reviews in their logical connexion, the chief groups of events, both political and otherwise, which together formed the groundwork of European history in the nineteenth century.



Yet another little volume from the pen of the Rev. S. Baring-Gould. This time it deals with "Devon" in Messrs. Methuen and Co.'s "Little Guides." There is a mine of interesting and valuable information in this book, as Mr. Baring-Gould is a Devonshire man. Messrs. Methuen and Co. are making themselves renowned for their many excellent series of books.



Dr. Sanday's new volume will be published by the Clarendon Press this autumn. It will contain the substance of four lectures delivered by him at Cambridge this year, with some additional matter.



Books about ice regions are alluring at this period of the year. That veteran mountaineer, Mr. Edward Whymper, has, with the help of Mr. W. J. Gordon, prepared a volume entitled "Round about the North Pole." It is a succinct account of Arctic travel, covering the last thousand years from Ingolf to Commander Peary. Each part of the Arctic Circle is dealt with separately.



The Rev. W. L. Walker (author of "The Spirit and the Incarnation," "The Cross and the Kingdom," etc.) has in the press an important little volume which he has written as an estimate of and reply to Mr. Campbell's



"The New Theology," from the standpoint of liberal but decided evangelicism. Few scholars are more competent to write such a reply than Mr. Walker, as for many years he has made a careful study of the subjects Mr. Campbell writes upon, and he has no difficulty in dealing convincingly with them. The title will probably be "What about the New Theology?" and Messrs. T. and T. Clark hope to issue the book this month.



### Notices of Books.

PREPARATION FOR CONFIRMATION. By the Rev. J. P. Maud. London: Longmans, Green and Co. Price 2s. 6d. net.

If we could accept the author's doctrinal position, we should be able to recommend this book without qualification, but as we believe his view on Confirmation to be unwarranted by the Bible and to have no place in the Prayer-Book, it necessarily follows that we can only accept in a qualified way the more practical and experimental elements of the book. When we are told that "enjoyment of life in union with the Divine source of all life is to be had in the use of sacramental means" (p. 15), we begin to wonder what the author's view is of the proportion of faith, especially when a reference to the concordance shows that the word "grace," though occurring some hundreds of times in the New Testament, is never once associated with the Sacraments. When, too, we read that the "life of the baptized is a journey with a loving though unknown Companion," and that "then at that critical moment known as our Confirmation we advance from the condition of companionship to claim of Him a more intimate relationship," we again marvel at so inaccurate a view of the Christian life as laid down in the New Testament. The fact is that the school to which the author belongs seems quite incapable of realizing the width and depth of the New Testament teaching about Divine grace and also about faith (apart from Sacraments) as the condition of fellowship with Christ. Sacraments, according to the New Testament, are one, but only one, of the elements of a life which may have communion with Christ moment by moment. The emphasis laid nowadays on Sacraments and what is called "sacramental grace" may be quite unconsciously, but is, nevertheless, very really, a specious form of Christian materialism, and herein lies its greatest danger. On the practical side Mr. Maud makes many useful suggestions from his experience of ministerial life, but the doctrinal teaching that underlies the book is so untrue to Scripture and the Prayer-Book that it robs the book of most of its value and usefulness for any except those of the author's own school.

BURNING QUESTIONS IN THE LIGHT OF TO-DAY. By the Rev. E. H. Archer-Shepherd. London: Rivingtons. Price 2s. 6d. net.

There are five "Burning Questions" discussed in this book—the Virgin Birth, Our Lord's Resurrection Body, the Atonement, What is Christianity? In four of the essays there is much that is useful and thoughtful, even though there is nothing particularly novel or striking. But the essay

on Inspiration is in our judgment seriously inaccurate. The author himself admits that his view of inspiration "is not that which the Scriptures as generally interpreted give of themselves," and he adds that he is "not concerned to prove that the general interpretation is wrong," for he regards it as the conventional belief of the apostolic days. Further, he considers that we need not only to get rid of the idea that the Bible is an inspired book, with God for its Author, in the sense in which the Koran claims to be, "we need also to dispossess our minds of the idea that inspiration is necessarily a supernatural process." To all who believe in the uniqueness of apostolic inspiration, such statements as these carry their own condemnation.

THE WAY TO TEACH THE BIBLE. By H. Kingsmill Moore, D.D. London : Longmans, Green and Co. Price 2s.

The "way" referred to in the title is described as "according to the method in use at the Church of Ireland Training College, Kildare Place, Dublin." After a chapter on difficulties connected with teaching the Bible and another on the necessity of right method, the Kildare Place method is defined as, "first find the prominent thought, and then teach it." The remainder of the book is devoted to the elaboration of this principle, and the book closes with suggestions for the preparation of notes of Bible lessons and some specimen sets of notes of lessons. This admirable little book, so clearly written, with its points so plainly put, should be in the hands of all junior clergy and Sunday-school teachers. Careful attention to its principles would make a great difference in many a Sunday-school and Bible-class lesson.

THE RELIGION OF THE CRESCENT. By the Rev. W. St. Clair Tisdall, D.D. London : Society for Promoting Christian Knowledge. Price 2s. 6d.

This book consists of the "James Long Lectures on Mohammedanism," and is by a well-known C.M.S. missionary, who is one of our greatest authorities on all matters connected with India and Mohammedanism. There are four lectures, dealing with the strength, the weakness, the origin, and the influence of Islam, written in clear language, with abundant information. This book will prove of great service as a handbook on Mohammedanism. Missionary students and those who are called upon to give missionary addresses should make a special note of it. The comparison of Islam and Christianity is particularly suggestive and valuable.

THE STORY OF THE PRAYER-BOOK. By C. J. Ridgway. London : J. Nisbet and Co., Ltd. Price 2s. net.

This is one of a series of handbooks for young Churchpeople. It is written with brightness and attractiveness, and in the purely uncontroversial portions there is much useful information. When, however, the period of the Prayer-Books of 1549 and 1552 is dealt with, we are sorry to find that the Dean is not a reliable guide on matters of fact, and his evident bias in favour of the Prayer-Book of 1549 detracts still further from the value of the book. It is the presence of these, to us, vital errors which prevents us from recommending this work for the purpose intended by the series.

A GUIDE TO PREACHERS. By Rev. A. E. Garvie, D.D. London: *Hodder and Stoughton*. Price 5s.

This consists of the republication of papers which appeared last year in the *Examiner*, and were intended for lay preachers. The author's name is a guarantee of ability, scholarship, and suggestiveness, but the treatment is too slight and the ground covered too wide for one volume. The view of the Bible put forth is not satisfactory, and the general presentation of the Gospel by no means adequate. If read with care by those who can discriminate, many a practical hint and suggestion will be obtained, but we regret that we cannot offer the book an unqualified welcome.

IS RELIGION UNDERMINED? By the Rev. C. L. Drawbridge. London: *Longmans, Green and Co.* Price 3s. 6d. net.

The question of the title is asked with special reference to the opinion often expressed that "the very foundations of religion have been undermined by modern investigation." In the course of ten chapters there are discussions on a number of subjects connected with religion — for example, "The Relationship between Faith and Enquiry," "The Source of Religion," "The Limitations of Reason," "The Incarnation," "Biblical Criticism." The treatment is necessarily brief and fragmentary, but the author manages to say a good deal that is helpful and suggestive. Not the least valuable element is the number of apt quotations from modern writers. We cannot at all accept the author's view of the Bible and inspiration, and on other points he seems to us too concessive, but there is much in the book that is valuable. To clergy in particular, the book, if read with care, should prove suggestive in dealing with questions of Christian evidence.

THE RELIGION OF ANCIENT SCANDINAVIA. By W. A. Craigie. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

THE RELIGION OF ANCIENT EGYPT. By W. M. Flinders Petrie. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

ISLAM. By Ameer Ali Syed, M.A., C.I.E. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

THE MYTHOLOGY OF ANCIENT BRITAIN AND IRELAND. By Charles Squire. London: *Archibald Constable and Co., Ltd.* Price 1s. net.

Four more volumes of this useful series. The volume on Egypt is of particular value coming from so great an authority. The volume on Islam is by a Mohammedan and should be read side by side with Dr. Tisdall's manual on "The Religion of the Crescent."

ON THE EVIDENCE FOR THE RESURRECTION. By E. Hermitage Day, D.D. London: *Society for Promoting Christian Knowledge*. Price 1s.

A clear and concise presentation of the evidence for the Resurrection as given in the Gospels and Epistles, together with an able examination of recent criticism on the subject by Schmiedel, Harnack, and others. In the course of sixty-four pages the author has packed a remarkable amount of close writing and sound reasoning. This little compendium will prove of real service in all discussions on the resurrection.

DOCTOR ALEC. By Irene H. Barnes. London: *Church Missionary Society*.  
Price 1s. 6d.

The aim of this book is to create an interest in and love for medical mission work in the hearts of children and young people. The author's preface explains that it is a story composed of stories, and gives accounts of actual efforts made by young people in furtherance of the missionary cause. It is an interesting book, and ought to inspire adults as well as children to do more on behalf of medical missions. Workers will find in it suggestions which will prove helpful and valuable in the hands of a wise organizer.

NEW ILLUSTRATED BIBLE. *Eyre and Spottiswoode, Bible Warehouse, 33, Paternoster Row*. Price 2s. net.

This edition well fulfils its title. Ruby type, central column references, twenty-four illustrations, two illuminated title-pages, the King's printers patent cover-index, and the names of the books in alphabetical order with corresponding page. The illustrations are striking photographs. It gives wonderful value for the money. Just the thing for a gift or prize.

THE PURPOSES OF GOD. By Samuel Garratt. London: *C. J. Thynne*.  
Price 1s. 6d. net.

Christians who live in expectation of the Lord's very near return will always delight in the late Canon Garratt's Second Advent teaching. These are his last six addresses, preached at St. Margaret's, Ipswich, in Advent, 1905, and now published by his daughter. They deal with the purposes of God respecting the world, Israel, the Church.

THE MORNING MESSAGE. London: *Hodder and Stoughton*. Price 3s. 6d.

Brief selections from the writings of the Rev. G. Campbell Morgan. Arranged for each day of the year, based upon a Bible text which stands in red type at the head of each passage. Intended as a help for daily meditation. There are some weighty sayings here.

THOUGHTS ON OLD AGE. Selected by Hesba Stretton. *R.T.S.* Large 8vo.  
Pp. 124. Price 2s.

An attractive selection of brief passages from our master poets and essayists, as well as from the Bible, Plato, and classical writers generally, upon old age. The compiler tells us that when she reached her seventy-fourth year she collected a few thoughts for her own pleasure on the state of life to which it had pleased God to call her. She now publishes them for others. The book would form a delightful gift of a simple kind for an aged friend. It is in bold, clear type.

REVELATIO DEI. By Rev. Bernard Herklots. *Elliot Stock*. Crown 8vo.  
Price 2s. 6d. net.

A poem on the revelation of the Triune God in Creation, in the Incarnation, in the Atonement, in the Holy Spirit's dispensation, and hereafter. It consists of ninety-six clearly printed pages of easily understood descriptive and devotional verse, inspired by a truly evangelical spirit.

RADIA. By Alec C. More. *Elliot Stock*. Price 3s. 6d.

The alternative title, "New Light on Old Truths," is ambitious. The writer, kindling his muse from Holy Scripture, compels attention. His sevenfold poem deals with human destiny and human restoration. There is a good deal of music here, but it is slow music. A feeling of monotony steals over one, and there is a longing to move with less stately tread. Still, the theme is of intense interest, and the poet's wealth of Scripture language and allusion is marked.

THE ENGLISHMAN'S BRIEF ON BEHALF OF HIS NATIONAL CHURCH. By Rev. Thomas Moore. *S.P.C.K.* Price 8d.

This revised and up-to-date edition is opportune. The reader will find the arguments temperately set out. Difficulties are solved by question and answer. Clearness and cogency are added to fullness.

THE CHILD'S DUTY. By Mrs. Cazalet Bloxam. *S.P.C.K.* Price 6d.

The writer understands children, and is helpful to them.

THE BOOK OF COMMON PRAYER, WITH HISTORICAL NOTES. By the late Rev. James Cornford. London: *Society for Promoting Christian Knowledge*.

A new edition at a greatly reduced price, and a very useful companion to the Prayer-Book. The entire Prayer-Book is printed together with an introduction and marginal notes, the latter indicating the date and sources of each portion. For theological students and teachers the book will be especially valuable.

LAST HOURS WITH JESUS. By James Paton, D.D. London: *Hodder and Stoughton*. Price 1s. 6d.

A very choice little book of meditations on the Seven Words from the Cross, and with appendices on the Lord's Supper and Paradise. It combines clearness of thought, fulness of spiritual experience, and not a little choice expression. The dedication to "All Bereaved and Afflicted Ones" shows the special purpose of the book, though no Christian could read the pages without spiritual profit and blessing.

RITUALISM: ITS LEADING TENETS AND PRACTICES. By Rev. J. Warren, B.D. London: *Elliot Stock*. Price 1s.

In the serious condition of the Church of England at the present time, we should be prepared to welcome any *eirenicon* which does not compromise Evangelical principles. But purity is of more vital consequence than peace, because peace bought by a surrender of the ideal of purity is no true peace at all. This being so, it is well to have a clear conception of what we mean by sound Evangelical principles, as exemplified in the Church of England. The present little book—though necessarily a brief and dogmatic vindication of the Protestant position—is one we can cordially commend. Its logic seems to us, in the main, incontrovertible, and a study of its pages ought to set many (otherwise heedless people) thinking. The book is admirably clear and concise.

THE HIGHER HINDUISM IN RELATION TO CHRISTIANITY. By T. E. Slater.  
London: *Elliot Stock*. Price 3s. 6d.

A cheap edition of a work by one of the leading missionaries of the London Missionary Society. It deals with certain aspects of Hindu thought from the Christian standpoint. When it first came out we were greatly impressed with the insight and power of the book, and we are glad to observe that it has reached this new and cheaper edition. For all who desire to know what Hinduism really is and what its relation to Christianity, it will be a clear and reliable guide. All students of missionary problems should read it.

THE STRENUOUS GOSPEL. By T. G. Selby. *Hodder and Stoughton*.  
Price 6s.

This book of sermons should be widely read in these days of an unscriptural and anæmic theology. It is packed with thought—in fact, our attention may not stray a moment. Let special note be taken of the “Vicarious Dispensation,” the “Strenuous Gospel,” the “Subliminal Godhead,” the “New Immortality.” But it is impossible to discriminate. Every sermon is a tonic for mind and soul. Logic, reverence, strength, and spirituality join their forces and advance against false doctrine with resistless sweep.

JESUS AND NICODEMUS. By Rev. J. Reid, M.A. *T. and T. Clark*.  
Price 4s. 6d.

The unique conversation in St. John iii. is dealt with in illuminating fashion. The writer undoubtedly has a message, which he delivers and illustrates arrestingly. His explanation of “water” is suggestive, if not wholly convincing. We cannot quite accept the statement that the application is one intended only for Nicodemus. The seat of authority for the Christian appears to the writer to be Christian experience. We think he fails to push it far enough back, for “faith cometh by hearing, and hearing by the Word of God.” At the same time, we have found the book excellent reading, and should use it for reference and suggestion in preaching from the great chapter.

AN OLD-FASHIONED PRAYER AND HYMN BOOK FOR YOUNG CHILDREN.  
London: *S.P.C.K.* Price 1s.

This is a useful little book, and contains some old hymns which are always liked by children. We notice the repetition of “Pray God” in the few prayers which are given as patterns for several occasions. If this is part of the “old fashion,” we would prefer a little variation, such as “Loving Heavenly Father,” “Dear Lord Jesus.” The seven short stories all point a moral, and are well suited to young children.

SERMONS FOR THE PEOPLE. Vols. IV., V., VI., VII. London: *Society for Promoting Christian Knowledge*. Price 1s. each.

The concluding volumes of the new series, containing sermons by a very great variety of Churchmen of all schools. They are intended for special use by the younger clergy in suggesting lines of treatment, and if used with discrimination and care will certainly carry out its purpose.

LECTURES ON BABYLON AND PALESTINE. By Stephen Langdon, Ph.D.  
Paris: *Paul Geuthner*.

A little volume of seven lectures, intended for "popular" reading. The writer identifies himself, frankly enough, with the extreme school of critics; and due allowance must be made, accordingly, in reading his book. But the attentive student will find a good deal of interesting and helpful matter within the compass of its 180 pp., though he will do well to take with the proverbial "grain of salt" his radical reconstruction of Hebrew history and chronology as given in Lecture II. Much that passes to-day as the "assured results of criticism" will, if we mistake not, have to be relegated before long to the lumber heap—scrapped, in fact, like machinery that is out of date.

QUIET HOURS. By John Pulsford, D.D. *Andrew Melrose*. Paper covers, 6d.

We are indebted to the publisher for this cheap edition. The writer was well known as a man of rare spirituality. He has the style of a master and the imagination of a poet. Though his earliest work, it is one to ripen and deepen life.

THE HOLY MOUNT. By Rev. E. T. Vernon, M.A. *Marshall Bros*. Price 3s. 6d.

These studies on the Transfiguration of our Lord are concerned with a subject of the deepest import. We suppose the critics may find ground for carping, but Mr. Vernon does not write for them. He writes for men and women who have souls to be built up, and he is a good workman. The studies are at once devotional and practical, and therefore of great spiritual value.

THE LIFE OF CHRIST. By Rev. A. W. Gough, M.A. *Nisbet and Co*. Price 2s. net.

This is to be "a humble expository companion" to the four Gospels, and is one of a series of small books edited by the Dean of Carlisle, entitled "Church Teaching for Young People." It is simply yet succinctly and graphically written. The cardinal points of the narrative of the four Evangelists are well brought out. It is daintily got up, well printed, and excellently illustrated.

QUIET HOURS WITH THE ORDINAL. By the Bishop of Carlisle. *Longmans, Green and Co*. Price 2s. net.

Those candidates for ordination who listened to these addresses were fortunate. They were given when the Bishop was at Birmingham. There are four chapters—on the vocation, reverence for the Bible, ordination vows, and the commission. They are sturdy, straight, and spiritual addresses, full of wise counsel and altogether out of the common rut. In one place he says: "A shabby font is as shameful as a shabby altar." Quite so, but why "altar"? Nevertheless, they are good reading, and a call besides to all ordained clergy to remember their vows.

SWEEPS AND BRIDGE. By the Bishop of Lahore. *S.P.C.K.* Price 6d.

Two valuable, outspoken, yet tactful, sermons on these important subjects.

THE LOCUM TENENS. By V. L. Whitechurch. *Fisher Unwin*. Price 6s.

A bright and clever story, full of interest from cover to cover. The "locum" is a tramp, once a gentleman, but ruined by the falseness of a woman who sacrificed him for money. He masquerades for six weeks at a seaside church under the name and licence of a young Ritualist clergyman who is taking his holiday on the Continent. The characters are well drawn. The gem portrait turns out to be the tramp's own daughter and his guardian angel. The young Ritualist, brought up in an ecclesiastical strait-jacket, and with a fine contempt for women, is cleverly depicted and wholesomely castigated. Humour and satire are found in plenty. The tone of the book is cultured and refined.

### PAMPHLETS AND PERIODICALS.

PRINCETON THEOLOGICAL REVIEW (April). Published by the *Princeton University Press*, U.S.A. London Agent: *T. F. Downie*, Warwick Lane. Price 3 dollars per annum.

We are glad to call our readers' attention to one of the soundest and ablest of present-day quarterlies. It stands in the "old paths," and ably champions all subjects connected with the Divine authority and inspiration of Holy Scripture. The present number contains a valuable article on "The Laws of Deuteronomy and the Arguments from Silence," from the pen of Mr. H. M. Wiener, who is not unknown to our readers. Professor Orr has an article on "Some Recent Developments in Criticism and Theology." The reviews of this quarterly are exceptionally good, and one of the leading writers is Professor Warfield, of Princeton.

CHURCH QUARTERLY REVIEW (April). London: *Spottiswoode and Co.* Price 10s. per annum; single copy, 3s.

This is the first number at a reduced price, which it is hoped will bring the *Review* before the notice of a larger number of clergy and laity. The first article is an interesting series of reminiscences connected with the *Review* itself; and among the contents are articles on "Ecclesiastical Courts," "The Sweating of Women's Labours," "Euripides and his Modern Interpreters," and "The Gospel History and its Transmission," the last named being an able and drastic criticism of Mr. Burkitt's new book. The theological position of the *Review* is in many respects different from our own, and we have often regretted the entire change of its position on the question of the Old Testament from the days of its late editor, but of its ability and interest there can be no question, and it always contains articles worthy of the attention of all Churchmen.

THE JOURNAL OF THEOLOGICAL STUDIES (April). London: *Henry Frowde*. Price 3s. 6d. net.

The place of honour is given to another article by Sir Henry H. Howorth on "The Origin and Authority of the Biblical Canon according to the Continental Reformers," Luther and Karlstadt being the names dealt with in this article. The author is still concerned with the theme treated in a former number, including the Apocrypha in the Biblical Canon. The Notes and Studies in this number contain some very interesting points, and there are also some valuable reviews. The Journal necessarily appeals mainly to scholars rather than to the general reader.

THE MODERN PURITAN (April). London: *Nisbet and Co., Ltd.* Price 1s.

This new aspirant for public favour continues to provide thoughtful material for all those who are opposed to modern critical views of the Scriptures. The first article discusses the perennial subject of Deuteronomy, and is by a well-known Congregational theologian, Principal D. W. Simon. We are afraid that the title of this quarterly may hinder its circulation by giving a somewhat wrong conception of its contents and aim.

THE CHURCH GAZETTE (May). London: *National Church League*. Price 2d.

This admirable monthly continues to be ably edited, and in every number there is material of real value. In the present issue the Dean of Canterbury's recent speech is given, in which he stated with characteristic clearness the difference between the ideal of the spiritual life of the Roman Church and the Protestant ideal.



WERE MASS VESTMENTS EVER WORN UNDER THE REFORMATION SETTLEMENT AS EMBODIED IN THE ACT OF UNIFORMITY OF 1559? By J. T. Tomlinson. London: *Church Association*. Price 2d.

This abnormally and unnecessarily long title asks a question of the greatest importance, and is answered in the negative with convincing power and fulness. It is a pamphlet to keep on hand for use in these days of doubtful history and still more doubtful theology.

NEW LIGHT ON ELIZABETHAN RITUAL ELICITED BY THE ROYAL COMMISSION. London: *Church Association*. Price 5d. per dozen.

Another Church Association tract, marked by great thoroughness of research. A valuable contribution to the literature elicited by the Royal Commission.

DEATH THE FULFILMENT OF LIFE. A Sermon preached before the University of Cambridge on Sunday, March 3, 1907, by the Rev. W. R. Inge, M.A., Lady Margaret Professor of Divinity. London: *Elliot Stock*. Price 6d.

THE RED SEA PASSAGE OF THE EXODUS. As understood by a Layman. London: *Nisbet and Co., Ltd.* Price 6d.

Reproduced from our columns, and well worthy of consideration in this more convenient form.

BIBLE STORIES FOR YOUNG READERS. Nos. 1, 2, 3, 4. London: *James Henderson and Sons*. Price 1d. each.

Several stories from the Book of Genesis, including the Creation, the story of Adam and Eve, Cain and Abel, Noah and the Ark, Babel, Abraham and Isaac, Esau and Jacob. Told in simple language for young readers. Each book has several illustrations.

BIBLE STORIES IN COLOURED PICTURES. London: *S.P.C.K.*

The pictures are somewhat conventional, though attractive by reason of their colours. The stories accompanying the pictures are in the words of Scripture, and include selections from the Old as well as from the New Testament.

ANNUAL REPORT OF THE CHILDREN'S UNION. London: *Savoy Street*.

THE RELIGIOUS TEACHING OF ENGLISH HISTORY IN CHURCH AND SCHOOL. A Paper read at the Carlisle Diocesan Conference, 1890. By the Rev. J. H. Bulkeley. Republished, with a few alterations, an Introduction, an Appendix containing some national hymns and psalms, and a Preface by the Bishop of Hereford. London: *Elliot Stock*. Price 1s. net.

THE DAY-SCHOOL AND RELIGIOUS EDUCATION. A Sermon preached in Worcester Cathedral on Sunday, January 6, 1907. By the Rev. J. M. Wilson, D.D. London: *S.P.C.K.* Price 1d.

THE MEANING OF RELIGIOUS EDUCATION. By the Rev. W. Cunningham, D.D., F.B.A. London: *S.P.C.K.* Price 1d.

A PLEA FOR EASTER OFFERINGS. By George W. E. Russell. London: *S.P.C.K.* Price 2s. 6d. per 100.

THE EDUCATION CRISIS. Letters on the subject. By the Dean of Canterbury, Dr. Clifford, and others. Republished by permission from the *Times*, January, 1907. London: *S.P.C.K.*

PANANGLICAN PAPERS. Being problems for consideration at the Pananglican Congress, 1908. London: *S.P.C.K.* Price 1d. each.

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