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THE CHURCHMAN

December, 1914.

The Month.

The First Sunday in the New Year.

THE first Sunday in a New Year is always an impressive occasion, and clergy rarely fail to make the most of the opportunity. The first Sunday in 1915 promises to be one of peculiar solemnity for the whole nation, and we pray God that it may prove a turning-point in our national life. In the last issue of the CHURCHMAN we pleaded for the appointment of a Day of National Humiliation and Prayer in connection with the war, and we can now join our voice with that of all good Christian people in thankfulness that a day is to be set apart for national intercession. The authorities, no doubt, examined all the precedents available, yet they have resolved to adopt a line of their own. We do not wish to question the wisdom of their decision, although we should have preferred a more direct reference to our national sins and shortcomings than appears in any of the published announcements. It may be that this will come later. We are persuaded that our ecclesiastical rulers are fully alive to the situation, and it may be hoped that in any Call to National Prayer they may issue this point will not be lost sight of. It is a subject for profound satisfaction that the King himself has moved in the matter. Lord Stamfordham's letter to the Archbishop of Canterbury bore evidence of the keen interest His Majesty takes in all matters affecting the life of his people; and it is clear that, in determining the question as to the form of intercession, the King had in

mind the highest interests of the country. The appointment of a Day of National Humiliation and Prayer had been urged upon him, but the King was "disinclined to advocate the use of any term which might plausibly be misinterpreted either at home or abroad." In this respect, as readers of our last issue will recall, the King's view coincides with that of the late Queen Victoria. His Majesty, however, recognizes "the national call for United Prayer, Intercession, Thanksgiving, and for remembrance of those who have fallen in their country's cause." To this call His Majesty readily assented, and said that it seemed to him that the beginning of the year would be a fitting season to be thus solemnized, and that Sunday, January 3, might well be the chosen day. The King's decision has been loyally and heartily accepted, and it is symptomatic of our national unity that all branches of the Christian Church in this country—the Anglican, the Free, and the Roman—have determined to observe the first Sunday in the New Year as "a Day of Humble Prayer and Intercession to Almighty God on behalf of the cause entrusted to our King, our Empire, and our Allies, and on behalf of the men who are fighting for it on sea and on land." Much will depend, of course, upon the spirit in which the day is observed, but the nation has before it a great opportunity. If it is used honestly and sincerely as a means whereby the nation as such draws near to God in humble penitence and prayer, a great blessing must follow; but if the day is observed conventionally and perfunctorily, the result may be grievous beyond words. God grant that it may never have to be written concerning the nation's Day of Humble Prayer and Intercession, "This people draweth nigh unto Me with their lips, but their heart is far from Me."

The Need for Preparation.

That there is need for "preparation" for the rightful observance of the Day is everywhere recognized, although there is room for differences of opinion concerning the steps that should be taken to bring home to the people at large the solemn significance of the

occasion. In the Diocese of London the Bishop's Evangelistic Council have decided that the need may best be met by a Twenty-Four Hours' Service of Watching and Prayer to be held at St. Paul's Cathedral on December 16. Until we have seen the programme of this novel effort, we hesitate to express an opinion upon it. Of the good and honest intentions of those who proposed it we have no doubt, and it is of hopeful augury that the suggestion has, we hear, the warm support of representative clergy and laity such as Prebendary Webb-Peploe and Professor Beresford Pite; but the point which needs attention is how far such a service, or series of services, will affect the people at large? It will reach pious Church-people, and we can well believe that the Cathedral will be crowded with such all through the time appointed, but it seems to us that what is needed before all else is something which will touch the hearts and consciences of those who either do not attend our services at all, or, at the best, are only seen there at very irregular intervals. We confess that we are not prepared with any practical plan—it is always easier to criticize than to construct—but it ought not to be beyond the powers of our leaders to formulate some scheme by which every household in the kingdom shall be reached with a clear and pointed message explaining the purpose of the Day of Humble Prayer and Intercession, and inviting co-operation. The parochial system of the Church of England is eminently suited to such a purpose, and, in the absence of any other proposal, we suggest that the Archbishop of each Province, or the Bishop of each diocese, should draft such a message, and arrange with the parochial clergy that they shall deliver it at every house, not, however, as mere tract or bill distributors, but as men charged with the solemn responsibility of calling the people—their people—to prayer. This, indeed, is the *crux* of the whole matter: let the clergy for themselves recognize the greatness of the opportunity, and they will soon find ways and means to bring the subject prominently before, not merely their congregations, but before their people generally. This is but a haphazard suggestion; what we are

really concerned about is that some vigorous effort should be made, covering the English nation as a whole, to arouse people to the need for Humble Prayer and Intercession in connection with the great war. If nothing more is attempted, we venture to express the earnest hope that there may be, at least in every diocese, the determination not to fall behind the diocese of London in making a genuine attempt to prepare the people for the solemn observance of the first Sunday in the New Year.

A Call to Greater Seriousness.

We are sometimes tempted to wonder whether anything will really shake or disturb the light-hearted, easy-going attitude of the English people. The nation is engaged in the greatest war known to history; many thousands of our best men are engaged in an awful conflict at the front, fighting, suffering, and dying, for the nation's cause; there has been—and still may be—grave danger of invasion; and yet—life goes on much as usual. The theatres are open, and (although we hear from time to time mournful wails from managers about the decrease in receipts) there is reason to believe that they are still extensively patronized. So also the music-halls. It is no uncommon thing to find a long *queue* of people waiting outside for admission to the "second house" even in the poorest districts. Luxuries are not appreciably curtailed. Men are still playing football, and thousands more are standing idly by watching the game. The public-houses are open, and, although the hours have been shortened, there is still a greal deal of excessive drinking. Vice still flaunts itself unblushingly in our midst, and nowhere is the evil more apparent than in the neighbourhood of camps and barracks where are located young men who, when they go on active service, may be summoned at any moment to the presence of their Maker. The desecration of the Lord's Day continues unabated, and it is even accentuated by the wholly unnecessary publication of Sunday editions of some of the daily newspapers. "Shall I not visit for these things? saith the Lord." But does England care? That is the real point at issue. An easy life,

a fast life, a good time—too many of our people have no higher ambition than this; and all the while God is speaking to us, speaking to the nation in a way He has never spoken before. When the war first broke out there were many who thought they saw signs of greater attention being paid to the serious realities of life, but such change as there was, was only temporary, and now that the danger seems to be past—we wish we could believe it were so—there is a return to the old manner of life, to the same forgetfulness of God. These are the grave things that call for the most anxious consideration, for the most faithful and energetic resistance. When men talk of national sins there will always be some ready to point to things which are at least debatable, whilst they leave out of count altogether those which are palpable, notorious, and deadly. The great need of the time is for a greater seriousness amongst the masses of the people, seriousness of thought, seriousness of life; and not until the nation, as such, has been brought to its knees in penitence and prayer can we rightfully look to God for His blessing. The war is a time of great opportunity; let those who have influence with old or young, whether as clergy, teachers, employers, or in any other capacity, see to it that they use it to call the people to turn to God in true repentance, with the determination of amendment of life.

Papers for War-Time.

But it is not only the careless and the worldly who need to have their minds recalled to the seriousness of the present position. Professing Christian people have still much to learn concerning their own attitude to the grave issues which are at stake. War is a terrible evil; it represents, as has been tersely said, the bankruptcy of Christian principle; yet there are Christian men and women who seem utterly unable to think out calmly and seriously the problems raised by this awful war. We welcome, therefore, most cordially the publication of the series of "Papers for War-Time" (Humphrey Milford, Oxford Press, 2d. each), which is being brought out under the general editorship of the Rev.

William Temple. The following passage from the explanatory note will make the scope and purpose of these papers clear:

"The desire of all who love their country is to serve it in the hour of its need, and so to live and labour that those who have fallen in its service may not have died in vain. While this may suffice to make immediate duty clear, the war remains in the deepest sense a challenge to Christian thought. The present bitter struggle between nations which for centuries have borne the Christian name indicates some deep-seated failure to understand the principles of Christ and to apply them to human affairs. This series of papers embodies an attempt to reach by common thought, discussion, and prayer, a truer understanding of the meaning of Christianity and of the mission of the Church to the individual, to society, and to the world."

Six of these papers have been issued, and others are to follow. The strength of their appeal lies in the fact that they do not represent one school of either religious or political thought. The writers are drawn from different political parties and different Christian bodies; but "in spirit they are united, for they are one in the conviction that in Christ and in His Gospel lies the hope of redemption and health for society and for national life." Mr. Temple's own paper, "Christianity and War," is a clever piece of work—calm, thoughtful, broad, and deep. If it does not reach any very definitely practical conclusion, it at least discusses with a fulness which leaves little to be desired certain problems of the war which, as he rightly says, challenge our whole faith. He recognizes the certainty of disagreement, but he outlines a policy upon which all Christians can unite:

"The task of the Christian Church is clear. It must strain every nerve to insure that in the conduct of the war Christian standards of honour, generosity, and love for our enemies are not forgotten; that the settlement, when it comes, should be in accordance with the Christian postulate that all nations are needed for the building up of the Kingdom of God; and that our own country, whether in defeat or in the more searching test of victory, should open its heart and mind to learn the lessons which God can teach it, and should go forward into the future which He appoints, knowing that its supreme mission is to discover and to do His will."

From such a starting-point we are entitled to expect much, and, it may be said at once, the subsequent papers do not disappoint us. The Rev. Richard Roberts sets out (in No. 2)

to answer the problem, "Are we worth fighting for?" and the cast of the question in itself compels attention. We can but quote one eloquent passage:

"Out of all this emerges one plain fact: Great Britain is charged with the obligations of a great tradition. Within its own borders and its Empire it has achieved liberty; and with liberty, domestic peace. It is its splendid mission to pass on this gift to the world. The ideal that is implicit in its history is that of 'a world set free.' It makes no boast of a culture which it would impose upon the world for its good; it is simply vested with a gift in trust for the world. But the conditions of this gift are inviolate trustworthiness and adventurous trustfulness in public policy. It is the vocation of Britain to proclaim and practise the faith that in the supremacy of moral ideas lies the promise of the liberty and the peace of the world."

But if England is to be true to her mission, she must be true to herself; and so (in No. 3) we find some salutary advice from Mrs. Luke Paget, who, although claiming to write only on "The Woman's Part," lays men equally under a debt of obligation for her insistence upon the virtues of courage, prudence, simplicity, faith, and love. In No. 4 ("Brothers All") Mr. Edwyn Bevan discusses most ably and thoughtfully "The War and the Race Question," bringing into strong relief the glorious fact that "the whole human race is all potentially one in Christ," and discussing the consequences which flow from it.

"The Decisive Hour."

Mr. Oldham's paper (No. 5) on "The Decisive Hour: is it Lost?" demands a paragraph to itself. Those who recall the happy fellowship in prayer and service amongst Christian men and women representing many countries of Europe at the Edinburgh Conference of 1910 may well stand aghast at what seems at first sight the shattering of all their most cherished ideals by this terrible war. But is all lost? Mr. Oldham clearly thinks not. It would be affectation to deny that our ideals have received a check for the time, but there are some aspects of the war which lead us to hope that they may yet turn out for the furtherance of the Gospel. Thus does Mr. Oldham strengthen our faith, widen our hope, and inspire our love:

"The difficulties of the situation may be the means of bringing about a larger measure of unity in the Church of Christ. The experience of the mission-field shows that the result of a great calamity such as the Boxer uprising in China has often been to draw the missions closer together, and to lead to reconstruction on better lines. One of the most striking results of the outbreak of the present war was that each of the nations in the hour of its destiny knew itself one. May not the Christian Church, in a new apprehension of the magnitude of the task to which it is called, attain a larger, deeper unity?"

But if there are new possibilities, there are also new duties:

"If the decisive hour in missionary work is to mean not defeat, but victory, a spiritual warfare has to be waged no less exacting than the conflict on the battlefields of Europe. The awful experiences of the struggle for national existence help us to understand the reality of the fight in which the spiritual destinies of the human race are at stake. Success in this warfare demands no less fortitude, perseverance, endurance, and devotion than victory in the war against Germany. Does the Church understand this? Is she prepared to accept the conditions? She will surely be willing if in the secret place of meditation and prayer she allows God to reveal afresh to her heart the captivating vision of the Kingdom of God. If our country, with all its faults, can command such devotion as we are witnessing in these days, has not the cause of Christ, with all its promise of peace and joy and strength for mankind, the power to evoke a yet more ardent loyalty?"

The Christian Church may well thank God for such a message as this. There are signs that the Church is beginning to realize the possibility of the position. May God multiply them, to the hastening of the coming of His Kingdom. With just the mention of No. 6, "Active Service: the Place of the Non-Combatant," we commend these papers to the careful attention of readers.

"The Churchman."

Our last notes must be reserved for domestic references. With this number the CHURCHMAN completes another year of what we trust we may claim to be useful service in the life and work of the Church. We thank our many friends and numerous subscribers for their steadfast loyalty and warm support, and we ask them to believe that we are sincerely appreciative of the value of their cordial co-operation. The many communications which have reached us, particularly during the last few months, have cheered and

encouraged us much, and embolden us to ask that readers, who are interested in the Magazine, will be good enough, in addition to continuing their own support, to use their best endeavours to make the CHURCHMAN known to a still wider circle. To say that we live in difficult times is a mere commonplace; it is becoming more and more realized that there is an almost daily increasing need for Churchmen, who hold a common faith, and are animated by a common purpose, to unite together for the maintenance, strengthening, and extension of principles which they hold dear. Beyond all question, one of the chief means of fostering such unity is to be found in the regular and steady support of a Magazine which represents their own special interests. It may be claimed, we believe, for the CHURCHMAN that for nearly thirty years it has rendered conspicuous service to the cause of sound and loyal Churchmanship. It has witnessed faithfully and well to the foundation truths of the Bible; it has endeavoured with no small amount of success to strengthen and stimulate interest in the practical work of the Church at home and abroad; it has maintained a firm attitude in defence of the established position of the National Church; it has insisted upon the necessity of wise measures of Social Reform. It is because we believe that the CHURCHMAN, by the strength of its large company of contributors, is well qualified to render still greater service to these important causes, and to offer a common rallying-ground for all who are in general sympathy with its point of view, that we commend it with confidence to the sympathy and attention of loyal Churchmen.

1915. The new volume is already in preparation, and we may venture to express the belief that the CHURCHMAN will be able to offer its readers real help and guidance towards the discussion and ultimate solution of the many problems—Biblical, Theological, Ecclesiastical, and Social—which are pressing themselves upon our notice. Special attention will be given to questions concerning the Christian Faith, and in this connection a series of articles will appear

(commencing in January next) on "The Christ of the Gospel," which will include the following papers: "Begotten of His Father before all Worlds," by the Rev. E. A. BURROUGHS, M.A., Fellow and Tutor of Hertford College, Oxford; "Incarnate by the Holy Ghost of the Virgin Mary," by the Rev. DAWSON WALKER, D.D., Professor of Biblical Exegesis in the University of Durham; "Crucified also for us under Pontius Pilate," by the Rev. J. KENNETH MOZLEY, Fellow of Pembroke College, Cambridge; "Rose again according to the Scriptures," by the Rev. A. J. TAIT, D.D., Principal of Ridley Hall, Cambridge; "Ascended into Heaven," by the Rev. A. W. GREENUP, D.D., Principal of St. John's Hall, Highbury; "Shall come again with Glory," by the Rev. F. S. GUY WARMAN, D.D., Principal of St. Aidan's College, Birkenhead. A series of papers will also be contributed by the Right Rev. HANDLEY C. G. MOULE, D.D., Bishop of Durham, entitled, "What the Spirit saith unto the Churches," being studies on Rev. ii. and iii.; the Right Rev. J. E. WATTS-DITCHFIELD, D.D., Bishop of Chelmsford, will write on "The Problem of 'The Man'"; and His Grace the ARCHBISHOP OF SYDNEY has also promised to contribute an article on "Australian Church Affairs." Large space will be given during 1915 to the review department, and notices of all the best books (contributed by experienced reviewers) will appear month by month. We trust that in all its undertakings the CHURCHMAN may ever seek faithfully to serve the Church and promote the extension of God's Kingdom.

All Saints', 1914.[1]

By the Rev. E. A. BURROUGHS, M.A.,
Fellow and Tutor of Hertford College, and Junior Proctor of Oxford University; Examining Chaplain to the Lord Bishop of Liverpool.

"These all, having had witness borne to them through their faith, did not receive the promise, God having foreseen and arranged some better thing in connection with us, that apart from us they should not be made perfect.

"Therefore let us also . . . run with patience the race which is set before us, looking unto the author and finisher of our faith, Jesus."

Heb. xi. 39–xii. 2.

HAVE you ever found yourself set dreaming by something, and then wandering off whither the spirit of your dream might carry you, until you seemed to be miles and miles away from the real and the actual; and then, suddenly, while still in the dream, you stumbled across some thought which in a moment flashed you back to your real self, with an almost painful reminder of something *waiting to be done?*

That, I think, is rather the experience one goes through in passing from the eleventh to the twelfth of Hebrews (as in this morning's second lesson). The writer of the Epistle has given ten chapters to elaborate argument, leading up to the great truth he specially wants to bring home—the fact that "faith is the secret of true life." And then, in the famous eleventh chapter, he illustrates his point from the lives of the great men and women of God down the ages, who did live by faith, and "by faith subdued kingdoms . . . out of weakness were made strong, waxed valiant in fight, turned aside invasions of aliens." They were people of extraordinarily different types—Abraham the nomad chief, Moses the Prince of Egypt, Rahab the harlot, Gideon the farmer's lad—but they were all one in this, that they "endured as seeing Him Who is invisible." "This was the victory that overcame the world, even their *faith*."

And yet, somehow, they did not get all they wanted and hoped for. "These all, having had witness borne to them through their faith, yet did *not* receive the promise, God having

[1] A sermon preached in Hertford College Chapel on All Saints' Day.

foreseen and arranged some better thing in connection with *us*, that apart from us they should not be made perfect." And then comes the sudden turn of thought which flashes us back to the present and the actual: "*Therefore* let us also, seeing that we have all around us such a great cloud of witnesses, lay aside every weight. . . ."

In other words, the lesson of All Saints' Day is a severely practical one. It comes to remind us of all God's servants departed this life in His faith and fear; for do let us remember that "all saints" simply means "all true Christians," for every Christian is "called to be a saint," and to confine the term "All Saints" to the people, sometimes mythical, who happen to be enshrined in calendars, is to rob the festival of all real meaning for ourselves. It comes to remind us, I say, of all God's true servants who have gone before, and are now in the light with Him. But it does so, not just to stir up an emotional interest in them, not just to soothe us with the picture of their reward and joy, but to remind us continually that we, too, have the work of a saint to do and the cross of a saint to bear; nay, more, that so long as we shirk our sainthood, we are not only surrendering our own "inheritance with the saints in light," but helping to keep them out of theirs.

Let me try and explain. Our present circumstances may help us to understand what the text means when it says that God has so arranged that, apart from us, they cannot be made perfect.

We have been watching, for just three months, how thousands of our best—some of them also our dearest—have been giving up everything to go and help forward a cause which we all hold sacred, and we have seen hundreds of them "counting not their lives dear unto the death." And they have died, "not having received the promise." The issue of the war is still in the balances—they will never see the victory, if God gives it us, and they can do no more now to help it nearer. But what is the effect of this thought on ourselves, on any of us, that is, with one spark of nobility in us? Surely, an added

determination that their service and sacrifice *shall not* have been in vain; that so far as we, at least, are concerned, the thing shall be seen through, for *their* sakes even more than for our own. Isn't that part, at least, of the inner meaning of what so regularly happens—that after a reverse or disaster recruits stream in in far larger numbers? Most of the men so actuated, no doubt, do not stop to reason why; but I think they are, subconsciously, following the very reasoning of our text.

"These all . . . received *not* the promise, God having provided some better thing in connection with us, that apart from us they should not be made perfect. *Therefore* let us also . . ."

Do you see now what I mean by saying that the true lesson of All Saints' Day is a severely practical one—an urgent reminder that *we*, too, are "called to be saints," with all that sainthood means, and an appeal to a motive which is half gratitude, half common honesty, I mean a sense that we *must* not "betray," and deprive of what they fought and died for, those who have been along the way of the Cross before us.

But let us be quite clear what it is that we may keep them out of by slackness, or help them on to by ourselves "running with patience" the same race now "set before *us*." It is not, in any sense, their personal salvation; it is not their share in the blessedness of those who "sleep in Jesus," who have "departed to be with Christ, which is far better." That, thank God, is made theirs absolutely by the act of Christ in dying for them, and by their own act in accepting what He did as applying to themselves. If the dying thief was to pass straight to where his sinless Lord was going—"*This day* shalt thou be *with Me* in Paradise"—there can be no question of any interval of probation and possible pain, during which perhaps something we could do might help them on. I know it is what we call a "natural view to take," that there *is* such an interval: but it is not a Scriptural view, and if we are going to substitute "natural views" for Scriptural views, it is hard to see where we shall end. It is a "natural view," *if* you either do not grasp or will not accept the full meaning of the Atonement; and as such it is

exactly parallel to "natural views" which people take nowadays of the Resurrection, through either failing to grasp or refusing to accept *its* full meaning in turn.

No, we need not worry about either the state or the progress of those who are "with Christ." We *can* go on talking to Him about them—of course we can, and we can't help it, if we love them still; and if that is all that is meant by "Prayers for the Dead," I for one have no objection to them, though "Prayer about the Dead" would be a much safer and more accurate expression for what I mean. We can, I say, go on talking to Him about them; and, because He knows our hearts and also theirs, and because His love cannot but will that which is for the greatest good and happiness of us both, we can even count on their hearing of us through Him, if that is really the best for them. The one thing we may be sure of is that we need not worry about their *salvation.*

What, then, is that which they have *not* received—that which, apart from us, they *cannot* receive, "God having arranged ahead some better thing in connection with us, that they, apart from us, should not be made perfect"?

Once more our present conditions, with death almost the chief fact that faces us daily, will help us to understand. It is true that we comfort ourselves about those who sleep in Christ by saying that we and they are still one:

> "One family we dwell in Him,
> One Church above, beneath,
> Though now divided by the stream,
> The narrow stream of death."

It is true that, in one sense, it is a narrow stream; but it is also true that it is *impassable*, and that, while it runs there across the landscape, it does cut our true life in two. While the "one family" is divided, it cannot realize fully its oneness, it cannot be *perfect.* How far from perfect that "narrow stream" can make life on this side of it some of us know. Do we suppose it is different on the other side? Surely not, if there is love there, and memory; and, without love and memory, can we

think of personality as really surviving? True, there must be conditions there which take the pain out of memory and out of love. Those who can see life from above would be able to enter into St. Paul's words about "our light affliction which is but for a moment," in a way that we, down amid the affliction, cannot yet. But it would wrong our own deepest instincts, and be untrue to what little the Bible tells us about the blessed dead, to think of them as either oblivious of, or indifferent to, those left behind on "the other side." Above all, if they are "in Christ," they cannot be unaware of the passion and pain still continuing in the heart of a God Who "is afflicted in the afflictions of His people," and Whose whole life (I say it in all reverence) is a fight and an agony. (Do we sometimes stop to think, "If it is true that not a sparrow falls to the ground without our Father, what must these last weeks be meaning to the heart of God?" It is a thought worth dwelling on now and then.) Surely, surely, if we follow out all that is implied by saying that those who are gone are "with God" and "in God," they must be looking out on us and our conditions with the outlook of the heart of God Himself; with a strong passion, that is, in the midst of all their peace—the passion that finds vent in the cry of the souls under the altar in the sixth of Revelation, "How long, O Lord, holy and true?" . . . "And it was said unto them"—the next verse goes on about those same souls of the martyrs—"that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

The thought behind our text is the same, when it says that "they without us may not be made perfect"; and that is why it goes straight on, "*therefore* let us also, seeing that we have round about us so great a cloud of witnesses, put aside every weight and the sin which doth most easily beset us, and let us run with patience the race that is set before us, looking unto the beginner and finisher of our faith, Jesus."

The pictured faces of the old heroes of faith on the walls begin to float in air before us, and become the faces of

spectators rising tier on tier above us in the crowded stadium. What we thought a picture-gallery turns out to be the racecourse of the world, and *we* are the runners, and the race is about to begin. And so, as the runner gathers in his thoughts from wandering, and sets himself for the supreme effort, the spectators themselves in their turn begin to melt into a long cloud on either hand, while just *one* figure stands out with startling clearness, as if nothing else existed in the world. In ancient Rome it would be the figure of the presiding magistrate of the games, who gave the signal for the start, and before whose daïs the race would end. For us it is "the starter and finisher of our faith, Jesus,"—for in the Greek the Name is held over dramatically to the end.

Such is the practical lesson of All Saints' Day, and such it has been, year after year, all down the centuries. But has it ever, I wonder, come with fuller force and appropriateness to any generation than it does in this tragic year, 1914, to ourselves?

As a generation, we are faced with a heavier burden and trial, a far more difficult and responsible task, than any generation before us for at least a hundred years. And the worst of it is that we shall have to work at this task short-handed. Some of the very best of those who were to have been builders are being laid to rest, as it were, among the foundations. Those of us who remain will have to work with the heavy handicap of clouded hearts, and with much of the light gone out of the sky. If there is one thing more than another we shall need, it is vision and inspiration.

And I think we have it here: first in the thought of our responsibility towards the dead, and then in the thought of Christ, "the author and finisher of our faith," at once the starter of our race and its goal.

"They without us may not be made perfect." They will have died in vain unless we, who profit by their sacrifice, undertake to see to it that the new age which their sacrifice makes possible is worth the price which is being paid. If it is going really to bring nearer all that we hope for when we pray, "Thy

kingdom come, Thy will be done on earth," then it will have been well worth while. But if it is merely going to lead to another comfortable and easy-going period, with a sluggish conscience and mean ideals—another period in which personal ambition will once more determine what each shall do, and money and power be the one standard by which to judge his success in doing it—then not only will the whole thing have failed most miserably, whatever be the issue of the fight, but we, the generation which lets it be so, shall be guilty of the blood of these just persons. We cannot allow men to fight and to die for us and for our children unless *we* are prepared to face life in the same spirit of complete self-denial with which they are facing death.

"*Therefore* let us also, seeing that we have round about us so great a cloud of witnesses"—far greater now than it was when the words were first written—"lay aside every weight." That is the first thing—renunciation. There are many things which are certainly not wrong in themselves, but which are nevertheless sure to be in the way if you are out for serious business. It is not wrong to run a race in an overcoat; but it is extremely bad policy if you really want to win. "No man serving on a campaign," says St. Paul, "entangles himself in worldly business, that he may satisfy him who chose him to be a soldier." In other words, it might be very nice to keep up your ordinary interests while you are in a training camp, but the conditions of service simply do not allow of it, and everything else has to yield to them.

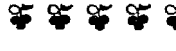
Renunciation, then, is the first thing, and it is really the second also, for the purity which is essential for true service and sainthood is only possible by renunciation, sometimes of the fiercest and bitterest kind. "Let us lay aside every weight, and the sin that *so easily gets round us*"—a word found nowhere else, but suggesting the way in which the weeds in a foul pond will get round the legs of the swimmer and drag him down. It is a strong simile, but probably some of us know enough about "besetting sin" to admit it is not an exaggerated one. If so,

there is but one course for us if we want to serve—we must *cut ourselves clear.*

And the third necessity is also, in a sense, renunciation over again; "let us run with *patience* the race that is set before us." For isn't patience really another name for *going on,* holding oneself down, refusing to give in to all the plentiful excuses which poor human nature supplies for "giving up trying," for "falling out" of the race?

But the last of the four "things needful" is no longer negative, it is the positive which explains all the negatives, the absolute devotion which explains the absolute renunciation of everything else—"looking away from all else unto Him who both starts and perfects our faith, Jesus." That is where the inspiration is to come from, which alone will account for and *keep* possible so much renunciation and patience. Our success in the race and the battle of life will be in proportion to our concentration on Him. For the earthly runner to let his eye, or even his thoughts, wander for a moment from the goal, is to lose momentum, and, maybe, to lose the prize. Our goal is Christ; but in this race wonderful things happen, and somehow we also find Him running by our side, nay, even as it were running *in* us, and by His Spirit keeping our vague attention fixed on Himself as the goal ahead, if only we will look up and meet His eye.

"Therefore," remembering the great cloud of witnesses looking eagerly to us to carry on their work and see that their sacrifice is not in vain—"therefore let *us* also lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto the author and finisher of our faith, Jesus."



Bishop Berkeley and the Bermudas.

By the Rev. W. S. HOOTON, B.D.

SOME of the brightest lights of missionary history have shone in the darkest ages of the Church. We have turned, perhaps, to the cheering warmth and solitary brilliancy of such examples when chilled by prevailing apathy and selfishness, and disposed to take a dark view of life. The devotion of Raymund Lull, in the Middle Ages, has never been surpassed; the example of Francis Xavier, however mistaken his methods, is calculated to inspire many who may have a clearer knowledge of the truth, but a less fervent zeal for Christ.

It is customary to regard the eighteenth century as one of the darkest of dead periods of the past. It has been pointed out that a Church could not be wholly dead which could produce a Butler, a Berkeley, and a Wilson, while several distinguished ornaments of Nonconformity flourished in the same period. Yet there were certainly solid grounds for Bishop Butler's well-known despondency as to the religious life of the nation—and Berkeley himself witnesses to the danger. We know how God in His good providence brought revival, and how revival paved the way for missionary zeal; but the preceding period, with its sceptical worldliness faced by cold orthodoxy, was not the kind of soil in which we should look for even a single conspicuous example of missionary fruitfulness. It must not be forgotten that two great Church Societies had their origin about the very opening of the century of which we are speaking; and this is another piece of evidence that there must have been a certain amount of real life. But the century produced a quite notable example of missionary fervour in the person of one of those already named—a leading dignitary of the Church—George Berkeley of philosophic fame, Dean of Derry and afterwards Bishop of Cloyne. His renown as a philosopher has been allowed too much to divert attention from the bright example of his missionary spirit, which has perhaps been still further

eclipsed by the failure, through no fault of his own, of his missionary schemes. George Berkeley, ardent missionary in a cold, unspiritual age, provides, in his way, as inspiring a pattern as any that can be found.

A double interest is attached to the study of Berkeley as a missionary pioneer. There is the interest of the facts of his life, and especially of the plan he formed to further his projects; and perhaps still more absorbing is the psychological interest arising from the study of his many-sided character in the light of this leading motive.

To take the facts first—sick at heart, apparently, with the condition of the Old World, he turned his thoughts to the New. The collapse of the South Sea Company, together with many frauds of lesser dimensions, led to an "Essay towards preventing the ruin of Great Britain."[1] But his outlook travelled farther afield than his immediate surroundings, and he was stirred to larger efforts than the suggestion of practical remedies for prevailing corruption at home. What he had heard of the heathenish condition of European planters in America moved his soul as we are moved to-day by tales of the wilds of North-West Canada or of the backwoods of Australia; while he was equally concerned for the souls of the natives on the American continent. The method he proposed is of peculiar interest. He would establish a college at Bermuda, and make that island, as Dr. Stock puts it, "a modern Iona."[2] A President and Fellows were to settle there, and students were to be trained as pastors and missionaries. This was to be the centre whence pure streams should flow to refresh and make fruitful a whole new world—which should be used to establish religion in the West when its influence seemed waning in the East. And an interesting feature in the scheme, in view of modern missionary developments, is that it comprehended the ultimate inclusion of training in agriculture and industries for those who did not respond to academical studies.

[1] "Berkeley and Percival," by Benjamin Rand, p. 29.
[2] "History of the C.M.S.," i. 24.

This project has been written down as unpractical, chiefly because of certain difficulties involved in the position and circumstances of the island selected for the venture. But Berkeley's enthusiastic description of the climatic and other conditions shows that there were two sides to this question.[1] And in any case we must not view the matter from the standpoint of the last hundred years of missionary experience. Berkeley had practically no modern precedents to guide him, and it is not unnatural that a student like himself should turn to the example of Columba and his associates—if, indeed, Iona and its band of student and industrial missionaries were present to his mind, as they may well have been. If a body of sixth-century evangelists could influence not merely a great part of Britain, but also ultimately large tracts of Europe as far as the Apennines, Berkeley may well have turned to so hopeful a precedent as he laboured in thought for America and the West Indies.

At all events, whether the scheme was unpractical or no, it was formed with an abundance of practical detail, as may be proved by reference to *A Proposal for the better supplying of Churches in our Foreign Plantations, and for converting the savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermudas.* All kinds of carefully considered reasons contributed to the choice of this spot. Healthy climate; plentiful provisions; absence from temptations of trade, luxury, and licentiousness; easy communication with various parts of America and with Britain—all these considerations are stated as having weight in the selection. Reasons are given for greatly preferring Bermuda to Barbadoes, where Codrington College had already been projected. Plainly the scheme had been carefully thought out. Dr. Rand, in his recent edition of the correspondence between Berkeley and Sir John (afterwards Lord) Percival, to which reference has already been made, shows how Berkeley himself wavered in his choice after settling at Rhode Island and seeing

[1] See "Berkeley and Percival," pp. 203–6.

its advantages for his purpose; but it does not appear that he ever turned from his original idea with settled resolution, while he was perfectly determined to adhere to it when the trend of circumstances seemed to make that decision advisable on other grounds.[1]

When we turn to Berkeley's method of advancing his plan, we reach the second part of our subject, and are introduced to those interesting and instructive psychological features which the character of this unique missionary displays. We are impressed, first of all, by the proofs of *a true missionary spirit.* Dr. Rand tells us that romance and philanthropy were united as the essential factors animating his scheme.[2] But he well sees its greatness; and the object of this paper is to show that the latter was the dominant motive, and, indeed, that it was backed by a much higher aim still—the glory of God and the salvation of men. Berkeley sought preferment in the Church, we are told, merely with the idea of obtaining more influence to recommend his American scheme. Surely this was a rare spirit in those days, even if he was too much inclined to rely upon the aid of the powerful and great. This was no doubt the case; but again we must make allowances. At any rate he associated with the great, as he said himself, not because he loved Courts, but because he loved America. An unexpected legacy from a perfect stranger was accepted as a providential assistance to his dominating purpose. In fact, the extent to which he subordinated everything to one end is illustrated in the most intimate personal details. He chose his wife with his missionary enterprise in view. "She goes," he says, "with great cheerfulness to live a plain farmer's life, and wear stuff of her own spinning-wheel." He urges that a man should so regulate his charity "that it might extend to the greatest wants of the greatest number of his fellow-creatures." He deplores "the infamy of England and scandal of the world," in that the negroes on the plantations "continue heathen under Christian masters, and in Christian countries." Finally, to prove his sincerity, though

[1] See "Berkeley and Percival," pp. 40, 42–43, 238, 256. [2] *Ibid.*, p. 29.

sick at heart with vexatious delays, he actually sailed to the West, where he spent nearly three years in Rhode Island, most of the time awaiting developments, and ready to go on to Bermuda (which circumstances did not permit at the moment) when the way was open.[1]

Once more we find in Berkeley *the model missionary pleader.* Not only did he collect a large sum by subscriptions, but Walpole himself was positively induced to contribute. A delightful story is told by Dr. Fraser in the Life which is prefixed to his edition of "Berkeley's Complete Works." The Scriblerus Club planned to rally him on his scheme. "He asked to be heard in defence, and presented the case with such force of enthusiasm that the company 'were struck dumb, and after a pause simultaneously rose and asked leave to accompany him.'" The author adds, "Bermuda for a time inspired London."[2] The imagination responds to this stirring picture of a refined philosopher evoking, practically single-handed, the enthusiastic adherence of so many in the flippant society of such an age. Plainly, he was a missionary advocate of no mean order, and he was moved by the deepest and truest motives.

Yet again we see him meeting *the familiar missionary criticisms.* His plan was considered quixotic and visionary by a correspondent of Lord Percival's, who thought it likely to prove "a religious frenzy" and "a wild undertaking." The Parliamentary vote of £20,000 in support of the enterprise (which was never paid after all) was carried almost unanimously, but quite against "all men's expectations," as, for one thing, "great interest and opposition had been made against it from several quarters and upon different principles, motives, and surmises, some whereof had got into the heads of very considerable persons." Swift, in writing from Ireland a recommendation of Berkeley to Lord Carteret, cannot refrain from

[1] For the above facts and references, see "Berkeley's Complete Works," ed. A. C. Fraser, vol. i., pp. xlix–li, liv–lix; vol. iv., pp. 347, 361; and "Berkeley and Percival," pp. 32, 207–8, 236.

[2] *Op. cit.*, vol. i., p. l.

suggesting the advisability of trying to persuade "one of the first men in the kingdom for learning and virtue" to remain "quiet at home." And Berkeley himself, besides giving Lord Percival the above quoted account of his difficulties, takes pains, in his "Proposal," to answer "men of narrow minds" who "have a peculiar talent at objection." When we come to see what the objections were, we find among them, in other words, our old friends the home heathen and the "worthless" native convert. All which shows that human nature is very much the same in all ages, and that it is rather difficult to devise new excuses for not helping Foreign Missions. It need scarcely be added that so missionary-hearted a man was moved by none of these things.[1]

It is true that some of Berkeley's missionary ideals will not stand the test of a more enlightened standard of procedure; but the circumstances and atmosphere of the age in which he lived must be taken into account. It has been already mentioned that he seems to have depended too much for success upon the patronage and favour of the great. It was this, in reality, that wrecked his scheme—even if at first it seemed to give it the start. For after all the delays and suspense the promised parliamentary grant was never paid, and Walpole's apparent support proved truly a broken reed. But besides, it must be admitted that the following extract from the "Proposal" has a quaint sound: "The young Americans necessary for this purpose may, in the beginning, be procured, either by peaceable methods from those savage nations which border on our Colonies, and are in friendship with us, or by taking captive the children of our enemies"![2] But even here there is not necessarily the suggestion of expeditions specially planned for the latter purpose; and in any case we have moved far since the days when, for instance, slavery was a matter of course. The idea of forcibly abducting the children of enemies when opportunity

[1] For above references, see "Berkeley's Complete Works," vol. i., p. liv; vol. iv., pp. 345, 357–358; "Berkeley and Percival," pp. 231–232, 244.

[2] "Berkeley's Complete Works," vol. iv., p. 348.

arose in time of conflict, and training them as Christian teachers, was evidently not at that time calculated to strike the world as peculiar, or it could scarcely have been so innocently made.[1]

Now how does all this bear upon the psychological study before mentioned? Berkeley was hardly the man whom a superficial observer would expect to manifest and evoke deep missionary enthusiasm in any age—much less in the midst of the dead callousness of the generation in which he was called to live. The common notion of him is that he was the author of a fine-spun philosophy which endeavoured to disprove the reality of things; and though he himself protested with justice that this was precisely what he did *not* do, yet it must be owned that comparatively few minds will be capable of grasping what he really did mean, and that his philosophy gave a handle, however unfairly used, for sceptics who followed. At any rate, a mind that could evolve subtle theories that even his critics did not properly understand, was not exactly the kind of mind which one would expect to feel concern about Indian savages. Take a concrete example from a familiar sentence in his writings. Imagine the kind of character which can put forth "reiterated efforts and pangs of thought to apprehend the general idea of a triangle," and (though a student of mathematics) find it "altogether incomprehensible,"[2] and you will not say, offhand, that such a man is likely to burn with missionary fervour. Or, again, a rooted conviction of the benefits of tar-water as a panacea for human ailments does not at first sight seem to harmonize with a proportioned view of man's more serious ills—though we shall see presently that there is, in Berkeley's case, much more connection than appears between the two subjects.

What then shall we say of this remarkable combination of the speculative with the practical? Are two discordant ele-

[1] It is true that one of Berkeley's critics scornfully wrote that he could only get his Indians by a military expedition to the mainland to capture them; but it does not appear that he was alluding to Berkeley's words above quoted, or, as just remarked, that this was what Berkeley himself had in view. See "Berkeley and Percival," pp. 244–245."

[2] "Berkeley's Complete Works," vol. i., p. 188.

ments bound together in unique fashion in a single mind? Or were all these theories and philosophies nothing but amiable fads—the recreations or the hobbies of a man really engaged in more serious matters? One has only to follow the desperate earnestness of Berkeley's persistent repetitions to find that this, at all events, is not the true explanation.

The real fact appears to be simple. Both sides of his nature were in perfect harmony, because the same grand purpose ran through all. We may agree or disagree with his distinctive philosophic tenets, we may laugh at his "fads"; but, if we come anywhere near understanding his character, we shall see that they were all part and parcel of the one great object in life. The speculative was, to him, ever the handmaid of the practical. Deeply engrossed as his subtle mind doubtless was in the course of his argument, viewed merely as a thing by itself, there was always the highest end in view. By his distinctive philosophy he firmly believed he had found an unanswerable proof of the being of God. In one of his earliest extant letters to Percival he meets a criticism on his "Essay on Vision" (which was his first philosophical work) on the score of its alleged uselessness. He declares that he has a further treatise in the press, and hopes that what was before laid down will then appear "subservient to the ends of morality and religion," his design being "to demonstrate the existence and attributes of God, the immortality of the soul, the reconciliation of God's foreknowledge with freedom of men, and by showing the emptiness and falseness of several parts of the speculative sciences, to reduce men to the study of religion and things useful."[1] Even his painful efforts to realize the abstract general idea of a triangle, if it had been possible, were all part of this plan — for he persistently inveighed against abstract general ideas as a principal root of all error and confusion. But this was not all. Love to man was as prominent with Berkeley as love to God. Not only does his philosophy of sense-

[1] "Berkeley's Complete Works," vol. i., pp. xxx–xxxi; "Berkeley and Percival," pp. 72–73.

symbolism claim to prove Divine realities, but, as Dr. Fraser put it in his preface to "The Minute Philosopher" (which treatise, it is interesting to note, was written actually in Rhode Island), he showed there "marks of the new direction in which his characteristic enthusiasm was drawn"—viz., the foreign missionary enterprise. "He sees more clearly that men are not independent individuals: they are made for one another: the material world, as a system of sense-signals, enables them to make signs and have social intercourse, each recognizing that he is part of a whole, to the common good of which he ought to contribute, and order his ways and actions suitably—if he would live 'according to nature,' in the high meaning of 'nature.'"[1] Nor would it be difficult to trace the philanthropic motive even in the affection for tar-water which seems to us so quaint, though it made a tremendous impression on his contemporaries. It was a time of much disease, following famine, in his Irish diocese, and his experience among American Indians turned his thoughts to the healing properties of tar. The good philosopher was moved by an honest desire to relieve the pains of mankind. It was all part of the great aim of life.[2]

This, then, is the true conclusion. Berkeley was both a deeply religious man and a pure philanthropist. He was moved by love to God and man in all he did. The practical aim was ever in view in the most abstruse reflections. Here is the solution of the mystery. The real Berkeley was not a metaphysical enigma but an ardent missionary. He lived with the desire to rescue his fellow-countrymen from unbelief and to bring a new world to Christ. It is possible to question the ultimate effect of his philosophy, or to criticize the practicality of his methods—with all due allowance, as we have seen, for his circumstances; but it is not possible to understand his character without the key provided by the Bermuda project. The metaphysics were subsidiary: zeal for God and love to man were the principles of his life.

The spectacle of a highly-placed dignitary, in an icebound

[1] "Berkeley's Complete Works," vol. ii., p. 4. [2] *Ibid.*, vol. i., p. 76.

Church, burning with zeal for the souls of the heathen—of one of the most learned thinkers of his own or any other age abandoning great prospects to live a simple missionary life when practically nobody cared for Missions—this is inspiring enough to deserve rescue from the obscurity into which it has perhaps fallen. And did the effort fail, after all? His friend, Percival, condoling with him on his disappointment, wrote that "the design seems too great and good to be accomplished in an age where men love darkness better than the light, and nothing is considered but with a political view." But in the same letter he reminds him that "we can but propose, the disposal and events are in God's hands, who will when He thinks fit effectually bring about what tends to His own glory." "I own," he continues, "I do not see at present great reason to hope success, but who knows what sparks of fire may yet remain among the ashes?"[1] The words were almost prophetic. Apart from those quiet reflections which Berkeley himself names at the opening of "Alciphron" as some compensation for his disappointments in his exile, Dr. Fraser quotes the testimony of an American author: "By methods different from those intended by Berkeley, and in ways more manifold than even he could have dreamed, he has since accomplished, and through all coming time, by a thousand ineffaceable influences, he will continue to accomplish, some portion at least of the results which he had aimed at in the founding of his university. It is the old story over again; the tragedy of a Providence wiser than man's foresight; God giving the victory to His faithful servant even through the bitterness of overruling him and defeating him."[2] Dr. Fraser supports by this testimony his own strong statement of the indirect influence of Berkeley on the intellectual and spiritual life of America, and especially on academical education; and Dr. Rand, in his recent volume, endorses the fact of the lasting influence of the famous philo-

[1] "Berkeley and Percival," pp. 269-270.

[2] "Berkeley's Complete Works," vol. i., pp. lix-lx, quoting Moses Coit Tyler in "Three Men of Letters."

sopher's visit.[1] The patronage of the great might fail his special scheme; the promises of men, callously broken, might seem to leave his effort a fiasco; but God, who "searcheth the hearts," would never let the work of His faithful servant fall to the ground. Not a seed of good in it would be wasted.

Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

By the Rev. HARRINGTON C. LEES, M.A.

XI.—CHRISTMAS GOOD NEWS.

Texts:—"Fear not, I bring good tidings of great joy.—St. Luke ii. 10. "O Thou that tellest good tidings to Zion, lift up thy voice, be not afraid."—Isa. xl. 9.

[Book of the Month: "Plain Talks on the Pastoral Epistles"[1] = PT. Other references: Moulton and Milligan's "Vocabulary of Greek Testament" = VGT. Hastings' "Dictionary of Christ and Gospels" = DCG. J. G. Simpson's "What is the Gospel?" = SG. Plummer's "St. Luke" = PL.]

Many are in daily dread, bad tidings, great sorrow; son taken away. Turn as relief good tidings, great joy; Son given; "everlasting good news," Rev. xiv. 6. PT. reminds us that simple word "preach" in A.V. often covers much fuller Greek word. Even "evangelize" not quite give sense (p. 67). Consider—

I. Its New Testament Authors.—More especially Lukan, but frequently Pauline (67), *cf.* Acts x. 36, R.V.; Rom. x. 15, R.V.; Eph. ii. 17, R.V.M. But see Greek in Acts viii. 35, xi. 20, and ("how much more significant," p. 68) Acts xvii. 18,

[1] "Berkeley and Percival," p. 44.

[2] "Plain Talks on the Pastoral Epistles," by Dr. Eugene Stock, published by Robert Scott. Packed with careful work and suggestive comment as usual.

"good news of Jesus." One office in Church named after word, "The man who carries the good news," Acts xxi. 8, Eph. iv. 11, 2 Tim. iv. 5 (p. 68).

II. Its Old Testament Use.—Especially used in communications respecting the Messiah (PL. 17). Isa. xl. 9, "Not without emotion we note the first occurrence of the word, which passing through the Greek of the Septuagint and the New Testament has had so fruitful a history, as embodying the message of glad tidings to mankind" (Plumptre cited PT. 69). We have the promise, Isa. xl. 9, R.V.; the Commendation, lii. 7; the Scope, lx. 6, R.V.M.; the Power, lxi. 1.

III. The Message Itself. — "Jesus distinguished the Gospel He preached from the teaching that accompanied it (Matt. iv. 23, ix. 35). It was the proclamation of a fact, rather than instruction in the art of living well: (*a*) The Fatherly nature of God. Some keen-eyed spirits had caught sight of it as Alps seen from Berne. Jesus led men into heart of mountains. (*b*) The inclusiveness and spirituality of Kingdom. (*c*) God's provision for men's deliverance through Christ's mediation" (DCG. i. 660, 661). Three "Fear nots" already, i. 13, 30; ii. 10; *cf.* Isa. xl. 9. Terms between us and Heaven on way to adjustment (PL. 56). "We do not need to wait until men have admitted the need of atonement before disclosing to them the Gospel" (SG. 49).

IV. The Messengers.—Not forget allusion to "angel" in "evangel." Angel simply means messenger; we are God's angels. But reversion to old meaning, "often messenger of the gods in Homer" (VGT. 3). Conclusion, lesson of 2 Kings vii. 9; Neh. viii. 10-12.

"Angels above and men below
Proclaim glad tidings as they go;
Unfolding, as in days of old,
God's love profound and manifold."

The Fallacy of the Seven Gifts.

By the Rev. S. C. LOWRY, M.A.,
Vicar of St. Bartholomew's, Southsea.

IN the season of preparation for the rite of Confirmation, a considerable time is spent by some teachers in dwelling on what are called the "Seven Gifts of the Holy Spirit," which, it is maintained, will be imparted to the candidates at Confirmation, either for the first time or in an exceptional and intensified form. It is alleged (1) that the Gifts of the Spirit are Seven in number, each of them having a distinctive character, and each of them corresponding to separate needs of our complex existence; (2) that for this teaching there is scriptural as well as ecclesiastical authority; and (3) that these Seven Gifts form together the *complete* endowment and equipment of the soul.

The object of this article is to refute this teaching, and to show (1) that there is no reason why the number of the Gifts of the Spirit should be limited to Seven; (2) that the passage commonly quoted as indicating Seven Gifts, and differentiating between them, alludes not to Seven Gifts, but to Six, and is altogether unconnected with Confirmation; (3) that the Seven Gifts commonly specified are not exhaustive, that they do not afford a *complete* endowment for the religious life, but must be reinforced by spiritual gifts and graces of another type, if the man of God is to be "perfect and thoroughly furnished unto all good works."

1. It is, of course, obvious to the most rudimentary knowledge of the Bible that the number seven occurs with a frequency which cannot be simply the result of chance. There are, for instance, seven days of creation, seven years of plenty in Joseph's time, seven marches round Jericho, seven Deacons, etc. In the Apocalypse this numeral is more especially prominent, and dominates the whole book — *e.g.*, seven Spirits,

seven Churches, seven candlesticks, seven angels, seven seals, seven trumpets, seven vials, etc.

The fondness of the Jews for the number is not unique, since parallels are to be found in the religious literature of Persia and India. Possibly the week with its seven days, the quarter of a lunar month, gave in the first instance an importance to this particular figure, and its regard may also have been fostered by astronomical considerations, such as the seven planets and the seven stars of Arcturus. Whatever the origin, it seems to have been adopted by the Jews as a "cyclical number with the subordinate notions of perfection and completeness."[1] There is plenty of evidence that seven was regarded as a round number, especially as a round number of moderate size, very much as we use the expression "a dozen" or "half a dozen." When (to omit frequent passages in the Old Testament —*e.g.*, Gen. iv. 15, vii. 4, xxx. 3, xxxi. 23; 2 Kings iv. 35, etc.) we are told in the New Testament how out of Mary Magdalene were cast seven devils, how forgiveness should not stop at seven times, how Dives had seven brethren, and seven brothers married in succession the same woman, how an evil spirit took into partnership seven other spirits, it is impossible to think that these passages are to be taken with literal exactness, and it is far simpler to believe that in each case seven merely stands for "several." Even in the elaborate imagery of the Revelation there is difficulty in assuming that seven has a definite and exhaustive meaning, beyond the general sense of sufficient representation. Can it be thought that there were no other Christian Churches in Asia Minor than the seven to which letters are addressed in Rev. ii., iii.? Why is there no letter to the Churches at Tralles, or Magnesia, or Troas? The answer must be that the Seven Churches are more or less representative of certain types, and, as Professor W. M. Ramsay maintains in his book on the subject, that they formed a recognized group, being the centres of postal districts. The enumeration, however, is by no means exhaustive or complete.

[1] Hastings' Dictionary: "Numbers."

It is easy to see how this number, which was conspicuously prominent in Hebrew literature, especially in literature of an apocalyptic type, should form a precedent for Christian writings. Scholastic teaching largely revived its use. Thus, there were Seven Sacraments—a doctrine which arose with Peter Lombard in the twelfth century, and was formally defined by the Council of Florence. *But why stop at seven?* Is, for instance, "Benediction" more destitute of the elements of a Sacrament than "Penance"? Why should it be omitted, except that *a priori* it was decided that the number of Sacraments should be seven, and Benediction would have made an inconvenient eighth? Similarly, the Deadly Sins were enumerated as seven. But here again it is obvious that the list was adjusted to the number, and not *vice versa*. Why, for instance, it may be inquired, should Idolatry and Lying be omitted from the catalogue? Has Idolatry, which was punishable with death in a Jew, now become tolerable in a Christian? Is Lying more venial than Sloth? Is it not expressly stated that idolaters and "whoso loveth and maketh a lie" shall be excluded from the joys of heaven, quite as much as the slothful and unprofitable servant? There can, indeed, be but one reason for the omission of these sins, and this is, that any further items would have spoiled the desired number; and so Idolatry and Lying, faults in which the medieval conscience was not particularly sensitive, were omitted with others from the catalogue. As an instance of the folly to which perverted ingenuity can go in this direction, we may mention how, in Dr. A. G. Mortimer's "Helps to Meditation," which has passed through several editions, the "Seven Words from the Cross" are applied by a most unnatural straining to the "Seven Deadly Sins," each of our dying Lord's sayings being supposed to have special reference to one of these seven vices! Such presumption is only equalled by the dexterity of another Anglican writer, who makes the "Seven Words from the Cross" correspond, one by one, to the "Seven Sacraments"!

2. The catalogues commonly given of the Seven Gifts of the Spirit are analogous to the Seven Sacraments and the

Seven Deadly Sins, except that in this case there is alleged to be definite Scriptural foundation for the number and the classification. The idea finds expression in fairly early Christian literature. From the ninth century downwards Christendom has been familiar with the lines of the *Veni, Creator*—

> "Thou the anointing Spirit art,
> Who dost Thy *Sevenfold* Gifts impart"—

and the enumeration of the Seven Gifts (based upon Isa. xi. 2, 3) is found still earlier—*e.g.*, in St. Ambrose ("De Mysteriis," vii. 42) and in the Sacramentary of Gelasius, from which, through the medieval Service-Book, the catalogue was imported into the Confirmation Service of the English Prayer-Book in the prayer beginning "Almighty and Everlasting God."

The idea of the Seven Gifts is doubtless derived in the first instance from the expression, "the Seven Spirits which are before the throne" (Rev. i. 4, iii. 1, iv. 5, v. 6), an expression which may perhaps be understood to represent the Holy Spirit in the fulness and manifoldness of His operation, though more probably the Spirits are described as seven because the Churches in which they operate are seven.[1] If, then, there were Seven Spirits, it was natural to infer that each of these Spirits should have a different character and confer a different gift. And if there were Seven Gifts, the question arose, What were these Gifts? Such expressions as "the Spirit of Life," "the Spirit of Holiness," "the Spirit of Truth," etc., might easily have supplied an answer, but they are too many. St. Paul's list of the "Fruit of the Spirit" (Gal. v. 22, 23) might also have served the purpose; but here there are nine, and only seven were wanted. Fortunately, a passage in Isaiah seemed to supply just what was required. Here were apparently the Seven Spirits all side by side, with their distinguishing characteristics plainly indicated, and so this passage, written with a special object to describe the Messianic

[1] Swete, "Apocalypse," p. 6.

King, was boldly appropriated to denote the Seven Gifts imparted in Confirmation.

To those who, like most of the Fathers, obtained their knowledge of the Old Testament from the Vulgate, which was based on the LXX., Isa. xi. 2, 3, might well seem to indicate Seven special Gifts. But a survey of the Hebrew dispels this idea.

For purposes of comparison we print in parallels the Revised Version, which is a translation of the Hebrew, and the LXX. and Vulgate versions:

ISAIAH XI. 2, 3.

Revised Version.	*LXX.*	*Vulgate.*
2. "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3. "And his delight shall be in the fear of the Lord."	πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνωσέως καὶ εὐσεβείας· ἐμπλήσει αὐτὸν πνεῦμα φόβου Θεοῦ.	"Spiritus sapientiæ et intellectus, spiritus consilii et fortitudinis, spiritus scientiæ et pietatis. Et replebit eum spiritus timoris Domini."

It seems fairly clear from the Hebrew that *three pairs* of virtues (six in all) are given by Isaiah, which perhaps we may describe as (1) moral and intellectual perception, (2) administrative good sense and courage, (3) knowledge and fear of Jehovah. The first pair apparently has to do with *things*, the second with *men*, and the third with *God*. The virtues, it will be observed, are *six*, not seven, and the Hebrew sequel translated, "And his delight shall be in the fear of the Lord," is merely an amplification of the last. How the LXX. came to introduce εὐσεβεία (*pietas*) into the catalogue it is difficult to say. There is no reason why the "fear of Jehovah" should be rendered in one clause by εὐσεβεία, and in another by φόβος Θεοῦ, since the *Hebrew is the same in both cases*, and is correctly translated by "the fear of the Lord." Possibly the love of the figure seven, even at that early date, led the LXX. translators to modify the list according to a preconceived number. At any

rate, it must be admitted that *the sevenfold classification finds no support in the Hebrew*, and rests on a precarious foundation.

If the attempt to enumerate the Gifts of the Spirit as seven depends on a mistaken view of Isa. xi. 2, 3, the attempts that are made to distinguish between the Seven Gifts of the Holy Spirit are equally unsatisfactory and inconclusive. Three of them —"might" or "ghostly strength" (*fortitudo*), "godliness" (*pietas*), and "the fear of the Lord" (*timor Domini*) —present no serious difficulty to interpreters. It is when they come to deal with "wisdom," "understanding," "counsel," and "knowledge," that we find the greatest diversity of interpretation. Some writers—for instance, Bishop Hall, in his book on Confirmation — seem to indicate that these four gifts are enumerated in an *ascending* scale; "knowledge," which is eternal life, being the last and highest of all. Cardinal Manning, in his "Internal Working of the Holy Ghost," maintains that the *scale is just the reverse*, and that, as "holy fear" is the beginning of the spiritual life, "wisdom," which is the last of the Seven Gifts of the Holy Ghost, may be said to be "the blossom and the maturing, and as it were the perfection, of all the Seven Gifts."[1] Some writers make "knowledge" to indicate insight into human life; others, insight into the things of God. A similar diversity of opinions may be found with regard to "wisdom." Indeed, if any person will read the explanation of half a dozen writers who have claimed to interpret the exact meaning of these four gifts, he will probably rise from the perusal with a brain sorely perplexed and bewildered; and, further, he will probably assent to the opinion that, if leading scholars differ so largely as to the precise shade of meaning to be given to each of these, it is a sheer waste of time to puzzle Confirmation candidates thirteen or fourteen years old by teaching them to distinguish between graces which seem so closely allied.

But is it necessary to distinguish? And is it not a truer

[1] Manning, p. 384.

classification to say that wisdom, understanding, counsel, and knowledge, though they may have varying shades of meaning, which are of interest to the scholar, are all parts of one general gift of illumination, rather than separate and distinct endowments? Present-day views of inspiration do not compel us to think that lists of virtues are compiled in the Bible with the precision of a modern treatise on Christian ethics. We know how voluble preachers will try to impress an idea by piling on words which mean very much the same thing; but no one would imagine that they intended to give distinct aspects to each word in their groups of synonyms. Tautology no doubt is to be avoided in correct writing, and the only apology for asking in the Prayer-Book that the Sovereign may "overcome" as well as "vanquish" his enemies, and that hereafter he may attain "felicity" as well as "joy," is that the rhythm becomes more sonorous by two words being given, while one would have done equally well. But Prophets are not bound by the trammels of correct writing, and if in a torrent of eloquence they pour forth words which practically mean the same thing, their utterances are not to be subjected to the analysis of a philosophical treatise. Even in more temperate writings, like the Epistles of the New Testament, the authors are not always careful of order or classification. When St. Paul gives a list of the "Fruit of the Spirit" (Gal. v. 22, 23), it is impossible to say that the list is exhaustive and complete, or that the order is strictly methodical. The difficulty of finding any regular order is still greater in the list of Christian virtues given by St. Peter (2 Pet. i. 5-7, R.V.). Indeed, we cannot but think that the various additions in St. Peter's catalogue partake of the nature of "after-thoughts," and that, in his desire to impress on his hearers the possibilities of the Christian life, he wrote down one grace after another, as they were successively suggested to his mind, without any idea of logical sequence or of a complete survey of Christian qualities. If, therefore, in New Testament Epistles we sometimes fail to discover an exact or complete classification, why should it be assumed that it exists in Pro-

phetic utterances, where, as in the Psalms, parallelism is often prized at the cost of unnecessary repetition of ideas?

3. The fallacy, however, of the common teaching on the Seven Gifts is not so much that there are Seven Distinct Gifts to be sought, as that these Seven are a *complete* equipment for Christian uses. This is frequently maintained. Statements such as the following are common :

"As all the harmonies that were ever heard by the ear of man may be resolved into the seven simple notes, so may all the numberless perfections of the human soul be resolved into the Seven Gifts of the Holy Ghost."[1]

Or—

"To pray for the Sevenfold Gift is to ask for the *full* equipment of the spiritual life. It is to kneel before the whole treasury of God, and seek to be filled with the riches of His grace."[2]

Or—

"Together they" (the Seven Gifts) "meet and supply our manifold needs."[3]

"These Sevenfold Gifts are all that are necessary for the perfection of the Christian life."[4]

"These Seven Gifts elicit into action and expand into perfection the virtues of faith, hope, and charity, and these again make perfect the reason, heart, and will; and thereby the whole soul in its natural and supernatural perfections is made perfect and united with God."[5]

"We shall find that the Seven Gifts elicit from the Cardinal and Theological Virtues seven forms of spiritual activity whereby the characters and lineaments of the Perfect Man are unveiled—namely, the Seven Beatitudes, in which our Lord Himself expressed and set forth the Perfect Manhood of the Second Adam in action. The direct antithesis of these seven manifestations of holiness, priesthood, and service, is to be found in the Seven Deadly Sins. The means whereby the Seven Gifts bear fruit unto holiness is Prayer, and so we shall find that they correspond to the seven petitions of the Lord's Prayer."[6]

It may, however, fairly be asked whether these Seven Gifts, if we survey our own complex nature or the manifold

[1] Rev. C. R. Ball, "The Dispensation of the Spirit."
[2] Rev. J. A. V. Magee, "The Sevenfold Gift."
[3] Bishop Hall of Vermont, "Confirmation." Oxford Library of Theology.
[4] Rev. B. Webb, "Instruction for Confirmation," p. 26.
[5] Manning, "Internal Working," p. 182.
[6] Canon A. T. Wirgman, "Doctrine of Confirmation," p. 400.

operations of the Holy Spirit indicated throughout the New Testament, are exhaustive and complete? Many may think that other gifts are needed by Confirmation candidates and ordinary Christians besides those specified in Isa. xi. 2, 3. In the Prophet's writing the subject is the ideal King of David's stem, who will introduce the Golden Age of Israel. Now, the gifts here specified are *the gifts more especially needed by a Ruler* —*i.e.*, intellectual vigour, moral strength, and reverence for the laws of God. It is not claimed that they are exhaustive. There is no intimation that they are the gifts equally needed by ordinary people. There is no mention of such virtues as meekness, kindness, etc., which at that time formed but a subordinate part of a kingly equipment, but which (except in Germany) we know to be most necessary for commonplace Christians to-day. Indeed, the contrast between the qualities here mentioned and the qualities to which the Beatitudes are promised in the Sermon on the Mount is at least striking; and the same contrast may be observed between Isaiah's list and the list of the "Fruit of the Spirit" given by St. Paul in Gal. v. 21, 22. But St. Paul's virtues are quite as useful as Isaiah's. The love of God is not less necessary than the fear of God, nor patience less to be admired than courage.

Nor can the distinction that is sometimes made between the "Gifts of the Spirit" (Isaiah) and the "Fruit of the Spirit" (St. Paul) be maintained. The difference between these two, according to Manning ("Internal Working of the Holy Spirit") and others, is that the Gifts of the Spirit are *bestowed*, the Fruits are *acquired*. The former are infused into the soul; the latter can only be attained by use and practice. The former are more directly imparted; the latter demand our co-operation. Such an explanation is at variance with experience. Can it be said with any degree of truth that knowledge cannot be acquired, or that goodness cannot be infused? On the contrary, most people are aware that, while genius may be innate, knowledge and understanding are commonly the result of a laborious process, and that no laying on of hands, Episcopal or otherwise,

will enable a person to pass an examination. Spiritual things, we know, are spiritually discerned, and a man needs Divine assistance for his natural abilities; but there is no valid reason for saying that the powers of the intellect are imparted or infused, while the powers of the heart are learned or acquired. St. Paul might equally well have called the nine virtues in Gal. v. 22, 23 the "Gifts of the Spirit," and Isaiah might have taught us with equal truth that the "Fruit of the Spirit" in the ideal Ruler was wisdom and understanding, etc. The contrast in the character of the virtues in the two catalogues is not due to any difference in the manner of their infusion or acquisition, but simply to the fact that St. Paul's mind naturally turns towards a certain class of graces, such as long-suffering and gentleness and temperance, because they are in sharp opposition to the works of the flesh—to the passionate violence, the unbridled licence, and the braggart insolence too common among heathen populations; while Isaiah is mainly concerned with the qualifications of an administrative Ruler and a victorious Prince. But there is no *a priori* reason, and there is no warrant in the Scriptures, for saying that Love (and the virtues which follow in St. Paul's list) is less a *Gift* of the Spirit than Knowledge; and there is no reason why a devout candidate for Confirmation should not ask God for an infusion and increase of the one quite as much as of the other.

In the Book of Acts there is no indication of the particular character of the Spirit's Gift in connection with Confirmation, except the result of ecstatic language. But there is at any rate one passage in St. Paul's letters which directly alludes to the nature of the Spirit imparted to Timothy "through the laying on of his hands." This is described (2 Tim. i. 7) as "the spirit of power, and of love, and of a sound mind." Whether the occasion was, as Bishop Chase[1] maintains, Timothy's Confirmation, or, as Dr. Hort[2] prefers, a special ordination of Timothy as colleague to St. Paul, is not here important. The

[1] Chase, "Confirmation in the Apostolic Age," p. 35 *et seq.*
[2] Hort, "Christian Ecclesia," pp. 181-188.

point is that a spirit of love, as well as of power and a chastened mind, was an element in his equipment, and that this no less than the others was imparted by an outward sign. Indeed, it is sufficiently obvious that Love in its higher sense is a *Gift* of the Spirit quite as much as wisdom. When the Christ returned to Galilee fresh from His Baptism of the Spirit, He returned, as He Himself tells us, in the Spirit of active philanthropy (St. Luke). When the Pentecostal effusion of the Spirit came upon the disciples, the immediate result was such an energy of affection that it took effect in practical communism. A collect of the Prayer-Book describes Barnabas as being endowed with "singular gifts of the Holy Ghost." If we inquire what was Barnabas's specially characteristic gift, it must be described as the gift of Consolation, or, more broadly, *Paraklesis—i.e.*, readiness to help, either by word or deed. These and similar passages declare that Love and kindred virtues are Gifts of the Spirit quite as much as the intellectual qualities, and there is no valid reason for disputing the words of Bishop Wordsworth when he teaches us to sing to the Paraclete:

> "Taught by Thee, we covet most,
> Of Thy *Gifts* at Pentecost,
> Holy, heavenly Love."

All this may seem obvious enough; but it should dispel the fallacy that the catalogue in Isaiah was intended to supply a complete inventory of Christian virtues, and should cause us, when in customary language we speak of the "Sevenfold Gifts of the Spirit" as the heritage of Christians, to refrain from limiting them to those selected by the Prophet with a specific purpose and in a different connection.

What, it may be asked, is left, if we emancipate ourselves from the tyranny of numbers, and if the current application of the passage in Isaiah to Confirmation be discredited? Much, every way. Christian truth is too large a thing to rest on any isolated text in the Old Testament or to suffer by its withdrawal. The Old Testament should be interpreted by the New, not the New Testament by the Old. Christian teachers

can teach, and ought to teach, that the work of the Holy Spirit is manifold and inexhaustible; that He supplies our need in every department of life; that from Him comes strength to the weak, light to the ignorant, comfort to the mourner, patience to the sufferer, and inspiration and support for all the various energies and activities of the soul. Christian teachers can teach that, while the Holy Spirit's working is to be seen and recognized from childhood onward, and while He manifestly works outside the Church as within it, still we can prize that ancient and Apostolic rite which assures us of God's help, and which, to those who rightly accept it, may be also thought to convey it. Christian teachers can point to the prayer in the Confirmation Service, and the passage from Isaiah on which it is, perhaps without sufficient reason, based, as indicating *some* of the Gifts which the Holy Spirit imparts, though they should beware of limiting His Gifts to those therein mentioned. They can still speak, if they like, of the "Sevenfold" Gifts of the Spirit, provided they make it clear that "Sevenfold" is used in the sense of manifoldness and completeness, and that there is no warrant for specifying these Seven Distinct Gifts to the exclusion of others. Christian teachers can impress upon their hearers that, while every good Gift comes from above, these Gifts, whether intellectual, like knowledge and wisdom, or moral, like love and patience, cannot be developed without our co-operation and effort, and that every "Gift" is equally a "Fruit" to be matured by diligent cultivation.

If such teaching lacks that definiteness and exactness which some so highly prize, it is perhaps more Scriptural, more truthful, and less artificial. After all, it is more important that we should have a large appreciation of the Divine working than that our theology should be in accord with Patristic catalogues framed sometimes with greater regard to favourite numbers than to observation and experience.

St. Peter, the Apostle of Hope.

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PETRINE theology has to some extent suffered neglect at the hands of modern theologians. It may be because Romanists have exalted this Apostle in a very one-sided manner, although, of course, it would be an act of ultra-Protestant unfairness were we for this reason only to overlook the special importance of his person and word. Or it may be because of the meagreness of his writings. He is not so prolific as his "brother Paul." Moreover, the genuineness of his second Epistle was early assailed; but as matters stand now it would be impolitic to set it aside. St. Peter was not a man from whom we would expect much in the way of literary production. He is the impulsive disciple, the man of feeling and action, not given much to abstract thinking, but living and moving in the sphere of the concrete, and of that which is immediately present. We would not expect of such a man to write much, or to work out some abstruse theological doctrine in all its bearings. He is likely to be very much more at home in the circle of historical than speculative ideas. He was a man who lived by heart-beats, and not by the slow, steady, calculating logic of a metaphysician or schoolman. And to a certain extent all this becomes apparent even to a superficial reader of his discourses and epistles. Even after Pentecost we find him and his companion St. John taken for *ἀγράμματοί καὶ ἰδιῶται* (Acts iv. 13). His claim for testifying of Christ is to be found rather in the burning zeal and fiery love which neither persecutions nor sufferings could quench.

We have already hinted at the paucity of Petrine writings. Therefore in tracing the development of his character, or the *bene esse* of his doctrinal teaching, or still more the essence of his theology, we have to remind ourselves of the sources of our information. The foremost place is without a doubt to be

assigned to the first Epistle of St. Peter, and the more willingly since it manifests a thoroughly subjective character. The Acts of the Apostles comes next, inasmuch as we are continually finding in that book fresh proofs that the Apostle with whom we first became acquainted there is the same Peter whom we find in the first Epistle. St. Paul also does yeoman service to us in our efforts to become thoroughly familiar with the natural disposition and bent of his mind. The second Epistle, too, bears an unmistakable Petrine stamp. It shows so many traces of the individuality of St. Peter as an Apostle of Hope, that, so far as internal evidence is concerned, there is much in favour of the genuineness of the Epistle. To the attentive reader the Apostle of Hope is as clearly revealed in this as in the first Epistle. Right away from the beginning the writer directs our attention to the Divine promises, and urges his readers to the work of continued sanctification (2 Peter i. 4). His look is ever directed with longing eyes to the future, and his exhortation to hasten unto the coming of the day of the Lord bears a distinctly Petrine colouring. And if the second Epistle of St. Peter had appeared anonymously the probabilities are that internal criticism would without doubt have assigned this writing to no other than the Apostle St. Peter. With this data we may well proceed to examine the claims of St. Peter as "an Apostle of Hope." We are familiar with St. Paul as "the Apostle of Faith," and with St. John as "the Apostle of Love." And we trust that a study of the words and writings of St. Peter may leave upon our minds the conviction that St. Peter is pre-eminently the Apostle of Hope. The title "Apostle of Hope" must not be regarded as presenting a feature of character belonging exclusively to St. Peter. There is not a single Apostle whose writings are not permeated with the song of the blessed hope of everlasting life. That does not surprise us; we feel it to be in the nature of things. St. John is known to us as the Apostle of Love, and yet the most beautiful poem in praise of love comes from the pen of St. Paul. St. Paul is by far and away the most able exponent of the

doctrine of faith, and yet the question of faith in its relation to works is dealt with by St. James with singular perspicacity. But the point we desire to emphasize is that Petrine theology more than that of any other bears a distinctively elpistic colouring. It dominates his conception of life. It is the centre of his doctrinal system. It colours his presentation of Christian truth. It gives us the clue to the progress of his ideas, their growth and final maturity. After the Apostolic commission to preach the Gospel unto all the world, we first come in contact with him at the election of Matthias. His important address on the occasion makes us realize that he is conscious of his great world-embracing mission as an ambassador of Christ, and more particularly as an eye-witness of His resurrection. He appears before us as a man of action, the first to lift up his gaze and make provision for the future as though by his very first apostolic act he would earn for himself the distinctive appellation of "the Apostle of Hope."

His speech on the day of Pentecost is notable because of its apt quotation of a very remarkable prophecy in Joel. And it is noteworthy how St. Peter there refers not only to what is applicable to the present extraordinary phenomenon mistaken by the ordinary onlooker as a result of a drunken debauch, but also to what may be expected in the future (Acts ii. 16-21). He is addressing himself exclusively to a congregation of Jews, and yet cannot resist the temptation of casting a forward look of hope, and to intimate that the promise is not only unto you and to your children, but to "all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39). In Acts iii. we come upon that episode at the Gate Beautiful. There again we find him addressing the men of Israel and urging them to repentance, and the *raison d'être* of his whole argument lies in the hope that the "times of refreshing" shall surely come from the presence of the Lord, and He, although for the time gone up to heaven, will at His parousia set up His kingdom in Israel at the "restitution of all things." The address at the house of Cornelius also contemplates the fulfilment of that

Messianic hope when He who came "to be a light to lighten the Gentiles, and to be the glory of His people Israel," shall open "the Kingdom of Heaven to all believers." He has abolished all differences, for He is no "respecter of persons;" and He who commanded him to preach was also ordained Judge of the quick and the dead (Acts x. 42). The address at the Council of Jerusalem is necessarily brief, but even there we find an undercurrent of expectation to be realized in the future (Acts xv. 11). The whole doctrine of the Apostle as contained in the New Testament presents us "with the charming spectacle of a harmonious development." The whole warp and woof of the fabric of St. Peter's theology lies in this elpistic character, and nowhere can it be seen more prominently than in his first Epistle.

The Epistle opens with a doxology. The verbal correspondence between it and that in St. Paul's Epistle to the Ephesians reminds us of the remark of Jülicher, who maintains that there is nothing in the Epistle inconsistent with a Pauline authorship. But, as far as the doxology itself is concerned, there is difference with a distinction. St. Paul is speaking only in general terms of the spiritual blessings in Christ; whereas St. Peter gives thanks for regeneration to a lively hope through the Lord. It is this living hope which is the keynote of the Epistle. This hope is to be consummated in that inheritance which is described in a series of master-strokes which are as bold as they are picturesque. "It is incorruptible, undefiled, and fadeth not away"—or, in the expressive paraphrase of Dean Alford, it is "in *substance* incorruptible; in *purity* undefiled; in *beauty* unfading." This eternal, holy, and glorious inheritance is fully assured to believers (verse 4); it is reserved for them, and they are preserved unto the salvation which is already on the point of being revealed (verse 5). Believers are not to be overwhelmed by afflictions. They are only for a short time, and are to be looked upon as harbingers of the joy that is at hand (verses 6, 7). Faith is presently to be crowned in the salvation of their souls; the end, therefore, ought to be looked forward

to with joy unspeakable (verses 8, 9). Life is a battle-field, and like wise men they must have their loins girt and their lamps trimmed. Life is a duty, and if, sentinel-like, they are ready at their post, the relief will come in the earnest looking forward to that grace that is to be brought unto you at the revelation of Jesus Christ. If the resurrection of the Lord is a fact historically certain and proved by infallible demonstrations, it was only that "your faith and hope may be in God" (verse 21). Christians, therefore, ought to be ready to be able to give an account of the hope that is in them (1 Pet. iii. 15). The time is short; judgment is about to begin on the Church (1 Pet. iv. 17). There is nothing that the Apostle would desire more for himself than that he should be partaker of the future glory (1 Pet. v. 1). The thought of the imminent Christ leads him to exhort ministers to feed the flock; and all Christians to feel the necessity of casting their cares upon Him, and to beware of the designs of the evil one—and all this because the chief Shepherd is about to appear, and at His parousia we shall receive a crown which fadeth not away (1 Pet. v. 2-9). As a learned writer has pithily observed, "the expectation of His glory is, as it were, the axis around which the Apostle's doctrine turns. Nowhere is there found a hint that he yet looks for a prolonged struggle of the members: their head is ready to come. The condition of Christians after death, the resurrection of the Just, the endless chastisement of the wicked, is here entirely, or almost entirely, passed over. Far beyond all this extends the glance of the Apostle to the glorious end, the personal parousia of the Lord."

To show that we have not made an altogether incorrect diagnosis of the theology of our Apostle, we here append an analysis of the first Epistle by Professor Van Oosterzee, to whom for this, as for much else in this paper, we are deeply indebted. The Apostle, writes the Professor, first of all "celebrates in an exalted strain the glory of hope (i. 3-12), in that he shows its sure basis (verses 3-5), its joy (verses 6-9), and its exalted character (verses 10-12). Immediately after, he makes a

powerful effort to call forth and strengthen the life of hope. The general exhortation to his readers to place their hope fully upon grace (verse 13) may be taken as the pregnant text, which is at once the result of all that precedes, and the theme of all the following exhortations and consolations. These are partly (*a*) of a more general kind (i. 14; ii. 10), and call all believers, without distinction, to personal sanctification (i. 14-21), mutual love (i. 22; ii. 3), and the common glorifying of God and the Saviour (ii. 4-10); partly, also (*b*), they have a more definite relationship (ii. 11; v. 5), and apply either to Christians in the world and social life (ii. 11; iv. 6) as subjects, servants, married persons, or members of the whole suffering and militant Church, or concern the mutual relationships of Christians to each other (iv. 7; v. 5), in that they are called for each other to live (iv. 7-11), with each other to suffer (iv. 12-16), and to each other to be subject (v. 1-5). In conclusion (*c*), all is once more summed up in the general exhortation to look upward with humility (v. 6, 7), to look within with diligence (v. 8), to look around with sympathy (v. 9), and to look to the future with hope (v. 10, 11). But among all these exhortations there is scarcely one which is not directly or indirectly connected with that first and general one (i. 13): "Place your hope entirely upon the grace which is brought unto you in the revelation of Jesus Christ."

The hope which proved to be the guiding star of St. Peter's life is not yet fulfilled. It was not realized by him or by the Christians of his day and generation. What then? Is it any the less real, or does it belong to the region of the futile and chimerical? The day of the parousia of our blessed Lord was never actually defined by Him. Signs and tokens, indeed, have been given so that he who runs may read. But the hope to which St. Peter pointed must ever remain a point of individual expectation, and to those who look forward to His glorious appearing this blessed hope is, and no doubt ever will be, an inexhaustible fountain of inspiration.

The Action of the Holy Spirit on the World.[1]

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IN addressing oneself to deal with the Action of the Holy Spirit upon the World—by which I desire to be understood as meaning human life and society at large—the first feeling of which one is conscious is the hardihood of such an undertaking in face of the fearful war now devastating Europe, and not Europe only, but also parts of Asia and Africa and the Southern Seas.

It is a strange collocation of ideas—the Holy and Blessed Spirit of God, the Spirit of Peace and Love, on the one hand; and bloody War, sword, fire, and red ruin, on the other. It is a contrast the like of which cannot be named, so far as this world goes. Yet it is there; we cannot escape it. Nothing can be gained by attempting to ignore it.

Let us dwell upon it in thought just for an instant. God and War! War and the Holy Ghost! "What fellowship have righteousness and iniquity? or what communion hath light with darkness?"

Yet it was for the world that hatched the monstrous egg of war that God gave His Only-begotten Son. "Sic Deus dilexit mundum."

Some five years ago I published some thoughts about the Holy Spirit.[2] In the endeavour to treat the subject comprehensively, a chapter was devoted to the Holy Spirit in the History of the Church and of the World. Starting from the fact that revelation was bestowed progressively, the section goes on to show that it has also been progressively interpreted and progressively applied to human life, by the working of the Holy Spirit, and that progress has been achieved, so far as it

[1] A paper read before the Annual Common Conference of the Diocesan and Ruridecanal Honorary Secretaries of the Central Society of Sacred Study for the Diocese of Chichester, held at Hove on November 5.

[2] "The Mission and Ministration of the Holy Spirit." T. and T. Clark, 1909.

has been achieved, by conflict and trial. It proceeds to remark that the action of the Spirit has not been confined wholly to the Church or to Christian times, and illustrates this statement by the development of mankind's intellectual powers and advance in art, science, and literature. I ventured to ascribe the work of the great creative architects, the great inventors, and even the great military leaders, of the past, to the gifts of the Spirit of God. The word "gifts" was used advisedly, as it seemed important to distinguish these from grace, which implies moral and spiritual goodness. The chapter continues to the effect that it is in the Christian Church that the energy of the Holy Spirit is most perfectly exhibited, and that by means of the Church the Holy Spirit has powerfully influenced human society in such directions as a more enlightened legislation, improved international relations, the overthrow of slavery, the humane treatment of the infirm, the sick, the poor, and the criminal, as well as the greater consideration bestowed on women and children. The point I was seeking to establish was that these gains, although immediately resulting from the efforts of Christian men, were mediately the effects of the working of the Spirit of God.

There was one other feature of modern civilized life that I adduced. I do not know that I could adduce it now. It was the mitigation by consent of the horrors of warfare.

These remarks, with similar views expressed by other writers, have been criticized by the able author of a later work on the Holy Spirit, who does not concur in this line of thought.[1] His words are: "Although most modern writers on the subject of the Holy Spirit speak of the Spirit as related to the world of mankind, nothing is more striking than the simple fact that not a single passage can be discovered in the New Testament which refers to the direct action of the Spirit on the world. On the contrary, St. Paul says quite plainly that 'the natural man receiveth not the things of the Spirit of God, for

[1] "The Holy Spirit of God," by W. H. Griffith Thomas, D.D. Longmans, 1911.

they are foolishness unto him; neither can he know them, because they are spiritually discerned' (1 Cor. ii. 14). Even those who favour the view of the Holy Spirit's action on the world fail to adduce definite New Testament evidence for their contention."[1] Again he says: "It seems clear, therefore, that we make a serious mistake in enlarging our conception of the Holy Spirit so as to make Him directly responsible for all the strivings of conscience in the heathen world. There is indeed a moral work going on throughout the human race, and this assuredly comes from God; but it is better to connect it with the general work of the Logos than with the specific work of the Holy Spirit. Let it be said once again—and surely there must be some meaning in it—that not a single trace can be found in the New Testament to connect the Holy Spirit with the general preparatory work and influence of God in the world."

Having duly considered these criticisms, I am still unable to abandon my position.

For, in the first place, I cannot see any point in the contention that the moral work admittedly going on throughout mankind, which the author acknowledges assuredly to come from God, should be ascribed to the Logos rather than to the Holy Spirit. There is something strange-sounding, to say the least, in the divorcement of the work of the Logos from that of the Holy Spirit. The Logos is Christ. He is in heaven. The Holy Spirit is on earth. The work of Christ in heaven is operated on earth by the Holy Spirit. The author quoted would certainly acknowledge this in regard to the Church. Why, then, should we say that Christ works on the Church by His Spirit, but on the world by His own direct operation without the Spirit? The idea is strange and unconvincing, and I cannot see any basis for it in the Holy Scriptures or in Christian philosophy. I therefore can find no reason for separating the

[1] 'Humphries, "The Holy Spirit in Faith and Experience," p. 199; Denio, "The Supreme Leader," p. 120; Wood, "The Spirit of God in Biblical Literature," p. 268; Walker, "The Holy Spirit," p. 23; Downer, "The Mission and Ministration of the Holy Spirit," p. 325; Bruce, "St. Paul's Conception of Christianity," p. 257; E. H. Johnson, "The Holy Spirit," p. 213; Curtis, "The Christian Faith," p. 351; Moule, "Veni Creator," p. 46; Hobart, "Our Silent Partner," ch. i.'

work of the Spirit from that of the Logos, though I hold that the effect of the action of the Spirit on the world is on a lower plane than that on the Church and in the heart of the individual Christian.

Furthermore, the case of Bezalel and Oholiab shows that the Spirit is the originator of the genius of the artificer. The words are very striking: "I have filled him"—that is Bezalel—"with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship" (Exod. xxxi. 3-5).

And if the Spirit of God inspires art, then He also inspires science, oratory, literature, and the rest. Why not?

That the Spirit of God has also stirred men to warlike achievements is distinctly stated in Judges vi. 34: "The Spirit of the Lord came upon Gideon" (or, to adopt the Hebrew idiom, "clothed itself with" him); "and he blew a trumpet"; that is, for military operations against Midian and Amalek in the Valley of Jezreel. For Israel was distinctly charged with the duty to smite certain nations.

Very similar is the case of Amasai. "Then the Spirit came upon" (or "clothed") "Amasai, who was chief of the thirty, and he said, Thine are we, David, and on thy side, thou son of Jesse" (1 Chron. xii. 18). It is clear that David recognized the military character of this operation of the Spirit, for he made Amasai and his Benjamite companions "captains of the band."

This brings us within sight of the question of the day. May we think of the Holy Spirit in terms of war? It is an awful question. We all know with what warnings our Lord has surrounded the great subject of His Spirit, and on what a perilous voyage we embark when we set sail upon the sea of inquiry concerning Him. I can only pray: "Spirit of Truth, do Thou Thyself keep me from error. Teach me to speak aright." In humility of mind, in teachableness, and in dependence on His help, we seek, however, to go forward.

Well, then, we cannot and dare not think that the Holy Spirit of God can, of Himself and apart from special circumstances, stir men up to slay and destroy one another. This would be to deny His consistency with the character symbolized by the Dove of Peace. If all people would follow His promptings, the ideal of the Christian Church would be realized, because love would reign unchallenged. "See how these Christians love one another" would expand into "See how mankind love one another." This is one side of the truth, the best and highest side.

Now let us look at another side. Our Lord said (St. Matt. x. 34): "Think not that I come to send peace on the earth: I came not to send peace, but a sword." How is this? Chiefly because one man takes up his cross and follows after Christ, and another, for that very reason, smites him. The one, humbly and peaceably, follows his Master; the other comes against him with a sword. Then, is the Christian to withstand him? This is a difficult question, a question of casuistry, which I will not attempt to solve by any rule of universal application. It must depend on circumstances. On the whole, the Scripture replies "No." "I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also" (St. Matt. v. 39). "Why not rather take wrong?" (1 Cor. vi. 7) was the question asked by St. Paul of the litigious Corinthians. Non-resistance, then, is the general course to be followed by the individual.

Yet even the individual Christian may find himself in circumstances where to abstain from the use of force would be cowardice, as, for example, if he saw his wife or child suffering violence. In such a case, the Spirit of God would not move him to passivity, but to courageous resistance.

The same principle holds good for the Church under persecution. As a rule, she is to endure it. But it is assumed that the forces of the world are stronger than those of the Church. What should we do in a case where the forces of the Church are stronger than—or, let us say, equal to—those of the world? Might we not feel that we should use our strength to prevent

evil from being done, though not to injure the would-be persecutor?

But when we come to national and civil life, the principle of non-resistance to violence does not appear to hold. The "higher power," or "ruler," "beareth not the sword in vain." He uses it as "a minister of God," as St. Paul says (Rom. xiii. 4), against the unruly member of the State. The case contemplated is that of an internal enemy of the community. Is the ruler, then, not justified in employing the sword against an external enemy? We cannot but think that he is, provided the cause of the community be a just one. Then that is WAR. War is it, and this is its justification. In fulfilling the office of a Minister for War, the civil ruler is still "a minister of God."

Here is the difference, speaking generally, between the Church and civil society. But a short while ago we were looking on at preparations in Ireland for civil war. One part of the community was determined to impose conditions upon another part, to which the latter entertained invincible repugnance, to which it held conscientious opposition, as well as fear, and which it was equally determined to resist and prevent, even to the last drop of its blood. We looked on at this, most of us, with sympathy, and did not consider armed resistance, under such conditions, to be wrong.

But, at the very same time, a no less iniquitous attempt was being made to rend the Church asunder and to seize its property. The wrong in the case of the Church in Wales we held to be just as great as in the case of Ulster. But in the case of the Church no one proposed armed resistance. There was no drilling in the streets of Cardiff, no importation of rifles into Wales. Why was there this difference? I can only explain it on the ground that it is recognized that the Church is to suffer persecution as a part of her heritage, which does not apply equally to civil society.

But civil society cannot make just war, war which we may believe that God would approve, merely at its own will. It must have cause that is both just and sufficient. This may be found, doubtless, in a war of defence against aggression, or one

undertaken in behalf of another nation unjustly attacked, especially when responsibility has previously been undertaken, or been implicitly incurred. It cannot be found in a war of aggression, or one for national self-aggrandizement. We may believe that God will be with us to defend the right; that His Spirit will clothe us when we seek to protect our hearths and our families; that He will bestow upon us the ἀρεταί, the Divine gifts of courage, endurance, steadfastness, perseverance, when we step between the down-trodden and the oppressor, between the slave-raider and the helpless African, or when we interpose a protecting arm to shield a nation, sister to ourselves, against unprovoked assault. We cannot look for the clothing of the Spirit when we undertake an enterprise in which conquest is an end in itself, or our only aim is the acquisition of territory, rightly held by others, and at their expense.

It is at this point that we come sharply up against the teaching of Nietzsche and the present ideals of the German nation. It is here that we part company with Treitschke, with Bernhardi, with von Hollweg, and with Wilhelm. The present situation has been brought about by a singular combination, or conspiracy, of perverse ethics, philosophy of history, military science, political theory, and personal ambition. Germany has drunk the potion mixed for her by Nietzsche: "Ye say it is the good cause which sanctifieth even war; I say unto you, it is the good war which sanctifieth every cause." [1]

If, then, the philosophy, the lessons of the past, the view of war, the political theory and ambitions, are false, then to act upon them is unrighteousness; and that is to incur the loss of God's favour and the withdrawal of the aid of His Spirit. We English people, on the other hand, believe that our cause is good, and consequently do not fear to rely upon the certainty that the Spirit of God is what animates and inspires us in the struggle in which we are engaged. This is altogether apart from the ultimate trend of the war, for although, with such a

[1] Mr. Barker, in his pamphlet, "Nietzsche and Treitschke," Oxford Press, remarks: "This passage is inscribed on the title-page of Bernhardi's 'Deutschland und der nächste Krieg.'"

cause, defeat is hardly thinkable, yet the blessing of God does not always show itself in the guise of immediate outward success. It is a lesson which the philosopher has well learned and well taught, that sometimes the truest victory is only gained when we are stricken to our knees, that sometimes the blinding storm that snaps the mast and rends the sails is better than the sunny gleam and the fair, smooth sea, and that God is never so much with us as when we are forced to cry, "My God! my God! why hast Thou forsaken me?"

"Creep into thy narrow bed,
Creep, and let no more be said!
Vain thy onset, all stands fast.
Thou thyself must break at last.
* * * * * *
They out-talked thee, hiss'd thee, tore thee!
Better men fared thus before thee;
Fired their ringing shot and pass'd,
Hotly charged and sank at last.

Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall."

I do not think that this is a foreshadowing of the event before us. We trust that our victory will be not only a moral one, but a material one also, and material, that it may be moral in the larger sense. I mean that by conquering our adversary by land and air and sea, we may conquer him also by conviction; and by greatness of soul, by disinterestedness, by moderation in victory, and by goodwill, we may win him to a better attitude and a better life, to be more blest within his own borders and juster in his external relations, that so in his disappointment he may recognize God's appointment, and through defeat climb ultimately to success.

There is another truth that should be recalled. It is the purifying action of war upon society. When peace brings in plenty; and plenty, luxury; and luxury, sloth; and sloth, vice; and vice, vileness—then War is one of the Four Winds sent by God to blow away the pestilential miasmata. The storm itself is terrible, but it clears the atmosphere, and then the sun shines

out upon a cleansed earth. It is a work of the Spirit upon society, not in the form which He loves best, the still, small voice that speaks in the heart. There are times when man's ear is deaf to that call, and at such times the Lord is in the fire, and the earthquake, and the great and strong wind.

Explain it how you will. The wonderful temperance movement in Russia is the most striking contemporary instance. It arose directly from the war, and it lies very near the root of the military successes now being achieved by that extraordinary nation. We hear with admiration that the deficiency of output in the mines by reason of the call to arms has been largely redressed by the fact that the remaining workers can do twenty-five per cent. more work than formerly, owing to the might of temperance.

And we, too, though we still have many lessons, and perhaps severe lessons, before us, have to be thankful that the bill of crime has, owing to the war, been reduced to its lowest figures. It is the purifying influence of war, God's scourge, if you will, but a scourge that chastens to heal.

The reign of thoughtless pleasure is over. Tango-dancing is heard of no more. Even field games, golf and football, have passed to the rear, where they belong. The clamorous women, whose insensate outrages on post-offices and churches symbolized the foolishness of their cause, have now fallen into their true and proper place as the earnest workers and tender nurses of the sick and wounded. The labour associations have ceased to threaten the community with disorganization. The greed of gain is checked. The threat of civil strife is hushed. Political partisans have dropped their petty ineptitudes. The spirit of goodwill and helpfulness amongst us leads the way. Surely these are great results. They can, without irreverence, be ascribed to the working of the Spirit of God in the community. I do not say that people are becoming saints, though I hope that many are. But the community is lifted to a higher level, and one that it could not have reached without the aid of God—of God the Spirit. But the lever that He has used to elevate us is War.

It is written in the great classic passage of the New Testament on the fruits of faith, the passage which we so recently read on All Saints' Day, "Who, through faith . . . turned to flight the armies of the aliens." We seem to see the chosen people of Jehovah going forth to war, at the commandment of God, against the invader and the oppressor. We hear them say: "I will not trust in my bow, neither shall my sword save me. But Thou hast saved us from our adversaries, and hast put them to shame that hate us." The spirit of faith has been given to them by the Holy Spirit. "And when they began to sing and to praise, the Lord set liers in wait against the children of Amnon, Moab, and Mount Seir, which were come against Judah; and they were smitten" (2 Chron. xx. 22).

Is it not the same still? Christ came that He might abolish oppression and do away with strife. But the work is not yet done. While oppression lasts, it must be met with resistance. The spirit of faith is still being granted to the men of France and the heroes of Belgium. It is still stirring in the British Navy and Army. We look, and not in vain, for the help of God. But we look for it not that victory may be an end in itself, but as a means to peace and to the day of righteousness, when the higher work of the Spirit, His work of grace, may supersede His lower operations which are now requisite, and the Prince of Peace shall break the bow and burn the chariots in the fire.

Meanwhile we have need of patience, that ὑπομονή which is wrought by θλῖψις, and which in its turn works out δοκιμή. It will come to us as the war goes on. It is a gift of the Spirit—nay, more than a *gift*, it is a *fruit* of the Spirit. It is classed with δικαιοσύνη, with εὐσέβεια, with πίστις, with ἀγάπη, with πραϋπάθεια, which Timothy was to pursue in order that he might win them; and three of these five are included in the ninefold fruit of the Spirit which St. Paul commends to the Galatae, and against which, he says, no law can lie.

When, therefore, the dark days come to us, if they should come, when the experience of the old Psalmist is beginning to

be ours, and we say, "Why standest Thou afar off, O Lord? Why hidest Thou Thyself in times of trouble?" then "*ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.*" Then let tribulation work patience, that patience may work experience too.

"Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

"If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

"And not by eastern windows solely,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly!
But westward, look, the land is bright."

The land is bright! Yes, because it is God's and God is its sun, though clouds oft obscure His light. "The earth is the Lord's and the fulness thereof." "All souls are Mine." "We are His people and the sheep of His pasture." To Britain, France, and Belgium; to Russia, Serbia, and Japan; yes, to deceived Austria, to unhappy Turkey, and even to guilty Germany, He says: "My Spirit remaineth among you; fear ye not." "God hath not cast away His people." We cannot understand His ways, but He has told us somewhat of His ends. It was said of sinful Israel, it may be said of the sinful nations of to-day: "God hath concluded them all in unbelief, that He might have mercy upon all."

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" . . . "For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

Monks and People at the Opening of the Sixteenth Century.

By ALBERT MITCHELL.

AT Eynesham in the "Countie of Oxenford" was a monastery of an Abbot and Convent following the Rule of St. Benedict. In 1502 the Abbot was one Miles Sawley, who was also Bishop of Llandaff, but resided most of his time at Eynesham. Near by, along the shores of the Thames, one John Walshe held a farm under Sir Robert Harecourt (one of the leading men of the county), which included a little island in the midst of the river.

Among the monks in the monastery was one Dan Roger Wallingford, who, said the Abbot, had the rule of the waters and nets of the monastery. The title "Dan" is a corruption of the Latin *Dominus*, and was a general title of social status; for a Benedictine monk ranked as a gentleman: there was no hardship of poverty involved in his official renunciation of private rights of property. On his entry into religion, as his profession of the Rule of St. Benedict was termed, he became a new man[1] ("Conversion of Life" was the first of the threefold vow), and dropping for ever his patronymic, he assumed the name of his birthplace as a new surname. It should be remembered that there was no "Order of St. Benedict" until a very late date. The term "Order" is rightly applied (in medieval times) only to the various bodies of "reformed" monks, or other "religious," that sprung up after the first decay of monastic enthusiasm. Every Benedictine House was, like a Congregational church to-day, a self-complete community under its own Abbot.

John Walshe was, the Abbot tells us, "otherwise called Sawyer," and, as the Abbot, seeking to implicate Sir Robert Harecourt as deeply as possible in the quarrel that is recorded

[1] The Will of a person who had "entered religion" could be proved as if he were dead; and his executor could sue for debts due to him.

in the musty records of the Star Chamber, calls him Sir Robert's "servant," it is likely that he was, or had been, a woodman on Sir Robert's estate. Perhaps he held his farm by rendering such service in part payment of his rent, a not uncommon occurrence in days when coin was very scarce.

In this narration I propose to give the preference where possible to honest John's version of the events. To me it reads true, in the homely touches that show through the legal phraseology; while the Abbot's story is too complete in its artistic finish to carry conviction.

So I begin the story on the 16th day of February in the year of grace 1502, when John Walshe saw Dan Roger and his servant Christopher come along in a boat and land upon his little island. That was a trespass; but there was more behind. Sir Robert testifies that the said John had complained to him that Dan Roger and Christopher would oftentimes come with their boat to the island and draw up his "lepys" (*i.e.*, his baskets, or perhaps his dippers or balers) and storepots, and steal his fish "early and late"; and worthy John, to comply with legal forms, deposed that he by that means lost fish "to the value of forty shillings and above"; and, moreover, poor man! he was "sore grieved." But he had no evidence, though he had "ofttimes watched to espy the takers of the said Fish and could not find them." To-day fortune was on John's side; but he had no other witness at hand, and, as he says, "no Record with him by cause they should after that deny it." So he crept up and carried away their boat, "seditiously," says the wrathful Abbot, and "intending to have destroyed them, and so left them there like to have perished"; for, adds the Abbot with artistic pathos, "it was cold weather and frosty." But John says he was "thinking to them no harm but to have their deed openly known."

When Dan Roger and his man saw what had happened they "cried for help," for the water was round them by the space of half a mile; and according to the Abbot, a good Samaritan, in the person of Ralph Mury, came with a boat and

saved their lives, "or else that night they had been destroyed for cold and with the water." That sounds piteous; but I prefer John Walshe's version: "There is a ferry boat, and men keeping the same near the said Isle, which within an hour after conveyed them to the said Abbey." The next thing that happened in the story seems to suggest that John had a clear conscience, and expected Dan Roger and his man to hold their tongues. But they did not; they carried their tale of woe to the Abbot and brethren, and explained their presence on John Walshe's land by alleging that the previous September John had borrowed of Dan Roger a draught-net to fish with on terms of going shares, and had left the "poising stones" on the island; and that their journey thither had been to search for these stones. It does not sound very likely, as no previous dispute as to the net or the share of fish is alleged, and five months had elapsed.

But, seemingly all unsuspecting of the rising feud, John Walshe came up to town on March 15 and landed at the common landing-place. This happened to be just at the end of the convent orchard, and in an unlucky moment John committed the terrible offence of tying his boat to one of the orchard trees. Away went John up to Eynesham town with "such stuff as he had to carry home." The monks or their servants promptly seized the opportunity and the boat, and, according to the Abbot, took a lock and locked it to a tree; but John says they "drowned" it. John says it was "out of malice" for his own deed; and that seems not unlikely. The Abbot says it was for the hurt, harm, and great damage to the monastery snares and nets, which he impliedly accuses John of stealing. Perhaps this was a reference to Dan Roger's allegation as to the September occurrence! John missed his boat, and "having information" as to its whereabouts, came "to seek again the same boat, and there found his said boat drowned." The Abbot grows indignant as he records that John came with a bill (half axe and half spear) and a hanger (short sword or chopper), simple enough woodland weapons to release a

"locked" boat. John got over the high wall, and found two of the monks on the watch. He says they assaulted, sore beat, and wounded him, and also imprisoned him, so that he was not able by long space after to earn his own living. The Abbot's version is a little different. He says John knocked one of the monks down and the other ran away ("avoided"); and he complains of John's bad language. At any rate, John did not get his boat, and that rather confirms *his* story.

Eight days after, on Wednesday in Holy Week,[1] John came to the monastery with three friends, Thomas Catter, John Vaughan, and Robert Smyth, and also Martin Whithill, Sir Robert's household servant, and three other servants of Sir Robert (the Abbot craftily calls them "retainers" to bring the knight into suspicion with the King, who had made "retaining" illegal, and the knight's plea in denial shows consequent great uneasiness). Martin Whithill was the spokesman, and interceded with the Abbot to release the arrested boat; and, according to John, the Abbot told them to go and look for it. The Abbot himself drily says he "satisfied them with good and cold words." But when they found the boat, and would have loosed it, the Prior came upon them with "thirteen monks and five secular persons," with bows, arrows, bills, swords, and other

[1] "Tenebrae Wednesday," says the Abbot, thereby giving a very interesting insight into the customs of the Convent ("Convent" denotes the human element, not the structure). "Tenebrae" was the name given to the peculiar ceremony appointed at Rome for the "Nocturns" of Good Friday. "Nocturns" was the first service of the daily round, held in the small hours of the morning (commencing at midnight). It had its origin in the early Christian vigil during the night between Saturday and Sunday, founded in form on the worship of the Synagogue, and it has its modern English counterpart in Morning Prayer, which is not as the ignorant allege a "clerical office," but the direct descendant of the most ancient lay liturgical form. "Tenebrae" denotes the practice of extinguishing all the lights one by one as the service proceeded until, by the end of *Benedictus*, only one was left for the reader, which was afterwards hidden until the next day, the service on Holy Saturday (Easter Eve) being wholly conducted in the dark, except this one light for the reader. But the Frankish Church introduced the custom of performing this ceremony also not only on Holy Saturday but on Maundy Thursday, and this variation gradually ousted the old Roman custom. But in a house like Eynesham, where the comfortable exercise of religion had displaced earlier monastic austerity, evidently "Nocturns" were disposed of before the Convent retired to rest on Wednesday night, and so the ceremony had come to be considered as belonging to the Wednesday.

weapons, and put them to flight. But John has the satisfaction of remembering that one of the pursuing monks "fell in a great mire and there stuck fast till he was holpen out," for the ditch was fifteen feet wide.

The quarrel rankled till Low Sunday, when it blazed up again. Three of the countrymen came into the Church of the Abbey "to hear evensong,[1] because it was Sunday," and two of the monks, one of them the original offender, Dan Roger Wallingford, ordered them out with very uncanonical language. There were many other people about, whether naturally or of design does not appear, and a number of servants of the monastery. Rough words were followed by rough blows. John Hadley, clerk of the church, "an innocent body" the Abbot calls him, had been to buy oil for the church (remember it was Sunday, so this is another sidelight on manners), and he was smitten over the head with a dagger, not too seriously to prevent him from disturbing the Prior and convent at supper with his plaint. A gentlewoman was shot through the arm with a crossbow arrow or bolt by a monk or monastery servant, and several countrymen and townsmen were badly hurt. The constable of the town came with the tithing men (a tithing was the tenth part of a "hundred," and the tithing man was the guardian of its order) and exhorted all men to keep the peace "in God's name and the King's," and the rest of the townsfolk joined zealously in the fray to "assist the said constable in keeping of the King's peace"—a delightfully naïve description —for we can imagine the grim satisfaction with which John Walshe took his part, as he stoutly says he did, "to aid and assist the said constable." The Prior and sub-Prior, "in jeopardy of their lives," took cover (another little touch that shows they were out in the skirmish), and a big disturbance took place at the monastery gates, those outside hewing "at their legges under the gate" with their halberts or long bills,

[1] It is the laymen who use this peculiarly beautiful old English name for the amalgamation of the two Canonical offices of Vespers and Compline, said together according to the later medieval custom.

and pushing up straw and furze in order to set fire to the gates, while those within piled up timber inside to resist the onslaught. News of the affray spread to the adjoining village of Staunton, whence the villagers appear to have come over at night to join the besiegers. But on the morrow two Justices of the Peace were summoned from Oxford, Maister William Harecourt (kinsman of Sir Robert and several times Sheriff) and Mr. Eggecombe (Alderman, and afterwards Mayor), and they assuaged the tumult.

Sir Robert Harecourt, the local magnate, came home a month later "out of Staffordshire" (where he had been during these troubles). Such of the quarrellers as were his tenants he "commanded forthwith to ward in the stocks"; and discharged poor John Walshe and another of their tenancies. But he also indicted a goodly company of monks at Chipping Norton Sessions on the charge of felony; and when local influence procured their acquittal, renewed the indictment at Henley-on-Thames, which was twenty-six miles from the Monastery, where the indictments were returned into the King's Bench, probably to secure an unprejudiced trial in London. For all this, and for the hearing of many other complaints that he had to lay against Sir Robert himself on other matters, the Abbot petitioned the King for writs of subpœna from the all-powerful Court of Star Chamber at Westminster. Sir Robert said in his reply that the Abbot "of his high and cruel mind picketh many quarrels to his poor neighbours," and prayed that the charges of the Abbot might be dismissed with costs.

All this may be read in the records of the Star Chamber (Leadam's "Select Cases, Selden Society," vol. xvi., and Pollard's "Henry VII.," vol. ii.); but we lack information as to the final result of the litigation, although it is on record that the officers of the court found trouble in serving the writs. Does it not show considerable light not only on the condition of officia religion in England in the early days of the sixteenth century and the relations of its exponents with the people, but also on the readiness of the Commons to give cordial assistance to Henry VIII. in the dissolution of the monasteries?

The Missionary World.

CLERGY and other Christian leaders who desire to make the national Day of Prayer on the first Sunday in the New Year a spiritual epoch in the lives of their people, will do well to prepare for it by a steady presentation during December of the missionary aspect and issues of the war. It is only as we recognize the great mission in which our nation has a share —the mission of spreading the Gospel of the Kingdom of God throughout the world—that all other questions will be seen in their true perspective. Abundant material of the most compelling interest is at hand, the study of which will fertilize all the great possibilities which surround us.

* * * * *

Half the world is said to be at war—about 28 millions out of 52 millions of the land area, and about 900 millions out of the 1,800 million inhabitants are more or less directly involved. Whether we turn our eyes to Japan, or to China, or to the Straits Settlements, or to the islands of the Pacific, or to India, or to Africa—east, west, central, south—we see everywhere traces of the vast conflict; and now, at the time of writing, Turkey has come into the arena, and behind her, related or unrelated in ways we cannot yet forecast, is the great "house of Islam," and the whole conception of Pan-Islamism, which may or may not prove an active force. To the Christian mind, the question as to whether these countries be for or against our nation in the great conflict of material forces must be secondary to the question of the influence which that conflict has upon the spread of the Kingdom of God.

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The daily papers and the monthly magazines make it easy to establish the contact of the war with actual missionary work. The two cannot be sundered. The C.M.S. Hospital at Mengo is to be used as a Government base hospital, should need unhappily arise; German prisoners of war were interned in Fourah Bay College in Sierra Leone. The L.M.S. *Chronicle* gives

letters from its missionaries in several war zones, notably the frontier of German East Africa and Samoa; the Wesleyan *Foreign Field* has an article on its mission in German Togoland. Missionaries have been working actually in Tsingtau, besides the large group of missionaries of many societies in the west of Shantung province. The missionary force, with some exceptions, has had to be temporarily withdrawn from Syria and Palestine and Turkey. Work has become very difficult for German missionaries in British territories, notwithstanding the strenuous efforts of British and American missionaries to aid them, and the desire of the Government to treat them with every possible consideration.

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No less pervasive is the effect of the war upon the home base of missions. The paralyzing condition of the first two or three weeks has lessened everywhere. Financial problems are being adjusted, at any rate temporarily, in neutral countries, in Great Britain, and in Germany, where men actually engaged in the trenches are remembering to send their subscriptions to the Basel Mission, and numerous women widowed, or otherwise bereaved by the war, are contributing nobly to missionary funds. In France the condition is most serious, as a statement in the November number of *Our Missions* (F.F.M.A.) shows. Urgent and generous aid is needed there. More serious than finance—though the problems of support in the future will press even more heavily than those of to-day, in view of the inevitably large increase of taxation—is the withdrawal, in some countries, of missionaries and missionary students into the ranks for fighting purposes, and, in all the belligerent countries, the ghastly waste of young and vigorous life. Some of the private information which reaches us as to the life and witness of these young missionaries in the fearful privation and peril of the trenches is deeply moving.

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Is the war, then, to sound the death-knell of missionary advance? Of these alien things, lying so close together, is war

to destroy missions, or is it possible that the cause of missions, or what it stands for, has in it a life that can rise up and destroy not only the results, but the very root of war? Faith has a ready answer to that question, though no one has reasoned out an adequate statement as to how the great reversal may take place. We are all learners together, and the humblest and most ardent learners should be those who are set where they are bound to teach in this hour of priceless opportunity.

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In addition to the usual missionary periodicals, help may be had from pamphlets such, in particular, as "Papers for War-Time" (Oxford University Press, 2d.), which are being issued fortnightly under the editorship of the Rev. W. Temple, with whom work a group of men and women of various political creeds, but all "one in the conviction that in Christ and in His Gospel lies the hope of redemption and health for society and for national life." The first four papers are on "Christianity and War," by the Editor; "Are we worth fighting for?" by the Rev. Richard Roberts, a well-known Presbyterian minister; "The Woman's Part," by Mrs. Luke Paget—a singularly tender and beautiful study; and "Brothers All: The War and the Race Question," by Mr. Edwyn Bevan, whose book on *Indian Nationalism* has been so warmly received. These papers, with their strenuous thought and living purpose, are invaluable as an equipment for those who guide the minds and prayers of our congregations.

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More directly missionary is the fifth pamphlet in the series—"The Decisive Hour: Is it Lost?" by Mr. J. H. Oldham, whose article on "The War and Missions" in the *International Review of Missions* we referred to last month. This pamphlet, which is having a very wide circulation, presents the whole missionary situation, and suggests lines of hope and possibility.

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A further important aid is offered in a set of outlines for united study called "The War and After" (price 3d.), issued by

the National Laymen's Missionary Movement, 3, Tudor Street, London, E.C. They are less simple than the study outlines noted last month—of which, however, some 12,000 copies are already in circulation—but for men and women who are really facing the issues of the moment, they are luminous and suggestive. In place after place the need is being realized for some means of focussing and directing thought. Every congregation should aim at having at least one group working on these outlines. References are freely given to inexpensive recent literature illustrative of the topics to be discussed.

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While these notes are being written, an invitation to help in an effective project comes from a well-known northern Church. From 5 to 6 p.m. on Wednesdays in four successive weeks before Christmas, a Discussion Meeting, limited to about forty persons, is being held. One of the "Papers for War-Time" is taken each week; the members read and think beforehand; one of the clergy presides and conducts the closing intercessions; a selected speaker opens with a ten, or at most fifteen minutes' address, summarizing the pamphlet and throwing out points for the discussion, for which half an hour is reserved. After Christmas it is hoped that regular study circles may be formed.

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Several great problems, missionary in nature, are brought into new prominence by the war, and claim thought of a kind which should help towards their solution. One, as Mr. Edwyn Bevan's pamphlet suggests, is that of racial relationships. Church and Empire are called to face it together. Some of the recent statements as to the Japanese as immigrants read strangely now that Japan is our welcomed ally. As to the splendid loyalty of India to the British Throne, the Bishop of Calcutta well says:

"India's amazing response . . . must mean some wonderful new departure in the relation of the races and in the place which India will take in the future counsels of the Empire."

This is one of the topics raised for discussion in "The War and After." It reaches very far, and it cannot be shirked. It meets the Christian Church insistently in America and in South Africa, where black and white live side by side. And it threatens, in the heat of war fever, to invade Europe with its poison. Over the whole world, whether near at hand or far afield, the Church needs to clear herself of the entanglement of racial prejudice and hatred; the deliverance of the Church is retarded by any member who gives racial antagonism in any form a place in his heart, however unthinkingly. Such antipathies are alien to the spirit of true patriotism, what the Japanese call "love-country-heart."

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Another great problem made real by the war is the impact of our western civilization upon Africa and the East. People are asking anxiously what effect this war between professedly Christian nations will have upon non-Christians and upon the young Churches in the mission-field. The answers which come give food for thought. Without doubt the war is a terrible stumbling-block, and it is well that conscience should awake. But as we try to see ourselves through the eyes of other nations, the problem widens far beyond the war. "The natives have learned already to distinguish between 'English' and 'Christians,'" writes one missionary. "The sight of one drunken Englishman does more harm to the Christian African than the war," says another man of wide missionary experience. Bishop Cecil, of South Tokyo, in his Diocesan letter writes: "A wise missionary said, 'This war will put back the cause of Christianity in the East a hundred years,' but a catechist answered, 'It should not make much difference. People know that Christianity has worked very slowly in leavening the western nations.'" The darkest spots of our country are known in the farthest East; it may be that a conscience awakened in war-time will turn its searchlight also on to what we harbour even in times of peace—forces of evil which threaten now to invade even the

camps where our young recruits are preparing to fight for King and country.

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The Church of Christ in our country has before her a supreme task at this time—a task which can by no means be fulfilled wholly on the battlefield, a task as full of cost and pain as it is of ultimate reward. Throughout our parishes we are giving of our best young manhood from every rank of life; the women and those who tarry with them are abiding in prayer for those sent forth. Sorrow is being borne with quiet heroism, adversity is being bravely met. There is courage as high at home as on the battlefield. Some of us thank God, though not with eyes that are blinded, that we are British-born. But what is to be the outcome of this great and devastating war? God forbid that racial antipathy or rancour, desire for enlarged territory or increased trade at the expense of any other nation, should have any root in us at all. Even honour and self-defence, though great, are inadequate in return; they will not compensate for the awful and still but half-realized cost. Nothing less than a new Britain in a new Europe, making with a new Asia and Africa part of God's new world, will satisfy our desire and our prayer. And this will come to pass not through any automatic purging wrought by war, nor by the victories of our armies in the field, but through the working of moral and spiritual forces in our hearts at home. The crying need of foreign missions is a new home base. There are tokens that on the Continent God is beginning a work of spiritual revival both in Germany and in France. We as a nation need a fresh call into the pure, clear light of God, that in it we may let Him do His purging, quickening work, if the end of this war is to be the beginning of a nobler service in the world. It is towards this that each Christian leader can guide his people in preparation for the Day of Prayer.

G.

Notices of Books.

THE FAITH OF A CHRISTIAN MYSTIC. By T. Wilkinson Riddle. London: *Marshall Brothers, Ltd.* Price 2s. 6d. net.

THE TRUE MYSTIC. By Holden E. Sampson. London: *William Rider and Son, Ltd.* Price 2s. 6d. net.

Were it our intention to compare these books on terms of equality, we should owe an apology to Mr. Riddle, for the crudities of Mr. Sampson are not worthy to be placed upon the same shelf with his own reverent, sincere, and useful work. But by a momentary juxtaposition of two widely different productions we hope to elucidate a danger which besets earnest writers upon the subject of Mysticism.

Patience becomes rapidly exhausted with the pages of "The True Mystic." The impertinence of publishing a volume upon a topic which it is "impossible to define" and "impermissible to speak of"; the ignorance which assures us that "the Mystic has peculiar attributes . . . he does not exhibit his phenomena" (most peculiar that apparent things do not appear!); the nonsense which speaks of the Mystic with an escort of angels being "wafted upward to the planetary circles through the crowded regions of Hades," there to make discovery of the seemingly unearthly experiences of birth, baptism, passion, and death, as well as of resurrection and ascension; and the absurdity which perceives that "the solar systems of the cosmos operate from the sun to its outermost circles of sidereal systems"—entitle this amazing book to a prominent niche in the temple of unenviable notoriety in which are already displayed Mrs. Eddy's "Science and Health" and Mrs. Besant's "Theosophy." Surely Mr. Sampson might have spared the trouble of informing us that he is "free from the behests of the mind which he has renounced."

The word "mysticism" is the cause of much uneasiness. No two writers agree as to its use. A qualification is always necessary. One holds the "true," a second the "Christian," another the "sane" mysticism. Mr. Riddle quotes several definitions which differ about its nature. "We bear the image of God . . . the complete union of the soul with God" is a *theology;* "man is fallen away from God and craves to be again united with Him" is a *religion;* "the immediate feeling of the unity of the self with God" is a *sensation;* "the scholastic of the heart, the dialectic of the feelings," is a *philosophy.* The indiscriminate use of the term in all these senses causes in a writer obscurity, in the reader perplexity.

With the difficulty of clear utterance upon the soul's inner experience we can readily sympathize. We know the times "when arguments are stones rather than bread," when we would avoid "dialectical victories and the attempt to stone antagonists to death with texts." But Mr. Riddle is in error if he despises "the staff of a faultless logic," or claims to be "independent of those crutches upon which the Rationalist must lean." Even his clinging to "the teaching and narrative of the canonical Scriptures" will not save him from the hands of Mr. Sampson, unless the Bible be studied with the exercise of reason as well as of devotion. The intervening steps are numerous, but *facilis descensus.* Already there are clergy who teach of

previous existences and subsequent re-incarnations. What he wishes to say is that his reflections upon undoubted experiences have not yet resulted in the ability to explain intelligibly the intimate connection between cause and effect. This limitation, which in spiritual things exists for all of us, exposes "mystics" to the peril of supposing that they have enjoyed life-giving experiences to which others are uninitiated, and therefore to emphasize the necessity of diligence in seeking the Saviour at the expense of the complementary truth that He is diligently seeking the sinner. Carried beyond a certain point, a total loss of Christian truth ensues; but before this is reached, there comes a weakening of evangelistic power and a hazy advocacy of the Gospel. We could wish that such writers as Mr. Riddle would endeavour to use this difficult word as little as possible; the attempt to express themselves otherwise would help to clearness of perception.

We hope our criticism will not be misunderstood. Mr. Riddle's teaching is in all points identical with the old Evangelicalism. The form varies, the substance is unchanged. The altered terminology is difficult to follow and full of peril. But readers who can exercise due care and attention will find assistance to their spiritual life and an aid in their desire to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

THE SUPPLEMENT. A collection of hymns specially designed as a supplement to any hymn-book. London: *Morgan and Scott, Ltd.* Musical edition. Cloth boards, price 2s. 6d.

This collection contains many old favourites from "Sacred Songs and Solos," together with new ones. The book is intended to be used in conjunction with other hymnals, but we should have thought that most modern collections included such hymns as "Come, ye sinners, poor and needy," "Onward, Christian soldiers," "Jesus calls us o'er the tumult," "Guide me, O Thou great Jehovah," "Come, Holy Spirit, come," "Take my life and let it be," "Oh, the bitter shame and sorrow," "Souls of men! why will ye scatter," "On the resurrection morning," "The roseate hues of early dawn," "I heard the voice of Jesus say," "The voice that breathed o'er Eden," "O perfect love," "Every morning the red sun," "Hushed was the evening hymn," "I love to hear the story," and others. The inclusion of these standard hymns unnecessarily swells a "supplement." The absence of any clearly-defined arrangement is a disadvantage, though to classify hymns of the subjective type is not an easy task. Still, no doubt there are many who will welcome this collection of mission hymns for occasional use.

PLAIN TALK ON WORLD PROBLEMS. By Gerald Purton. Melbourne: *George Robertson and Co.*

A vigorous attack upon Evolution. The author—who, by the way, is the son of the first Editor of the CHURCHMAN—points out some of the weak points in the theory, as well as the fact that Evolutionists are not by any means in general agreement. He has an intimate acquaintance with the literature of the subject, and has certainly made out a strong case. He also deals in a lucid and popular style with Genesis and the Higher Criticism, and Rationalism and Eugenics. The book has had a large circulation in Australia, and we are sorry not to see the name of an English publisher on such a useful handbook.

HYMNS ON THE CHURCH CATECHISM FOR SCHOOL AND HOME USE. By the Rev. James Silvester, M.A., Vicar of Great Clacton. London: *C. J. Thynne.* Price 1d.

This is a collection of fifty-two original hymns, together with a Metrical Litany. They are arranged under the headings of a suggestive exposition of the Catechism, while the tunes are either well known or easily learnt. We heartily congratulate Mr. Silvester, and recommend this little book to clergy and teachers.

[⁂ Many reviews are unavoidably held over this month.]

Publications of the Month.

[*Insertion under this heading neither precludes nor guarantees a further notice.*]

BIBLICAL AND THEOLOGICAL.

BIBLE ILLUSTRATIONS FROM PERSIA OF TO-DAY. By the Rev. Edward J. Clifton, M.R.A.S. (*Marshall Brothers, Ltd.* 3s. 6d.) The author was for six years a C.M.S. missionary in Persia, and these illustrations are mostly the result of personal observation. Subjects are arranged alphabetically, and the index of texts illustrated is excellent. A mine of wealth to preachers and teachers.

ANTICHRIST, PERSONAL FUTURE, THE. By E. H. Moggridge. (*Seeley, Service and Co., Ltd.* 6s. net.) The publication of this volume is an indication of the new interest in the study of prophecy awakened by the present war. It treats mainly of the coming Wicked One, his history, acts, and end, and will stimulate study and research. The tone is reverent and reasonable.

LORD OF ALL GOOD LIFE, THE. By Donald Hankey, Sergeant, Rifle Brigade. (*Longmans, Green and Co.* 2s. 6d. net.) Described as "a study of the greatness of Jesus and the weakness of His Church." The writer has some smart criticisms to offer upon men and things as they are, and "Protestants" and "Catholics" come equally under his lash.

ONE CHRIST, THE. By Dr. Frank Weston, Bishop of Zanzibar. (*Longmans, Green and Co.* 6s. net.) A new and revised edition of the Bishop's "inquiry into the manner of the Incarnation." Several material changes have been introduced into the volume, and in the Preface the Bishop assails with characteristic energy the Modernism of Liberal Churchmen. Apart from the Bishop's reactionary views about "holy Church," there is much—very much—in this volume for which Christian people may be truly thankful.

HOLY BIBLE, THE. Translated from the Latin Vulgate, and diligently compared with Other Editions in Divers Languages (Douay, A.D. 1609; Rheims, A.D. 1582). Published as revised and annotated by authority. (*R. and T. Washbourne, Ltd.* 3s. 6d.) Every effort to lead Roman Catholics to study the Bible—even their own Version—is to be commended, and this "New People's Edition" should certainly serve to stimulate diligent reading. Cardinal Bourne contributes a Preface, and the edition contains Bishop Challoner's notes (which give a "Roman" bias to the text, and especially to such passages as St. John vi. 54, 63 and 64), newly compiled indices, tables, and verified references, as well as Pope Leo XIII.'s memorable encyclical of November, 1893, on the study of the Holy Scriptures, and a new series of maps. The publishers are to be congratulated on the excellence of their production. The volume contains nearly 2,000 pages, and is beautifully printed upon special opaque Bible paper. This "really handy edition of the Catholic Bible" is said to be "the first which has originated in England for over half a century."

GOD'S WORD SUPREME. By Arthur H. Carter. (*Protestant Truth Society.* 1s. 6d. net.) A small and handy book of 132 pages, being testimony to the full authenticity of the Scriptures, and dealing trenchantly with the contentions of critics. Mr. Carter was formerly Organizing Secretary of the Bible League.

PLAIN TALKS ON THE PASTORAL EPISTLES. By Eugene Stock, D.C.L. (*Robert Scott.* 5s. net.) A really great book, which the profound scholar and the humble Bible

reader will alike enjoy. The Bishop of Durham says of it: "I have just been looking through Dr Eugene Stock's collected 'Talks on the Pastoral Epistles.' . . . The author's vigour of mind and spirit is perennial. I have never read anything of his more fresh and, if I may use the word, more alert. As a very fine object-lesson in the fruitful art and practice of the topical study of the Scriptures (it is precisely that form of study which is the method of the 'Talks'), the book seems to me to stand eminently by itself."

FELLOWSHIP OF THE MYSTERY, THE. By John Neville Figgis, Litt.D. (*Longmans, Green and Co.* 5s. net.) The Paddock Lectures delivered at the General Theological Seminary, New York, during Lent, 1913. These Lectures are of extraordinary interest and value. Of the two Appendices, the second, "Modernity *versus* Modernism," is particularly telling. "Controversy between the two parties," says Dr. Figgis in his Preface, "is not likely to be serviceable so long as the protagonists of Liberalism can see nothing in their opponents but ignorance and stupidity." Again, "Progress in critical understanding is becoming every day more real between the two parties commonly called Catholic and Evangelical. . . . The presence of a common danger unites them, and each is beginning to recognize in the other the vital sense of faith in the Cross of Christ."

ESSAYS IN CONSTRUCTIVE THEOLOGY. By the Rev. George F. Terry, F.S.A. (*Robert Scott.* 3s. 6d. net.) These Essays will compel attention even from those who do not accept the author's conclusions. They are addressed to "all those who believe in the progressiveness of moral and spiritual knowledge, and who believe that the movement of the ages is the ever-present activity of the Holy Spirit of God."

SERMONS AND ADDRESSES.

IN THE DAYS OF THE MUSTER. Sermons in Time of War. By the Rev. W. P. Paterson, D.D. (*Hodder and Stoughton.* 2s. net.) These sermons—six in all—were preached quite recently; the first four on successive Sundays after the outbreak, the fifth a fortnight later, and the sixth, "meditated," in September. The last, on the text, "God is love," is, perhaps, the one that most readers will turn to first. These Sermons are marked by all Professor Paterson's clear insight, freshness of thought, and freedom of expression.

MESSAGES OF THE BEATITUDES. By the Rev. T. Arthur Bailey, B.A. (*Robert Scott.* 2s. net.) These sermons are marked by warmth of sympathy and tenderness of appeal. The devotional reader will find them uplifting; the teacher and preacher will find them thoughtful and suggestive.

KNIGHT AND THE DRAGON, THE. Talks to Boys and Girls. By the Rev. Will Reason. (*Robert Scott.* 2s. net.) Mr. Reason's previous volumes have shown that he has the rare gift of interesting young people, and this new volume of "Talks" will be appreciated as much by those who hear as those who use them. He has a strong, manly, arresting style, always fresh, always interesting, and always helpful. The volume belongs to the "Tools for Teachers" Series. Those who handle Mr. Reason's "tools" are indeed well equipped.

DEVOTIONAL.

LIVING WITHOUT WORRY. By the Rev. J. R. Miller, D.D. (*Hodder and Stoughton.* 3s. 6d.) "I never hurry and I never worry" was Dr. Miller's secret of a fruitful life, and this beautiful volume will help the reader to emulate his example.

DAY BY DAY. Counsels to Christians on the details of everyday life. By the late Rev. George Everard. (*C. J. Thynne.* 1s. net.) Many will be glad to possess this new edition of a devotional volume by one who in his day was a most helpful devotional writer.

BENEATH THE CROSS. Counsels and Prayers for Communicants. By the late Rev. George Everard. (*C. J. Thynne.* 9d. net.) A welcome reprint of a work which is just the thing for confirmation candidates and young communicants.

OLD GEMS RESET. By the Rev. William J. Pearce. (*J. and J. Bennett, Ltd.* 2s. 6d. net.) A manual of devotion based largely upon the "mysticism" of Thomas à Kempis.

GOD'S TROUBADOUR. The Story of St. Francis of Assisi. By Sophie Jewett. (*Duckworth and Co.* 3s. 6d. net.) A good piece of work, which should help to a fuller appreciation of the great saint, who found in all Nature sweet relationship.

CHRISTMAS GIFT-BOOKS, PRIZES, ETC.

ROMANCE OF PIRACY, THE. By E. Keble Chatterton, B.A. (*Seeley, Service and Co., Ltd.* 5s.) Another volume of "the Romance Library" Series. We are given stories of adventures, fights, and deeds of daring, of pirates, filibusters, and buccaneers, "from the earliest times to the present day." The book is of thrilling interest and cleverly written. The "romantic" incidents leave nothing to be desired in the vividness of their appeal; the historical sense is well preserved—a rare combination, which is the more welcome. Every healthy-minded lad will revel in these stories, and the pictures will capture his imagination at once.

GREAT BALL ON WHICH WE LIVE, THE. By Charles R. Gibson, F.R.S.E. (*Seeley, Service and Co., Ltd.* 3s. 6d.) A volume of the "Science for Children" Series, and a really capital book. The wonders of the world are described in such simple language that small children will readily assimilate this science teaching, yet the facts disclosed are such that their elders will read of them with interest. The evolution of man has been omitted—quite wisely. Illustrations are excellent.

JACK SCARLETT, SANDHURST CADET. By Major Alan M. Boisragon. (*Seeley, Service and Co., Ltd.* 5s.) Military tales are naturally to the fore just now, and the adventures at Sandhurst of Jack Scarlett will stir the enthusiasm and admiration of boy readers. It is full of life and verve and go, and is just the book for these times.

WINIFREDA'S JOURNAL. By Mrs. Emma Marshall. (*Seeley, Service and Co., Ltd.* 3s. 6d. net.) A reissue (the fifth thousand) of this well-known story dealing with incidents in the life of Bishop Hall at Exeter and Norwich. The plates are excellent. Exeter Cathedral as the frontispiece is particularly fine.

IAN HARDY, MIDSHIPMAN. By Commander E. Hamilton Currey, R.N. (*Seeley, Service and Co., Ltd.* 5s.) This is just the kind of book boys delight in, with graphic details of adventurous voyages, fights with pirates, night marches on mountains, a gunroom court-martial, and all the rest that went to make up the rough and tumble of a middy's life in the good old days. Full of good humour, it holds attention from the first page to the last.

MISSIONARY CRUSADERS. By Claud Field, M.A. (*Seeley, Service and Co., Ltd.* 2s. 6d.) A volume which appeals to all thoughtful young people, telling stories of dauntless courage and remarkable adventures which missionaries have had in many parts of the world, "from Greenland's icy mountains to India's coral strand." Among the men whose life-story is told are John Eliot, David Brainerd, William Duncan, Robert Moffat, Samuel Crowther, David Livingstone, Schwartz, Dr. Judson, and Dr. Wolff. This is a book to inspire missionary ambition.

OUR GOOD SLAVE ELECTRICITY. By Charles R. Gibson, F.R.S.E. (*Seeley, Service and Co., Ltd.* 3s. 6d.) The author has the happy gift of making science interesting to young people, and this volume unveils in the pleasantest way the marvels of electricity and the uses to which it is put. It gives pleasure and profit to the reader.

GEOLOGY OF TO-DAY. By Professor J. W. Gregory, F.R.S., D.Sc. (*Seeley, Service and Co., Ltd.* 5s. net.) Geology is not a science which appeals to everyone because of its unfathomable depths; but Professor Gregory has given us a volume in simple language, which any fairly well-educated child can understand. It is described as "A Popular Introduction in Simple Language," and will be found to serve its purpose admirably. The numerous illustrations help much to the elucidation of the text.

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