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THE CHURCHMAN

August, 1915.

The Month.

After Twelve Months.

On the 4th of August England will have been at war for twelve months, and the end is not yet. Of the severity of the conflict there are many sad evidences, and the nation to-day mourns the loss of thousands of its bravest and its best. It has been a time of sacrifice, and it may truly be said of those who have laid down their lives that they have suffered martyrdom in the sacred cause of righteousness, truth, and honour. If it is a disappointment that so little apparent progress has been made against the enemy, it ought to be remembered, on the other hand, that Germany has failed absolutely to realize her infamous ambitions. In the West her advance into France has been effectually checked—a feat of supreme moment, the magnitude of which has not been sufficiently realized. If in the East she has been more successful, it needs to be recalled that her advance against Russia has not been one of uninterrupted progress, and that there are signs that Russia will yet roll back the Austro-German invading hordes. The passage of the Dardanelles has not yet been forced, but no one can doubt that this herculean task will be accomplished in due time. Meanwhile, Italy is doing well, and it may be that before long some of the Balkan States will join forces with the Allies. There is no reason to be dissatisfied with the military situation, and we believe that even if it were less favourable than we hold it to be, the country would still be resolved, whatever the cost, to prosecute the war to a successful issue. It is a heartening indication of the spirit of our people that all over the country—and, indeed, in all parts of the Empire—meetings are to be held on August 4, "the anniversary

of the declaration of a righteous war," to record the "inflexible determination" of citizens "to continue to a victorious end the struggle in maintenance of those ideals of liberty and justice which are the common and sacred cause of the Allies." There can be no sheathing of the sword on our part until the enemy has been rendered powerless for further mischief.

The Awakening of the Nation.

It has taken nearly twelve months to awaken the nation as a whole to the extreme gravity of the position; the country, however, now realizes its peril, and the necessity for every man, woman, and child bearing a part in support of the national cause. The coal strike, which caused anxiety, is now happily settled in Wales, and the country is united as it has never been before for the accomplishment of one supreme task. The National Government is doing wonderfully well. It has established a Munitions Department; it has raised a War Loan of a magnitude hitherto unheard of; it has assumed control of the drink traffic in certain specified areas; it has formed a Savings Committee; it has passed an Act for the provision of a National Register which will show the extent and variety of the personal service still available for the nation's cause; it has all but justified the voluntary as opposed to the conscriptive method of raising the armies; and it is bringing into being committees and bodies charged with the task of filling up whatever gaps there may still be in the organization of the nation upon a war basis. All this is to the good. The work ought to have been begun eleven months ago, but now that it is well under way, the nation is making a loyal response. "Tell us what we can do," the people say; and we doubt not that before very long there will be a vast accession of strength to the fighting and working forces of the country.

The Lethargy of the Church.

But while the State has at last awakened to the overwhelming necessities of the time, the Church seems unable to realize fully the extent either of its opportunity or its responsibility. The Archbishops

of Canterbury and York, in their impressive Pastoral Letter, to which reference was made last month, indicated very plainly what is needed. Indeed, they gave the Church a strong lead; but, somehow or other, there seems somewhere an inability to follow it up, and it is to be feared that unless drastic action is taken now, the Pastoral Letter will soon be forgotten. Yet we are not unmindful of what has been and what is still being done. The united meetings of Churchmen and Nonconformists —often in the open air—which have been held in various parishes are all to the good; but unless they are succeeded by a definite endeavour to organize the religious forces of the respective districts on a war basis the effect will be ephemeral. If we proceed to offer a few remarks by way of criticism upon what we hold to be the Church's shortcomings, it is from no want of appreciation of or thankfulness for what the Church has accomplished. It has called the people to prayer—a most necessary thing, of course; it sent the Bishop of London on a visit to the Front; chaplains have gone to the Front; Bishops and clergy have ministered to troops in training; parochial clergy have been diligent in visiting the anxious and the bereaved. But yet it has failed, and failed badly in some not unimportant particulars. A few facts may be mentioned. The Church has a great organization in the Church of England Men's Society; yet it is not this body, but an undenominational agency—the Young Men's Christian Association—which has done the major part in supplying huts for recreative and religious purposes, both for the men in camp at home and for those with the British Expeditionary Force abroad. The one Church organization which has in any way risen to the opportunity in this matter is the Church Army, and that is due to the untiring energy and resource of its Founder and Director, the Rev. Prebendary Carlile, D.D., rather than to any initiative on the part of official leaders of the Church. Again, the Church has its own Society for Promoting Christian Knowledge — a most valuable agency without which the ordinary work of the Church at home and abroad would be practically

paralyzed—and in the supply of Church Parade Service Books and Forms of Intercession it has done splendid service; but again it seems to have been left very largely to undenominational agencies, such as the Scripture Gift Mission and the Pocket Testament League, to supply the English armies at home and abroad, as well as those of our Allies, with the Word of God, the one indispensable part of every man's equipment. Several instances could be given of splendid efforts made by other voluntary agencies of an undenominational character (such as the Army Scripture Readers' Society, the Soldiers' Christian Association, etc.), where the Church is doing little or nothing to meet the needs of the time. We are referring, of course, to the Church in its corporate capacity, for we well know that several individual Bishops and clergy are doing splendidly—among them the Bishop of Ripon, who is seeking to provide for the new camps of the Northern Command; the Bishop of Chelmsford, who has been indefatigable in East Anglia; and the Bishop of Salisbury, who has shown himself a real leader in work among the men on Salisbury Plain. But the Church as a whole has not risen to the occasion as we should expect.

Not Debate, but Action.

Yet someone will say, Has not Convocation discussed war questions and the attitude of the Church towards them? Certainly Convocation has talked about the war, and there the matter has ended. The Spring Session of Convocation devoted such time as it could spare from its highly contentious debates on Prayer-Book Revision to a consideration of war problems, but there was an air of aloofness about the whole proceedings which showed how lamentably Bishops and dignitaries failed to realize what was demanded of them. At the July Session the Upper House certainly seemed to get at closer grips with the problem, but, except in relation to the provision of a "War Bishop"—a proposal of doubtful expediency—and an increase in the number of chaplains abroad, there was little of substance in the

debates. Admirable resolutions were passed—but that was all. We venture to submit that these resolutions should be translated into action. We have had enough of mere talk; the important question is, When is the Church going to take definite action? We hoped for much from the Representative Church Council, but its session was a profound disappointment. The tone of the debate on the war was quite good, but it is not debate so much as action that is needed. What the Government has done in relation to the State, that Convocation should do for the Church. It should at once order the suspension of all controversial discussions, and should give its whole energies to helping the nation in this time of its need. Just as the Government have created new Departments and organized special Committees for special service, so Convocation, calling to its aid the Houses of Laymen, should bring into being various Committees, each charged with some special duty in regard to the religious and social life of the nation. These Committees would be in the nature of central bodies, and if they gave their whole attention to the matter they could be of invaluable service to the various dioceses in the way of counsel, suggestion, and guidance. There would be no difficulty at all in organizing every parish in the country for the fulfilment of its duty in relation to the war if only a Central Body were established which would lead the way. From the Centre communication could be opened up with the diocese; the diocese would work through its archdeaconries; the archdeaconries through the rural deaneries; and the rural deaneries through the parishes. The Church's system is believed to be the best in the world for the purposes of organization, and why advantage has not been taken of it to set every parish in the country to work, we cannot imagine.

The Need of the Time.

Unless something is done soon, the opportunity will be lost. We fear that many of the clergy are too complacent. "What is it you want us to do?" they ask. The question suggests a curious lack of appreciation of the need of the time. We have nothing to say to the clergy.

man who is satisfied with the religious condition of his parish, except that he is a very fortunate man; but to the thousands of others who are not, and have no reason to be, thus satisfied, we venture to make the strongest possible appeal that they should make a very clear and a very definite effort to uplift the religious life of their people—not their congregations merely, but the thousands of men and women in their parishes who never enter the Church or any other place of worship, and who, as far as can be seen, are living without God and without hope. The need is urgent. It is acknowledged by all who have been to, or are in any way in touch with, the Front, that the spiritual condition of the men in France and Flanders is infinitely higher than that of the people at home. They have been brought into the closest touch with the realities of life and death; they are praying now as they have never prayed before; many have seen the heavenly vision, and, not disobedient to it, they are determined that, if God spare them, they will need a new life. These men—we pray God in their thousands—will be coming home some day, and it is an awful thing to think that they may come back to an atmosphere of wild gaiety and frivolity, of wickedness and sin, where there will be everything to pull them down and nothing to uplift them in their daily life. Is this a possibility that Christian people can contemplate without the most serious searching of heart? Yet if such a contingency is to be avoided a supreme effort must be made—and made now—to change the home conditions, by bringing men and women face to face with the claims of God. It is not for us to make detailed suggestions, as the circumstances of different parishes vary so much, but we do insist that there is a solemn responsibility resting upon the clergy and their lay helpers to bear witness before their people to the call of God in and through this war to the individual soul, with an earnestness and a thoroughness that they have never known before. It may be that the suggestion of a National Mission, which was strongly urged by the *Record* and the *Church Family Newspaper*, was impracticable—it certainly received not a single word of encouragement from any

of the Church's natural leaders—but those who criticized it ought at least to have had some alternative proposal to make. But nothing was done then, and, as far as we know, nothing is being done now. Yet the opportunity is fast passing away. Is there not some great leader who will arise and head a movement for the evangelization of the unevangelized masses of England?

What is at Stake?

The "Papers for War Time" (Humphrey Milford, 2d.) issued under the editorship of the Rev. William Temple form a very stimulating contribution to the discussion of War problems. It is not always possible to agree with all the views put forward by the various writers, but the sincerity and ability of the "Papers" is beyond question. We have read with the deepest interest one of the newest in the series, *What is at Stake in the War?* by Dr. R. W. Seton-Watson, and find in it much that stirs our deepest feelings. It is especially illuminating in regard to the peace terms, and the distinction he draws between the military party and the people of Germany is worth noting:

"The blasphemous arrogance with which the Supreme War Lord has claimed the Deity as a kind of Hohenzollern lackey is thoroughly in keeping with his attitude for many years past. At the same time, those who have studied the psychology and behaviour of the military caste in Germany for the last two decades ought not to have been (and generally have not been) surprised at the manner in which its official 'Kriegsbrauch' has been translated into practice in the present war. Neither the pseudo-Christian Cæsarism of William II., nor the brutal theories of the General Staff, are typical of the German national character, though the crimes and errors of both are inevitably visited upon the head of the nation as a whole."

This brings him to ask the questions, "What will the 75,000,000 of Germans think after the war? What will be their attitude to the world around them? Can they be brought to believe, and above all to impose the belief upon their rulers, that there is a higher appeal than to Brute Force? Or, are they so sunk in materialism, so tamed by long years of over-discipline, as to be incapable of realizing the triumphant power of an idea?" "This," says Dr. Seton-Watson, "is the great

riddle of the future," but of the character of the task before us he has no doubt.

"Our aim in this war is not merely the restoration of unhappy Belgium to her former position. That is one of our many aims, and it was one of the determining facts in our action last August. But it is only a small detail in the great task that awaits us—and I use the phrase advisedly, without for one moment minimizing all that Belgium means for Europe and for us. Our task is nothing less than the regeneration of Europe, the vindication of the twin principles of Nationality and Democracy, the emancipation of subject races from alien rule. Restore Belgium, reunite Alsace-Lorraine to France, but ignore the agony of Poland, the irresistible movement for Southern Slav Unity, the new and hopeful dream of an Italian Italy, the growing resolve of Bohemia, the aspirations of the Roumanians, Slovaks, and Ruthenes, the impossible nature of Turkish rule, the vital need for Balkan co-operation, the overwhelming claims of Russia to an access to the Mediterranean—and in so doing you are giving your vote for the old Europe of reaction and materialism, and selling your birthright in the new and transfigured Europe of our dreams."

E.C.U. and Kikuyu.

We confess we are not much in the mood for discussing controversial topics while national issues are so tremendous, but we feel it right to acknowledge the moderate tone of Lord Halifax's address on Kikuyu at the Meeting of the English Church Union. It is true that he subjected the Archbishop's Statement to a certain amount of criticism, but his summing up certainly seemed to suggest that he is against precipitate action such as, it is freely rumoured, some of the extreme men desire to take. "Meanwhile," he said, "the whole matter is referred to the Lambeth Conference, which meets in two years' time, and it is obvious that when that Conference meets a carefully prepared statement of all the difficulties involved in recent occurrences must be laid before it; it will be our duty to see that this is effectively done." The discussion which followed was, however, distinctly more combative, and a resolution was adopted in the following terms:

"That this meeting of the English Church Union, having considered the recent statement of His Grace the Archbishop of Canterbury concerning questions arising out of the Kikuyu Conference, desires—

"1. To point out that the doctrine of the Catholic Church as to the Holy Communion is expressed by the words of St. Ignatius: 'Let that be held to

be a valid Eucharist which is under the Bishop or one to whom he shall have committed it,' and that only in such a Eucharist can the Divine Gift be sought by Catholic Christians.

"2. To note the fact that His Grace refuses to sanction the proposed practice of seeking Communion at the hands of ministers not episcopally ordained.

"3. To express its unalterable conviction that any invitation on the part of diocesan Bishops to members of separatist bodies, sanctioning their communicating at the altars of the Church, or addressing the faithful in public worship, would be contrary to the principles of the Catholic Church, as well as to a distinct rule of the Church of England, and likely to form a hindrance to the reunion of Christendom, and to accentuate existing divisions amongst ourselves."

The "Revision" Objective.

The discussions on Prayer-Book Revision are for the moment, happily, in abeyance. Meanwhile note should be made of the objective of the extreme High Anglican party. Lord Halifax, in the speech above mentioned, referred to the fact that some four years ago "several leading clergy and laity" accepted his invitation to meet in Yorkshire to discuss Prayer-Book Revision. They met for three days, and were all agreed to resist any proposal for Revision which should—

"1. Either alter the substance of the Athanasian Creed or remove the duty of reciting it on certain holy days.

"2. Fail to restore a better and more primitive 'Order of the Administration of the Lord's Supper,' the irreducible minimum of improvement being—

"(*a*) The linking together of—

"1. Preface and *Sanctus*,

"2. The present Prayer of Consecration,

"3. The present Prayer of Oblation,

"4. The Lord's Prayer,

and

"(*b*) The placing of the Exhortation, Confession, Absolution, and Comfortable Words in their proper place after the Communion of the Priest.

"3. Fail to provide a form for the Scriptural and Catholic practice of anointing the sick.

"4. Fail to recognize or in any way interfere with the continuous reservation of the Sacrament of Christ's Body and Blood.

"5. Fail to sanction direct prayer for those 'who are fallen asleep in Christ,' together with a Collect, Epistle, and Gospel for the celebration of the Lord's Supper on their behalf."

Some Thoughts on the Seven Epistles.

III.

WE open this month the Epistle to the Angel of Pergamus, or Pergamum. The name of the city appears in both forms, and it occurs here in a construction which, bringing in the dative (ἐν Περγάμῳ), leaves the choice doubtful. The Revisers of 1881 are probably right in preferring Pergamum, the form which is by far the most frequent in ancient literature.

The city was in the Mysian region, considerably north of Ephesus and Smyrna. It is interesting to remember that its name lives for us in a familiar English word. *Parchment* is the modern shape of the old English *perchemin*. And this is nothing other than *pergamene, charta pergamena*. Parchment, as a substitute for papyrus (*paper*), was either invented at Pergamum, or was first used in that city, which, in the second century before Christ, was famous for its great library.

But let me not forget the purpose of these papers. I do not write to annotate the many points of historical and literary interest in the text of the Epistles. I ask only to recall and, if it may be, to accentuate some of their spiritual messages. We will remember as we go that precisely for such use they were written. The man whose ear was spiritually open was to hear in them the Spirit's voice rather than the antiquary's. The seven stars and the seven lamps, the "angels" and the churches, are expressly called (i. 20) a "mystery," a spiritual secret offered for the believer's insight. Let us approach this Epistle, as every other, in the recollection of that fact.

The divine Sender of the message to the Pergamene "angel" follows the order of His two former utterances. First He sets forth Himself, in words going back to the great initial vision of His glory. He "hath the sharp two-edged sword," the sword which was seen (i. 16) not grasped in His hand, but flashing from His mouth; the symbol of unerring and formidable words of doom; the sword which, later in the message (ver. 16),

is to strike the false disciples at Pergamum. Then follows the Master's "knowledge" of the servant's conditions—not, in this case, in the first place, of his "works," though they are soon to be in view, but of his environment, his abode. "I know where thou dwellest; even where the throne of Satan is." The precise reference of that tremendous allusion is lost to us. We know nothing of Pergamum which would indicate that it was a seat, eminently bad, of idolatry and its vices, a Mysian Benares; we can only gather that forces of violent evil, the spirit of blasphemy and persecution, were particularly rampant there. Then follows the gracious tribute of Him who delights to praise, as He recounts the faith and courage of His "angel." The "angel" was loyal to the holy Name, a bold confessor of the Son of God and Man, the Saviour and the King of His disciples. He had faced and conquered a burst of persecuting wrath. "Thou didst not deny my faith, even in the days of Antipas, my faithful one, who was slain among you, where Satan dwelleth." It seems to be implied that the "angel" himself had been assailed along with Antipas, set face to face with death, found true under the supreme test; and his Lord does not forget it. But then the voice changes, as it had changed to the Ephesian "angel"; the accent of loving praise passes into that of loving conviction. "A few things," few, in that gracious judgment, as against the "many" of the fidelity of personal love, were wrong in the "angel's" work. He was tolerating evil lives lived by evil theory. These cancerous mischiefs so strangely rife in the latter days of the apostolic time, the teachings which justified impurity either by a shocking perversion of free grace (see, *e.g.*, Phil. iii. 18 compared with Rom. vi. 1), or by an entirely pagan theory of the essential badness of matter, were present at Pergamum. The old moral fall of Israel in the field of Moab, brought on by the diabolical suggestion of Balaam, was being repeated. The disciples, or those who seemed to be disciples, were trifling with idol festivities as things indifferent to the "illuminated," and giving over their bodies to sexual pollution; for did not the

spirit dwell aloft and apart, above the miserable *body?* And the "angel" let this evil alone. So-called Christians ate things offered to idols, and committed fornication, and there was no "sword in his mouth" against them, no warning that the Balaamite and the Nicolaitan were not merely discrediting the disciple's name but treading the path to hell. Then follows the merciful forewarning to this pastor, so true and so brave in his own person, so like a later Eli in his office. "Repent, or I will come unto thee quickly," with a stern suddenness of personal visitation, "and will fight against them," these miserable transgressors, "with the sword of my mouth":—"Depart from me; I never knew you." And we may be sure that, while the dreadful "sword" would directly strike only the misguided transgressors, it would indirectly bring innermost pangs to the "angel's" own soul. He, for he was at heart a true shepherd and not a hireling, would realize with inexpressible self-reproach that he might have precluded the Lord's own stroke of final execution if he had more bravely used the sword of his own mouth in faithful warning and resolute discipline. Nor would the Church as a whole escape the tribulation, if only as it saw the judgment, whatever it might be, fall upon those who were once associates in worship and profession, and as it recollected that the Church too, as well as its pastor, might have warded off the tremendous blow by a bolder witness for truth and purity.

Then lastly, as ever, comes the promise to the overcomer. Has the Christian disciple at Pergamum, keeping near his Lord and getting strength continuously from Him, conquered the subtleties of evil men and the Evil One, and trodden, in his own soul's walk with God, upon the serpents and scorpions of temptation? He shall be ushered, in the coming hour of eternal reward, into the heavenly sanctuary, into the Holy of Holies of the better life. In the consecrated recess of the Mosaic Tabernacle was stored the relic of that manna (Exod. xvi. 32-34) which had been the "bread from heaven" of the pilgrims of the Desert. And there too, in the great crises of

the people's need, the High Priest had consulted the will of God through the mysterious Urim. And it is possible, at least,[1] that the "lights and perfections" concealed within the doubly-folded breastplate with its jewelled exterior, was nothing other than a great and glorious diamond, or diamonds, in whose depths of light, we do not know how, the instructed Priest could read the signs and symbols of the oraculous answer[2] of Jehovah. Have we not here, in the promise to the overcomer, who had refused to enter the foul inner shrine of spiritualized pollution, a correspondence to these great types of the old Law? He should indeed be *initiated* into *mysteries* in the heavenly Temple. The eternal Priest would give him the true bread in its celestial perfection, every veil withdrawn from the glory of the gift of a life hid with Christ in God; yea, Christ who is our Life should there and then surround and fill him with all His manifested bliss and power. And there too and then the Mediator should take, as it were, from its deep and holy concealment the full splendour of the revelation of "the secret love of God" for the faithful pilgrim, steadfast to the end. The Urim should be trusted to his very hands. He should look into the radiancy of the covenanted gift of eternal peace and salvation, and read there the *nomen ineffabile*, the "new name" of his Lord, all that is meant in the eternal life by JEHOVAH-JESUS.

"No one knoweth that name," in all its depths and heights of love and bliss, "but he that receiveth it," receiveth the bright white stone in the Holy Place at last.

I might write down at length some of the many other conjectures with which the riddle of this passage has been approached. But for myself the elucidation offered here has long seemed the most completely satisfying, since, in early days of Scripture study, I read it in Trench's commentary. However,

[1] See the interesting discussion of Trench (*Seven Epistles*, pp. 126 and following).

[2] In the A.V., and in R.V. text, in Exod. xxviii. 18, the word "diamond" occurs as denoting one of the *exterior* stones. But the translation is doubtful. R.V. margin reads "carbuncle."

the riddle, like the stone, is itself radiant; it shines with a promise which, on any showing, means an ineffable satisfying, a great unveiling of the Lord to His faithful one in the bright hereafter. Then shall the eternal life, the powers of the hidden manna, possess the whole ransomed being. Then the "Name that is above every name" shall speak into the whole consciousness of the saint made perfect its unsearchable treasure of joy and love.

As we look back now over the Epistle, two main points in it may challenge specially our reverent thought.

1. "*I know where thou dwellest.*" Here are words which may often carry a message of cheer and power to the Christian in his, or in her, hours of trial, abnormal or normal. What a difference is made to the consciousness, very often, by the environment of the life! Perhaps it may be a scene *materially* unbeautiful and depressing. Not seldom I have spoken on these words to newly-ordained men, in a farewell address in the evening of the day when I had laid hands on their heads and set them apart to be, what the clergyman is, the possession of other people, in a life to be lived for other people's sake. Of one and another thus ordained I have known that his life will have to be lived in a place totally devoid of the "amenities" of outlook; in rooms, perhaps, small and dingy, in "the long unlovely street" of an altogether industrial town, or of a village of the pit-land, where monotonous "rows" stretch their straight lines of dull uniformity, one behind another, at the foot of the mountainous slag-heap. And it was well, on such an occasion, to be able to remind my brothers in the Lord and His work that He, intimately, with all the sympathy of His manhood, knew where they were going to dwell. Then further, the scene of external discouragement was pretty sure to contain within it some human elements of special trial, to the feelings, the will, the faith. The man would be tempted sometimes to think that any parochial problems but just these, any group of characters but just those of certain people who daily crossed the path, or shared it, would be easier to get on with. Then comes the

Lord, and tells His tired but loving servant that He knows all about the local human conditions. His eyes see everything and everyone. He feels, as He dwells in His disciple's heart by faith, exactly what that heart feels of the pressure, the discordant notes, the dearth of spiritual comradeship, the seeming refusal of just that soil to respond to the pastor's tilling. "I know where thou dwellest." And He who knows it, and lets us know that He knows it, is able, and is more than willing, so long as He leaves His servant just there, to be Himself the inmost *locality* of all, at the centre of all externals, the mysterious Home of Peace within them. "Thou wilt hide them in the secret of Thy presence . . . before the sons of men!"

I have preached more than one sermon on the text, from the first sentences of the Philippian Epistle (rendering the Greek exactly), "*In Christ, in Philippi.*" "In Philippi," that difficult scene for the spiritual life, the Roman "colony" with its pagan military traditions. Yes, but "in Christ" in the midst of Philippi, "hid with Him in God," every day and every hour, and so more than able to *live* just there—a life real, neighbourly, serviceable, while happy and holy in its deep interior.

2. "*In the days of Antipas, my faithful one.*" Of this early martyr, for he "was killed among you, where Satan dwelleth," we know nothing whatever beyond this allusion. The earliest subsequent mentions of him (there is one in Tertullian, about a century after) betray no other sources of information. Later martyrologies make him Bishop of Pergamum, and detail the mode of his martyrdom; but imagination is their only authority. All the more moving and impressive is this solitary word, dropped from the voice of the Lord in His glory, the voice as "of many waters," which yet can articulate and make immortal the name of an unknown sufferer for Him. He who perfectly knew where the Pergamene "angel" dwelt knew perfectly also how the Pergamene martyr was seized, and questioned, and put to the tremendous test, and found by God and man to be "the faithful one," under the black shadow of the Enemy's "throne." No loyal disciple is too obscure for the intimacy of

the memory of the Lord Jesus Christ. He lets the record of blessed Polycarp, at Smyrna, be preserved for us in full and heart-moving detail in that noble relic of the sub-apostolic literature from which I quoted a specimen in the course of our second study. We seem to know a great deal, on excellent authority, about what Polycarp was as a man, and how he met and overcame his fiery trial, having confessed his "King who saved him" in words that will never die. And then the same Master has suffered that every trace of Antipas, outside this verse, should perish. But no; He has not suffered it to *perish*. "The record is on high." It is written down in full in the book which waits to be opened in the morning light of heaven.

When that hour comes, what an innumerable host of names lost on earth but glorious to God will be "mentioned" in the proclamation of His awards of the crown of life! Some of them, is it not possible? will even outshine illustrious reputations of Christian history. The saints who bore those obscure names were not called to do epoch-making deeds affecting nations and Churches. They were not great in the sense of genius, or of the human force which cannot help coming to the front, and leading the way, and leaving a mark upon the paths of time. But they were simply and altogether true to their Lord. He was all, really all, their salvation and their desire. They did not once think of fame, but always of Him. And now, look and hearken! He confesses their names before His Father, and before the angels. His unnoticed faithful ones are great in the history of the eternal life.

HANDLEY DUNELM.

False Philosophy and True Religion.

THE present awful condition of the world, it is now generally agreed, is to be traced, not to material causes only, or even mainly, but to causes which are predominantly moral and spiritual. In ancient times the pressure of population—hunger, in a word—drove peoples into conflict. Nowadays, though this same cause may operate, the world is aware that war is a wasteful and mischievous way of dealing with the evil. Emigration and commercial and industrial organization are more economical and more effective. And no people are more fully enlightened on this matter than the Germans.

This gigantic war is due to the determination of the German people to create a world-empire and to dominate mankind. For forty years they have been bending all their energies to this end. With that thoroughness and care for detail which is characteristic of them, they created first the greatest army the world has ever seen, and then a powerful navy. In addition, they organized a world-wide system of intelligence, and prepared the way for their great enterprise by the most elaborate plans for offence and defence in relation to neighbouring countries. Everything was thought out beforehand; nothing was left to chance.

It is indeed a most wonderful thing to see a great and populous nation devoting themselves to a definite purpose, with such infinite pains, for more than a generation. We, with our curiously disconnected and haphazard ways, may well feel incredulous as to such a thing. But the literature of Germany during the past thirty years leaves no doubt possible. When to this is added the ruthlessness with which the war has been waged; the effort, carefully organized, to inspire terror; the denial of ordinary human rights to the peoples whose countries have been invaded, it becomes clear that the whole undertaking is the most clearly purposed and coldly calculated war which history records.

What is the mind of the people which has done this thing? What is the nature of their terrible inspiration? These are questions which inevitably suggest themselves.

Much has been said and written about German philosophy. The names of Nietzsche and Treitschke are specially mentioned. It is considered by many that the so-called philosophy which these men represent supplies the clue to the problem. It is certainly true that the German mind is more open to influence on the side of thought than is our own. The British people are intensely practical in their ways of thinking. They are not carried away by theory. The Germans are otherwise. It was said of them by Madame de Staël that "Thought, which calms other minds, inflames the German." It is therefore possible that German philosophy may give us the necessary key. But even if this be true, we are not to conclude that philosophy is essentially an evil thing. On the contrary, if false philosophy can effect so much, what may not true philosophy do? If there is any truth in the supposition that the German mind is to be understood by means of its philosophy, we have the greatest possible proof of the tremendous power of thought in human affairs; we have a demonstration that *doctrine*, true or false, is a matter of supreme importance.

No thoughtful Christian can wisely underrate philosophy, for it is essentially the effort of the human mind to know something of the ultimate nature of the universe. Whenever we try to give any clear shape to our thoughts about the world, the soul, or God, we are engaging in philosophy. Theology is essentially a philosophical study. It is the effort to interpret religion in the terms of some philosophy. The New Testament and the Creeds bear witness to this truth. The term which marks the theme of the prologue of the Gospel of St. John, and which, indeed, sums up the teaching of that Gospel, is a philosophical term. The *Logos* marks the meeting-point of Greek thought and Christian faith. So, in the Creed, the historic phrase, "homo-ousion," which stands through all the centuries as the symbol of the victory of truth over false-

hood, of Christianity over paganism, is fundamentally philosophical. The fact is, it is impossible to present to the mind the ideas which are involved in religious experience in anything like systematic shape without using, or framing, a philosophy.

When we regard the world in a large way we shall, I think, find that in general there is a very close connection between the philosophy of a people and their life. Only in the case of some intensely practical peoples, like the ancient Romans or the modern British, do we find that certain practical principles take the place of more comprehensive schemes of thought. In Germany the relation between thought and life seems to be very close. Therefore we do well to trace the outlines of recent German philosophy and compare them with the revelations of German character which have been made in the present war. Therefore also it is a matter of great importance to the world to consider what type of philosophy prevails in the world of German thought.

When, with these reflections in mind, we turn to the actual history of German philosophy, the result is profoundly interesting. There can be no greater mistake possible than to include all German philosophy in one universal condemnation. A wide view of the history of modern German thought reveals two great periods, two distinct schools. The former is marked by idealism and moral enthusiasm, the latter by materialism and earthly-mindedness. The characteristic name of the former is Kant; the outstanding personality of the second is Haeckel.

It is noteworthy, in connection with both these schools of thought, that the inspiration came from Great Britain. The German mind is more subject to the influence of philosophy than the British, but it possesses no superior originality. On the contrary, the original impulse seems more frequently to come to Germany from without, and especially from Great Britain. Thus, Kant was not only himself of Scottish origin, but he expressly states that it was British thought which awoke him from his dogmatic slumber. German idealism, in fact,

sprang out of the great epoch-making investigations of Locke, Hume, and Berkeley. The English Locke, the Scottish Hume, and the Irishman Berkeley, set to the world the great problem which Kant and his followers endeavoured to solve.

Let me briefly point out the main positions of Kant. He denied the power of metaphysics to solve the problem of the universe, but exhibited the reality of the constructive power of thought, thus affirming man's existence as a spiritual being. He showed the necessity of assuming certain great postulates—the soul, the world, God. Regulative in the theoretical sphere, these principles become constitutive in the practical, yielding a firm basis for morality and religion. As a moralist Kant was rigorous to the last degree. The fundamentals of his system are these: First, goodness is a quality of the inner nature of the will; it is no mere external thing. "There is nothing in the world, or even out of it, which can be called good without qualification, but a good will." Secondly, the moral imperative is, in essence, the regarding every human being as an end in himself, never as a means only. These principles are the very essentials of Christian morality as taught by our Lord in the Sermon on the Mount—the inwardness of true goodness and the law of love. Goodness is of the heart, and "thou shalt love thy neighbour as thyself."

It is no wonder that, starting from these principles, Kant in his old age set forth his views of world-politics in an essay on "Eternal Peace." It is a dream of how the nations of the world might eliminate war and reorganize themselves on lines which would make for universal concord—a vision of a Kingdom of God on earth. Here we find all the recent methods and doings of Prussian militarism condemned root and branch by implication. In Kant's view, *might* should be the servant of *right*. No treaty of peace should involve a secret reservation that it can be discarded when convenient; no State should forcibly interfere with another State; no State at war should commit acts which would destroy mutual trust in future. He forbids assassination, treachery, cruelty, and every horror which

Germany has been guilty of in this war. He asserts, with splendid clearness and strength, the principle that moral relations should exist amongst States and peoples as amongst individuals in the same community.

Kant was the founder of the idealistic school of philosophy in Germany. His greatest successor was Hegel. Of him also it must be said that he was a teacher of righteousness. This is not the time to enter upon an exposition of the system with which the name of Hegel is identified. Various interpretations of his philosophy have been adopted, ranging from a naturalism which is hardly distinguishable from materialism, to a spiritualism which is decidedly Christian. To Hegel himself, his system of thought seemed essentially spiritual and Christian. It yielded, in the moral sphere, the principle of victory through sacrifice—the principle of the Cross. "Die to live" is for it the maxim of all true progress.

It must be admitted that in Hegel is found the beginning of that peculiar exaltation of the State at the expense of the individual which has been characteristic of the Prussian military system in modern times. It was said of him that he identified the kingdom of Prussia with the Kingdom of Heaven. True it is that his view of the relation of the State to the individual was not as large nor as human as that of Kant. Kant's conception of the Kingdom of Ends, in which every individual soul is an end in himself, is a fuller expression of the essential principles of Christian morality than is Hegel's doctrine, in which the individual is subordinated to the State. Yet Hegel was as opposed as Kant to the modern Prussian doctrine of the State as the possessor and expression of *force*—force supreme and uncontrolled. Not force, but freedom, was for him the essential principle of the State.

These two great teachers represent the higher movement of German thought in the latter part of the eighteenth century and the earlier part of the nineteenth. It will be seen that their principles are lofty and spiritual, and in the main in accordance with the fundamental truths of the Christian faith. It was a

glorious period in the history of Germany—a period adorned with noble names in literature, in music, in learning, in religious thought, and in all that expresses the higher side of humanity. That is the Germany that we learned to love and revere—a Germany full of a noble faith in God and in righteousness, a Germany whose scholars and theologians were in the van of enlightenment and of spiritual progress, a Germany which gave to the world a noble band of pastors and teachers in the things of Christ.

In the middle of the nineteenth century there came a great change. The way for this change had been prepared by Schopenhauer. This philosopher was a pessimist and the chief of the pessimists. But it is not with this that we are concerned. It is important to mention him because he marks a turning-point in philosophy. Schopenhauer criticized the Kantian school for laying too much stress on thought and reason. The true essence of things, he holds, is to be found in *will*. Will, regarded as impulse, whether conscious or not, is for him the ultimate fact. In the physical world this will appears as force; in the psychical world as desire, effort, volition. Life is miserable because it is a continual striving after ends which are either not attained, or, when attained, prove unsatisfying. We need not discuss this doctrine further. Students of Eastern thought are very familiar with its fundamental idea. I mention Schopenhauer's doctrine of will because it is one of the sources from which Nietzsche derived his characteristic ideas. Nietzsche has been much discussed in connection with the terrible doctrine of aggressive force which is so awfully exemplified in the German war policy of our time; and with good reason. He stands for the spirit of that policy more perfectly than any other thinker of modern times. Moreover, there can be no question that his ideas have had an immense influence. Though a bitter critic of German ways and denounced by many leaders of German thought, Nietzsche's so-called philosophy has been absorbed by the mind of the "intellectuals" of modern Germany; and in this fact we have very largely the explanation

of the extraordinary solidarity of the German people in their support of the war policy of their Government.

How this has come to pass we must now consider. I have said that in the middle of the nineteenth century there came a great change in the spirit of the German people. It is not too much to say that from that time onwards the tendency of German thought, when regarded as a whole, has been away from the spiritual view of the world, and has been definitely in the direction of aggressive materialism. And in this instance again the inspiration came from England. As in the eighteenth century the thought of Locke, Hume, and Berkeley, set going the great movement initiated in Germany by Kant, so in the nineteenth century J. S. Mill, Darwin, and Herbert Spencer, moved Germany far more thoroughly than England. The English mind is not easily loosed from its moorings. It has no craving for logical consistency. Not so the German. Systematic in all things, the Teutonic mind, when it seizes on a new idea, hastens to apply it universally. The thoughtful Englishman, impressed with a sense of the complication of the universe, distrusting theories, believing greatly in the practical test of opinions, while admitting that there is some truth, probably, in a new scientific or philosophic doctrine, is yet always convinced that there is another side to every question, and that his wisest course is to "wait and see." The theory of evolution as taught by Darwin, and the agnosticism and naturalism of H. Spencer and Huxley: these views upset many thoughtful minds in these countries; but they produced no revolution; they left our deepest convictions, in all essentials, unshaken. The Darwinian doctrine, considerably modified by further investigations, and adjusted after much discussion to our moral and spiritual convictions, has gained very wide acceptance amongst educated people. It is for us an important scientific theory, which must be taken account of in all scientific investigations, but which leaves our moral and religious life intact.

In Germany these ideas operated in a far more revolu-

tionary manner. Professor Ernst Haeckel became their interpreter. Gifted with striking powers of exposition and a forceful style, and bitterly hostile to Christianity, he preached the new doctrines as though they formed a new gospel for the world. His "History of Creation," and at a later date, his "Riddle of the Universe," had an enormous circulation. They became textbooks of a creed which might be termed Antichristian Naturalism. This creed, coming with all the prestige of scientific discovery, and taught as part of that science which has shown its wonderful power in enabling man to master the giant forces of Nature, appealed with irresistible persuasiveness to the German mind. We in this country have often wondered at the way in which the old scholarly orthodoxy of German Universities—the orthodoxy of men like Dorner and Delitzsch—seemed suddenly to wither up, and to be replaced by a type of thought which, however it may profess to honour the person and teaching of Christ, turns away ashamed from the smallest admission of a true Divinity in Him or in His work. Here is the explanation. In the course of a single generation the attitude of the German people towards the things of the spirit had undergone a complete revolution. To be a Christian in the old sense came to be regarded as utterly out of date. To profess to be a *Theist* is permitted; but even this kind of belief in God is not so much conviction as to what actually is as a value-judgment, a principle which must be accepted in order to validate certain kinds of experience. God, in fact, is a formula which enables us to enjoy a useful spiritual anodyne.

No wonder that Christianity of this kind fails to hold the people, that churches are empty, and ministers of religion have become mere agents of the State.

In Germany at the present day we see the true outcome of a materialistic creed, and that outcome finds its perfect expression in Nietzsche. This is what makes his teaching to be so supremely significant just now. We have seen that he derives an important part of his thought from Schopenhauer. The latter regarded *will* as the essential reality. On this he founded

his pessimistic creed. Nietzsche makes another use of the doctrine. For him *will* is the greatest thing in the world. Schopenhauer had spoken of the *will to live*, and counselled its negation. Nietzsche taught the *will to power*, and made it the one hope for humanity. Force, might, self-assertion, the dominance of the strong over the weak—these are, for him, the essentials. Love, pity, sympathy, the salvation of the lost —these excite his contempt and loathing. Haeckel rejects the creed of Christianity in view of scientific discovery. Nietzsche attacks Christian morality as the basest of things. It is the morality of slaves.

When we have reached this point, we are able to see what is the other element in the teaching of Nietzsche. From Schopenhauer he derived his doctrine of will; from Darwin he got his doctrine of progress through the dominance of the strong. He looks for the coming of the superman through the survival of the strongest in the great age-long struggle.

It is characteristic of Nietzsche that, just as he professed a bitter hostility to Germany and the Germans, so did he hate Schopenhauer and Darwin. Incapable of a sane, balanced judgment on any question, his enmity was especially directed against his teachers. It was a mark, perhaps, of the insanity which finally overwhelmed him.

It is well that we should be very clear that the use which Nietzsche made of the Darwinian principle was not in accordance with the teaching of Darwin himself. While holding that progress in the natural order is mainly due to the survival of the fittest in the struggle for existence, Darwin expressly maintained that this struggle should tend to disappear in civilized human society. He writes: "Important as the struggle for existence has been, and still is, yet, as far as the highest part of man's nature is concerned, there are other agencies more important. For the moral qualities are advanced either directly or indirectly much more through the effects of habit, the reasoning powers, instruction, religion, etc., than through natural selection."

Nietzsche, and indeed Haeckel also, took Darwin's scientific

doctrine, and, in defiance of their teacher, applied it beyond its sphere as a moral principle. No more disastrous misapplication could be imagined. The moral element in man's nature lifts him out of the horrible welter of greed and savage brutality, and these men, in defiance of the teaching of all human history, seize upon a scientific doctrine of how certain things happened, preach it as the supreme law of life, and endeavour to drag man back into the abyss. We may truly say of such that

> "Dragons of the prime
> Which tare each other in their slime
> Were mellow music matched with them."

And now we see a people, in whose hearts these awful teachings have taken root, acting on them with perfect consistency. We see the law of the tiger and the ape applying all the resources of science for its own ends. We see rage and the madness of lust and hellish hate let loose systematically by a military despotism. We see a doctrine of devils working itself out in murder and outrage, rending the loveliest garments of our civilization, laying waste happy homes, desolating fair countrysides, inventing hideous tortures and mutilations. A year ago these things would have seemed impossible. We did not realize the terrible potency of the false doctrines which are characteristic of our age.

That we are not exaggerating the influence of these doctrines appears from the fact that they inspire a number of writers who have given the fullest expression to the spirit which is amimating the Germany of to-day. Principal amongst these is the historian Treitschke. He is, however, an historian with a purpose. That purpose is the glorification of the Prussian State, and the assertion of its supremacy over all other authorities. Prussia alone, according to him, possesses a real monarchy. It is therefore bound to extend its power over other lands. The essence of the State is power, and as the Prussian State is the only true State, it must assert itself against all rivals. It is indeed, he holds, the best thing that could happen any people, to be brought into subjection to the Prussian system. The extension of this

system in the world is to be brought about by war. And the one supreme duty of the State is to perfect itself in war, that so it may be able to assert its power.

The ideas of Treitschke have found expression in Bernhardi, in the hateful German War-Book and in other writings which have been attracting such attention of late. If this is to be called philosophy, it is the philosophy of the swelled head combined with the morals of the wolf. But neither Nietzsche nor Treitschke are philosophers. Nor is Treitschke properly an historian. These men are prophets—false prophets; not even prophets of Baal, but prophets of Moloch. Their doctrines have had the dreadful effectiveness which they have shown because they have coincided with the organization of a great nation for war and with a long career of conquest. When side by side with this teaching and the modern history of Prussian advance we place the official piety of the Kaiser's pronouncements, we can only conclude that the German State, assuming as it does more than Divine attributes, has no difficulty in appropriating to itself all the language in which religion is accustomed to express the highest sanctions. The Deity has become a mere name for the genius of the nation.

What must be our conclusion? Surely it is this: We need nothing so much at the present time as a revival of genuine Christianity. No mere Theism can suffice. We need to see afresh the vision of the glory of God in the face of Jesus Christ. We need that teaching and that experience which make men realize God as redeeming love, and every human soul as infinitely precious in His sight. The simple words, "God so loved the world that He gave His only begotten Son," contain the corrective for those terrible perversions which we have been considering. Meanwhile it rests with each of us to do our duty to the point of the utmost sacrifice in the awful crisis of our time.

CHARLES F. DOWN.

The Gospel of the Transfiguration.

OUR own Anglican Church has no special festival for the Transfiguration, though a special day (August 6) is set apart for it in our Prayer-Book. But the American Church, realizing its importance in relation to our Lord's Person and ministry, and in its message to the Church, has returned to the earlier custom of Christendom, from the eighth century onwards, and restored the festival, providing for it a special Collect, Epistle, and Gospel. The Epistle is from 2 Pet. i. The Gospel is St. Luke's account of the event (ix. 27-36). The Collect, partly built up from the ancient Collect in the Sarum use, runs thus :

"O God, who in the Mount didst reveal to chosen witnesses Thine only-begotten Son, wonderfully transfigured, in raiment white and glistering ; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who, with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth One God, world without end."

The Transfiguration is thus associated with two facts of spiritual experience—the present vision of God, which is the reward of hearts "delivered from the disquietude of this world" ; and the future transfiguring vision, which is hereafter to be the blissful portion of the "children of the resurrection." These two—the subjective experience and the objective revelation—are its two vital aspects.

The supreme importance of the Transfiguration is beginning once again to dawn with all the light of a new revelation upon the modern Church. The number of articles upon it in recent theological magazines bear witness to an awakened interest. It is realized at last that a fact so vitally bound up with the revelation of the Lord's person must, for that reason alone, have an immense significance for His Church. As one important step in the process of His self-manifestation, having its strong link of association with the Baptism, the Confession at Cæsarea Philippi, the Saving Death, the Resurrection and

Glorified Being of our Lord, it can occupy no merely secondary place in His self-revelation. This first sense of its supreme importance is deepened when we study it more in detail. The note of time—just after the Great Confession, just before the descent into the Valley of Humiliation (to quote Edersheim's vivid phrase)—gives it increased significance. Sanday calls it "an outward Divine sanction of the Apostolic Confession."[1] Its intimate association in thought with the Passion at once arrests attention. Wherein lies this close and necessary connection between the suffering and the glory? "The Transfiguration," it has been said,[2] "is the prelude to the Passion and the Resurrection as surely as the Baptism is the prelude of the ministry." The link with the Resurrection, again, found in our Lord's words spoken as the little group descended the holy mount, is striking and suggestive. The more closely we study it, the more clearly we see that it is the foreshadowing, for a certain definite purpose, of what our Lord's risen glory would be. How intimately that was to be associated with the first genesis of faith in their risen Lord is shown by the effect on St. Peter and St. John of the scene at the empty tomb on the Easter dawn.[3] He "understood" (εἶδε) and "believed." Again, the anticipation which it contains of the bodily glory of the saints hereafter is obvious, and, from St. Anselm onwards (see his Sermon on the Transfiguration), this has been generally recognized. "In the Resurrection the spiritual body shall in some sort correspond with the Lord's transfigured body, clothed upon that it may be swallowed up in life."[4] Its direct relationship to the Coming of the Kingdom, marked by all three Synoptists in their opening words, sheds invaluable light upon what that Kingdom really is, and where and how we are to expect its manifestations.

[1] Hastings' "Dictionary of the Bible," ii. 629.

[2] *Expository Times*, vol. xvii., pp. 372-375, "The Teaching of the Transfiguration," by W. C. Braithwaite.

[3] See Latham's "Risen Master," chap. i.

[4] *Expository Times*, vol. xiv., p. 442 *et seq.*, "The Transfiguration," by Rev. A. E. Burn, B.D.

Apart from these considerations, the richness and spiritual beauty of the lessons which underlie its every detail — the isolation with Christ, which is the secret of fuller revelations; the spiritual transfiguration, which is the outcome of communion and prayer; the witness which Law and Prophecy alike bear to Jesus; the new light His approaching Cross sheds upon death; the outshining of the glory which all the while was latent within; the voice of Divine attestation which crowns and rewards obedient sonship; the solitary and abiding supremacy of "Jesus only" with ourselves—all these are a precious part of the message which it brings home. And not least in importance is the closing lesson of all, suggested by the contrast which Raffaele's great picture in the Vatican so vividly portrays —that power to cast out devils which can only come through the power of the vision of faith: "'If thou canst believe!' All things are possible to him that believeth." The Transfiguration is best considered under several successive aspects—As it concerned our Lord Himself; as it affected His first disciples; as it concerns us and our future.

I. *As it concerned our Lord Himself.* — "He was transfigured before them." The Greek word is *μετεμορφώθη*. He had taken on Him *μορφὴ δούλου*. Here "the form of God" (Phil. ii. 6) shone through "the form of a servant," overcoming all obstacles. The "majesty" (*μεγαλειότης*) of God, which astonished them at the foot of the mount in the healing of the demoniac (Luke ix. 43, R.V.), here burst through its veils and transfused the whole person of Christ (2 Pet. i. 16).

(*a*) Such a Transfiguration was, in the first instance, a *natural climax*. It would, indeed, have been unnatural in the higher sense if the inward movements of His mind at that moment had found no correspondence in some bodily expression. Many of those who have given the most beautiful interpretations of the event—Professor Davidson, Didon, Edersheim, Dr. Campbell Morgan, Mr. A. E. Burn, Mr. Martin—have dwelt with evident delight upon this. "The transfiguration of Jesus was the consummation of all His human life, the

natural issue of all that had preceded it. . . . The life of Jesus was bound to reach this point of transfiguration. It could do no other."[1] "The Transfiguration," he adds, "was no mere accident in the life of Jesus; it was the direct result of its laws of development. The Mount of Transfiguration was the consummation of the life of Jesus." But for His redeeming work He might have passed back with Moses and Elias to the heights of the glory of God. It was "the crowning of the first part of His mission—that of realizing perfect life." It came as "the crowning of His humanity, and therefore as His preparation for the death by which mankind is redeemed."[2] "It was," writes Mr. Burn, "the very climax of our Lord's ministry."[3] "In relation to His Person," another writer declares, "it denotes (*a*) a sublime self-discovery and (*b*) a supreme self-dedication. There had been in Himself a growing self-consciousness, and in His disciples a growing perception of the mystery of His life."[4] As His self grew day by day, He was conscious of a secretly luminous life, known only to Himself, only glimpses of which He could bring within the ken of His disciples. It was necessary that He should be lucid, first of all, to Himself. In the hour of self-abandonment and trust, in full view of His approaching Passion, that self-revelation came. "He received in return that wonderful and beautiful inflow of life which stirred up unfathomable springs of purity within, and transmuted even His face and form. It was as when in the sunlight, peering into the heart of a gem, we see depth opening beyond depth, until it looks as if there were no end to the chambers of splendour that are shut up in the little stone; flake after flake of luminous colour floating up out of the unseen fountain which lies somewhere in its heart. In that high hour Jesus knew Himself. He likewise learnt His task. . . . The sweet and awful gladness of His consecration fills His heart and shines

[1] Dr. Campbell Morgan, "The Crises of the Christ," chap. xvi., p. 198.
[2] *Ibid.*, pp. 198-203.
[3] Rev. A. E. Burn in *Expository Times*, vol. xiv., p. 442.
[4] Hastings' "Dictionary of Christ and the Gospels": article "Transfiguration," vol. ii., pp. 742-745.

out in His face. The Transfiguration was the Divine defiance of the coming darkness."[1]

Professor Davidson writes to the same effect. He was transfigured, he writes, by what was going on within Him. It all came from within. It was but the reflection of the movements in His own mind and heart at the moment, finding their centre in His death. It was joy out of sorrow. "There is often a deeper joy in sorrow—the feeling, as it were, of a new birth and a new consecration, and of a refining and quickening of all that is highest in us, and an enlarging of the meaning of all things and of human life, that causes the face to shine with a subdued but heavenly light."[2] The Transfiguration is thus "the reward of sinlessness."[3] It is the natural climax, in contrast to the redemptive climax, of His ministry. It is the necessary glorification of Jesus, in which we behold Him who was made "a little lower than the angels for the suffering of death" (Heb. ii. 9), "crowned with glory and honour."

(*b*) It was thus, as has been already said, *an illumination from within.* It was the outshining of a glory which belonged to His inner being at that moment, and must necessarily find expression. "The fulness of the Spirit which was in Christ cast its splendour over His whole being; yea, the heavenly luminosity of His inner man, which else was still bound by the obscurity of His earthly appearing, now broke forth, and poured even upon His apparel a white and glistering light which was wholly new to the astonished disciples."[4] "It is manifest," writes Professor Davidson, "that this glory was no reflected light. It was not a splendour that fell on Him from without and lighted Him up. The glory came from within. It corresponded to something going on in His mind. . . . The external change was but the reflection of internal movements in His own

[1] Hastings' "Dictionary of Christ and the Gospels": article "Transfiguration," vol. ii., pp. 742-745.
[2] Professor A. B. Davidson's "The Called of God," sermon on "Transfiguration."
[3] *Expository Times*, Rev. A. E. Burn, vol. xiv., p. 442 *et seq.*
[4] Lange's "Life of Christ," vol. iii., pp. 250-263 (trans.).

mind and heart, going on at the moment."[1] "It was," writes Dr. Campbell Morgan, "inherent glory flashing forth."[2]

Strauss sees clearly this difference from all other miracles. "It relates," he says, "to a miracle *in* Jesus instead of a miracle performed *by* Jesus. It has the character of an epoch in the life of Jesus which, on the score of resemblance, could only be associated with the Baptism and the Resurrection." Herder, he adds, correctly designated these three events as the three luminous points in the life of Jesus which attest His heavenly mission.

It has even been urged by some that there was nothing unusual or unique in this instance. "It stands out," writes Mr. Mathieson Forson, "as an instance of Christ's normal experience when wrapped in prayer."[3] It was there before they awoke; it was there after they awoke. It vanished directly Peter spoke. It was there, not for their sakes, but because it was the inevitable accompaniment of our Lord's rapt spirit of prayer. "For aught we know," he adds, "the Garden of Gethsemane may have been a Garden of Transfiguration." But everything in the narrative represents the occasion as exceptional, and our Lord Himself describes it as a "vision." It is certainly, as Mr. Forson admits, the only illustration the disciples ever got of the glory wrought by prayer on the Person of Christ. And the allusions of our Lord which led up to it prepared the disciples for something very unusual. Yet there are other occasions in His earthly life that prepare us for it. The voice at the Baptism, the walking on the sea, the sense of personal majesty which now and then impressed His disciples (*e.g.*, at Nazareth and Gethsemane), the voice from heaven in John xii., are all instances.

(*c*) It was, again, *in direct relationship to the contemplation of His death* that the glory came. "It was doubtless on the subject of His death that He held communion with God. From

[1] Professor A. B. Davidson, "Waiting upon God," p. 139.
[2] Campbell Morgan, "Crises of the Christ," p. 196.
[3] *Expository Times*, vol. xvii., p. 140, note.

the intensity of that communion He became outwardly glorious. The radiance of His love for the world, the dignity of suffering, the full realization of His death and its meaning, expressed themselves for a moment externally in His earthly body—a sight more wonderful than the bush that was not consumed."[1] There is a remarkable passage in Charles Dickens' "Tale of Two Cities," in the account of Sydney Carton's death in the horrors of the Reign of Terror. He had given himself up to die for Darnay because of the love he bore to his wife and child. And, as they dragged him on the tumbrel to the place of execution, he had, says Dickens, "the peacefullest face of all. He gave himself to die for others, and he was transfigured by self-sacrifice." The attestation of the Father seems directly related to that fact. The Transfiguration "marked the descent into the Valley of Humiliation and Death."

But if the glory came from within, the attestation came from above. The conjunction of both at such a moment itself creates the impression that the Transfiguration was God's gift of glory to One who sought it, not along lines of earthly splendour, but through the sacrifice of the Cross, with its shame and darkness. The writer of 2 Peter affirms that "He received of the Father honour and glory" (2 Pet. i. 16, 17). The Transfiguration is, indeed, "the answer of God to the perfection of His life." "God's humanity blossomed once in the course of the ages, and that Transfigured Man upon the Holy Mount, flashing in the splendour of a light like the sun, glistering with the glory of a whiteness like that of the snow, and flaming with the magnificent beauty of the lightning which flashes its radiance upon the darkness—that was God's perfect answer."[2]

The use of the word "exodus" is very significant in this connection. "Vocabulum valde grave," writes Bengel with his usual spiritual insight, "quo continentur passio, crux, mors, resurrectio, ascensio." So the writer of 2 Peter, recalling the scene in the light of the Resurrection, uses the same word of

[1] *Expository Times*, Professor Davidson, vol. xviii., p. 312.
[2] Campbell Morgan, "Crises of the Christ," p. 179.

his own coming death (i. 15), and St. Peter in 1 Pet. ii. 24, a passage which raises no question as to its genuineness, uses a most unusual word, "exactly analogous to the word 'exodus' used in the Lord's conversation."[1] Matheson, in his "Studies of the Portrait of Christ," denies that it was a vision of death at all. Death, he says, was distinctly kept in the background. Moses and Elias were there to carry His thoughts *away* from death. For both of them had been separated from association with death. "Moses was without a sepulchre and Elias without a shroud." Our Lord had to "fulfil" His exodus. Not the death only—the passion, cross, death, resurrection. For death had ceased to be a true "exodus" because of sin. The very purpose of God in the exodus of Jesus was to make death an exodus for all men; He "fulfilled" His exodus at Jerusalem, and thereby led His people across a second Red Sea.

(*d*) There is a fourth feature which equally belongs to our Lord's Person and to His people's future. The Transfiguration was *the Kingdom of God coming with power*. The words immediately precede all three accounts of it in the Gospels, and must be taken in direct connection with the event which immediately follows. "The Son of Man coming in His Kingdom" (Matt.), and "the Kingdom of God coming with power" (Mark), are a direct foreshadowing of this scene. Deissman shows that the word "parousia" was used in the East to describe a royal or imperial coming in state. "The power and presence of our Lord Jesus Christ" are used in 2 Peter to convey what the Transfiguration really was. It was the anticipation of the Advent of the King. The Kingdom cannot be far off when the King is already present. "The Kingdom of God," He had said, "is among (or within) you." It was a present fact in Himself. The exaltation of the Son is the foreshadowing of the commencement of His reign. It is also the anticipation of "the glory which shall be revealed in us." The glorification and the Kingdom were the final cause of the Cross. So that final cause takes concrete expression just on the eve of the Cross.

[1] *Expository Times*, vol. xviii., pp. 7, 8 (ταῖς ἁμαρτίαις ἀπονενόμενοι).

The Cross must be hemmed in by power, for it is itself the symbol of undying victory. If the Baptism is the prelude of the ministry, the Transfiguration is equally the prelude of the Passion and the Resurrection. It shows "the Kingdom of God coming with power" ere the clouds of the last battlefield overshadow it.

II. *As it affected His First Disciples.*—To this partly belongs what has been said above. It was given them to educate them for the Resurrection. In an article by Dr. Kennedy in the *Journal of Theological Studies* (January, 1903), he gives reasons for this belief. If the Resurrection, he writes, was the great event which lay before them, then in the Resurrection itself the fact of greatest moment would be the identity of the Risen Christ. How could they be witnesses of this if they had no knowledge of His glorified body? The word we translate "transfigured" (μετεμορφώθη) reminds us vividly of the hints afforded by the Gospel records regarding His post-Resurrection appearances. It recalls most strikingly the word St. Paul uses (σύμμορφον, Phil. iii. 21) for the change in the bodies of believers. The word "glory" itself, used to describe the effect of our Lord's appearance when he was transfigured, was the term used in the Apostolic Age to describe the appearance of the Risen Life, whether of Christ Himself or of His disciples. The silence till the Resurrection points in the same direction.

This view is disputed by the Rev. R. Holmes in the July number of the same journal (1903). Mr. Holmes's theory is that it was intended to prepare the disciples for the Cross, and to assure them of the Crown. The setting of the Transfiguration did the first, and the Transfiguration itself the second. But the reasons he gives are hardly convincing. He quotes the fact that our Lord did not appear first to the Chosen Three, but to Mary Magdalene and the women, and yet they recognized Him. But the answer is that, for some reason, Peter and John believed even *without* seeing Him at all, whilst, on the contrary, the women who saw Him were at first mystified at His strangeness. Latham's argument about the effect upon them of the appear-

ance of the grave-clothes convincingly shows that the Transfiguration was the cause. Thus they *were* assisted by the recollection of the event. Holmes admits that John xxi. seems to favour Kennedy's theory, but declares that St. John recognized Him "by a certain sympathy with Him." Admitting that, yet the words which follow, "None of the disciples durst ask Him, knowing that it was the Lord," seem to demand something else as the ground of the general belief of all in the reality of His risen being.

Others have regarded the preparation of the disciples as a more general one.[1] "In the Transfiguration," says Canon Bright, "He was vouchsafing to the Chosen Three such a visible manifestation as might help them to appreciate and piece together revelations internal and spiritual." It was meant to sustain their faith under the tremendous pressure of the coming trials. We may admit readily that, whilst it was not given to create faith, yet it was intended to strengthen it, but this was by means of its education. To understand Gethsemane, they must be brought to understand what lay beyond it.

III. *As it concerns our own Future.*—When we approach this aspect of the event, we are confronting some of its most vital features. It is as a revelation of futurity, of what man shall be in Christ, of all that our Lord's Resurrection meant and means, not only for Himself but for us, of the glimpses that it gives of what a glorified and spiritual body shall be, that it is so immensely significant and precious. The association of the Transfiguration with the Resurrection emerges at every turn. Not till that was consummated were they to speak of it. That prohibition, it has been well said, is a strong confirmation of the incident as an historic fact. The closing words of the Transfiguration passage in 2 Peter—"Until the day dawn and the daystar arise"—can hardly fail to be an allusion to the Great Resurrection Day. The preparation which the event wrought upon the disciples, as shown in result by the attitude of Peter and John at the empty tomb, has already been referred to.

[1] Bright, "The Law of Faith," p. 249.

One purpose, at least, for which it was given was to prepare us to believe in the actual bodily life—"the body of His glory"—of our future state. Our Lord's Resurrection, it has been well said,[1] was the Transfiguration of our whole being, including our bodily life. We have become so accustomed to place Matter and Spirit in a false antithesis of thought, that the real antithesis between the natural body and the spiritual body escapes us. We begin our process of thought by tacitly assuming, without the smallest warrant in the facts themselves, that all that savours of materiality must for that very reason, in some mysterious way which we fail to define, be opposed to spirit. The Church has never in after-ages quite escaped from the fatal Dualism which in the second century flung the shadow of the Gnostic heresy across Christian thought. It has darkened our sky ever since. The contrasted evils of Asceticism and Antinomianism, which were such a blight upon the early Middle Ages, are directly due to a false attitude towards the material world. The lurking mischief of a Docetism which denied the reality of our Lord's bodily resurrection is amongst us still. Matter is even yet to many Christian minds the clog, the foe, the rival, the antithesis, to spirit. At last we begin to see the dawn, with Sir Oliver Lodge, of a healthier and more natural conception of their relation. It is not one of rivalry, but correspondence. Matter is now the servant, now the tyrant, of spirit, according to the use or misuse to which spirit turns it. Carnality, the impulse or tendency towards corruption and death *impressed upon it* by the *ego*—this, not materiality, is the danger which besets its future. The Incarnation was the consecration of the material to the highest, fullest, most abiding life of the spirit. These two God hath joined together; only sin decrees their separation. The spiritual body is therefore no name for some vanishing entity, hovering on the borderland of spirit, and awaiting restlessly the day of its entire dissolution from material existence. No Docetic view of the future of the body is adequate to explain its real character. It waits for a

[1] Westcott, "Gospel of the Resurrection," pp. 157, 164.

"redemption" which enhances and upraises all its powers and functions, that "liberty of the glory of the sons of God" in which it is to share, and of which it is to be the vehicle and expression. Didon, in his account of the Transfiguration, has a thrilling passage in which he works out this aspect of it in detail. It deserves quotation in full:[1]

"The impenetrable wall which divides the terrestrial world from the Divine world was for a moment broken down, and the different conditions of mankind were made apparent. His raiment of the whiteness of snow is the symbol of that which matter will become at the time of its Divine transformation; His shining body foreshadows what we ourselves shall one day be; His soul, which embraces the infinite, reveals the destiny of all these spirits which are called to the true life of God. The bright cloud which envelops everything represents the Ineffable Being who will gather to Him all the chosen ones, when they will possess for ever the joy and glory of the Son of God. . . . This is Christ as we behold Him in the majesty of His Kingdom. . . . The divinity within Him . . . for a moment shone through the veiling flesh, tore from it all obscurity, weakness, suffering, and mortality, to clothe it again with light and glory. . . . When the soul of man is bathed in the glory of God; when the soul pervaded by God envelopes the body which it quickens with its own beauty; when Matter, pervaded by the Spirit throughout all its kingdom, suffers a glorious transformation which renders it a worthy habitation for the sons of God, glorified in the image of Jesus, then the Kingdom of Heaven shall be consummated. . . . God appeared in Jesus at His Transfiguration as He will in us at the end of time. . . . Jesus wished to show thus to all mankind the glorious goal which He should reach through death. . . . Sorrow and death are but the way; the end, for Him as for us, is the transfiguration of our whole being into the splendour of God."

This view is shared by most thinkers now. "Sometimes (*i.e.*, in the Transfiguration) we catch a glimpse of a Form which we shall hereafter see face to face."[2] "All human nature in the Person of Christ, the Son of Man, was glorified on the Mount of Transfiguration, for it was the prevision of the perfect harmony to which God wills the saints to attain in the new creation. . . . As we have borne the image of the earthly, so shall we bear the image of the heavenly."

T. A. GURNEY.

[1] Didon, "Jesus Christ," vol. i., pp. 472-479.
[2] Lindsay's "Anni Domini," vol. i., p. 310.

The Transfiguration.

"Who spake of His decease (Greek, 'ἔξοδον—*i.e.*, 'going forth') which He should accomplish at Jerusalem."—St. Luke ix. 31.

THE Life Divine has gained its height,
Untouched by taint of death or sin;
The Christ of God may enter in
Once more to Heaven's eternal light.

The golden gates are opened wide
In welcome to the Heavenly Home;
The sinless Son of man may come,
Undying, to His Father's side.

Now in the heavenly glory drest,
With God before creation shared,
Upon the mount He stands, prepared
To enter His eternal rest.

Yet not of endless glory now
They speak together, He and they
Who stand beside Him on that day,
Nor of the Throne where angels bow;

Of "going forth" in splendour bright
From earthly life, no word they say;
They trace instead Redemption's way—
The "going forth" through deepest night.

Oh! wondrous theme their hearts to fill—
The Anguish in the Garden shade—
The Cross upon the Saviour laid—
The Death on Calv'ry's darkened hill!

So from the Throne He now may take,
And from the Crown that waits Him there,
He turns away, the Cross to bear
For us, and our salvation's sake.

Returning to the world below—
The vision passed, the glory gone—
The Saviour, once again alone,
Pursues His path of pain and woe.

O Lord, Who thus didst Heaven forego,
And prove once more Thy wondrous love,
Help us our love to Thee to prove
By lives that shall Thy glory show!

W. J. L. SHEPPARD, M.A.

Liberal Evangelicalism: What it is and What it stands for.[1]

(Concluding Article.)

VI.—THE CHURCH AND THE NATION.

IT is said that Archbishop Tait was once asked by a somewhat anxious questioner what he thought concerning the crisis in the Church: to whom he replied that there always had been and always would be a crisis in the Church. This is quite true, and needs to be kept in mind constantly, to check pessimism.

The Church is a living society, and in every generation it is brought face to face with a new situation, which is the outcome in part of its environment—social, political, and religious—and in part of the spirit of the age. Consequently, each chapter in the history of the Church is the story of a crisis; if this were not so, it would mean either that the Church was not alive to its mission, or else that it had drifted into a backwater where it had become stranded from the stream of contemporary thought, and therefore could make no impact upon the life of the nation of that time.

The anxiety of the present-day situation is lest this calamity should befall the Christian Church in England; lest its energy should be devoted so entirely to internecine strife that it should go on treading the giddy circle of controversy until it becomes afflicted with a theological vertigo. It is this possibility which constitutes the real crisis in the Church to-day.

Is the opinion of the Church a controlling force in shaping the social policy of the Government? In all recent and proposed legislation for social betterment, is the influence and guidance of the Church recognized and deferred to? Does the Government ask, as the natural preliminary to drafting a Bill

[1 It may be convenient to state that the CHURCHMAN is not necessarily identified with all the views set forth in this series of papers. They are contributed by one of the ablest writers amongst the younger Evangelicals who is entitled to be heard.—ED.]

to deal with social evils, what the National Church advises? Has the Church an opinion at all? Does it carry any weight?

Such questions as these reveal the real crisis at the present time. It is easy enough to paint the picture in exaggerated colours, and many have done so to the satisfaction of their vindictive feelings, or else to the gratification of their morbid fancies. But we wish to face the situation without either any exaggeration or mitigation of the facts. Liberal Evangelicals are seriously disquieted at the present position of the Church as a social force.

Let us look at recent happenings.

Take, for instance, the legislation for the suppression of the White Slave Traffic, the Bill to fetter the Licensed Trade, the National Insurance Act. In the first case the Church was in hearty sympathy, but it cannot be fairly said that the Act was in any direct sense the work of the Church; the part it took was to applaud loudly what others were doing. The Licensing Bill divided Church opinion, very largely, perhaps, upon the ethics of the problem of compensation—a very proper matter of dispute, no doubt. But all the same there was no insistent demand that the national curse must be drastically treated. As for the Insurance Act, the general attitude adopted in the Church was one of hope that the unpopularity of the measure would eject the Government before it could disestablish the Welsh Church.

Hyde Park demonstrations, imposing processions of Churchmen from the North and from the Midlands, are organized to defend Church Schools or the Welsh Church; but this sensational expression of the conscience of the Church is not manifested in the case of national evils or social injustices.

At the present grave crisis in the nation's history the same ineffectiveness of the Church is noticeable. An interdenominational body, the Y.M.C.A., has taken the lead in providing amusement and recreation for the troops under pure conditions; the call to total abstinence came from the King, and not from the Bishops. In the labour disputes, such as the Coal, Railway,

and Transport Strikes, the Church, as a Church, had nothing to say, or, at any rate, nothing which the parties concerned thought it worth while to listen to.

No doubt it may be urged with much truth that every ameliorating and elevating movement, every wise counsel, is the fruit of the age-long work of the Christian Church; that, when the solution of problems and the pacifying of disputes have resulted, they are the work of Christian men. But this is clearly not enough. The Church, as the incarnation of the Life and Power of Christ, should be, and was designed to be, a solid mass of men and women who had drawn the sword against evil in every form, to wage incessant warfare against it till it was utterly destroyed. The Church ought to be the first to declare war against injustice, on the lookout for sin in every form, insistently sounding the call to arms at the first sight of a national wrong, and issuing *commands* which no Christian Government would dare to set at naught.

The absence of this godly aggressiveness is simple. It is because the energy of the Church is devoted to other matters—matters which are secondary, matters which, when placed in the primary place, discredit the Church in public estimation.

We are not suggesting that it is out of place for the Church to defend itself and to protect its interests. This is a clear duty up to a certain point. But it seems that the thunder of the Church's indignation is reserved only for the occasions when those interests are menaced. What, however, is more distressing still is the thought that the attack upon the Church comes from Christian brethren. If it is a scandalous thing that our heavy artillery is used only to protect our possessions, it is far more scandalous and far more destructive of the influence of the Christian Churches in the land that we should have to defend ourselves against such an attack from such a quarter. If the Church devotes too much time and attention to guarding its interests, this is bad; but since Nonconformity devotes some of its time to attacking the Church, this is ten times worse. If we are engaged in defending our endowments and our schools

(not to mention our differences with our fellow-Churchmen), and Nonconformity is employed in fighting for "justice for Wales," and protecting the working-class children from the hideous wrong of being taught the Catechism, if their parents are not unwilling, it is not surprising if the voice of the Christian Church is not heard in the national councils. It never rises above a confused murmur, and therefore the nation has not the faintest idea what line of conduct it would prescribe.

But it may be objected at once: This social campaign, this attempt to make the Church a political force, is an error; it is simply a recrudescence of the claim for temporal power. The Church's duty is to preach the Gospel to dying men and to build up the faithful in holy living.

This last is quite true, but it is a mistake to suggest that the Gospel message is merely that of the revival mission. Let it never be forgotten that the text of the first Gospel sermon set forth the programme of the Great Deliverer: He had come "to preach good tidings to the poor . . . to proclaim release to the captives . . . to set at liberty them that are bruised." To prepare the way of the Lord, to lay low the mountains and hills, to make straight a highway for our God—these things are part of the Gospel message.

No well-instructed Evangelical needs to be told what our fathers did long ago: they were men who recognized fully their social obligations, and they discharged them nobly. But many of us are so oppressed by the fear of preaching politics that we are in danger of culpably neglecting part of our message.

It is quite certain than the conditions of life under which the poor groan are such as to make the appeal to the religious instinct quite ineffective. Upon such questions as the housing of the poor, sweating, the drink problem, horse-racing, the betting ring, the living wage, etc., the Church should speak out. These curses are tangled undergrowth upon the highway of the Lord, and the coming of the kingdom is delayed, and will be delayed, till the Church goes forth to hew it down.

Germany desires world empire; it is a wrong desire, and

by God's mercy it will never be attained. But Germany was right in this: the only way to attain that misguided end was for every man to be a soldier, and for the nation to be prepared at every point. The Christian Church is called by Christ to world empire, and if the kingdoms of the world are to become the kingdoms of Christ it can only be by a religious militarism, a spiritual conscription. The Christian Church should be a force which social evils would never dare challenge. We sing confidently:

"At the sign of triumph Satan's host doth flee."

But it does nothing of the kind. It goes on its way, and will do so until we awaken to our plain duty.

It is not, of course, our own Church only which has failed so sadly in these directions—the non-Episcopal Churches are equally ineffective. This consideration leads us to suspect that the general failure of the Christian Churches is due to division and the mutual suspicion and jealousy which are the inevitable outcome of competition. Nonconformity has not hesitated to indulge in a political campaign, but, as we have already remarked, its energies have been directed against such "evils" as Establishment, and such "injustices" as the education of the children in the religion of their parents at the public expense. The Church has entered the arena of politics to defend itself in these particulars. So long as the activities of both parties are devoted to these objects, nothing in the way of a common and united campaign for social betterment can be achieved, and the impact of the Christian Church against the curses of the day will remain negligible.

It is the fashion to deplore these "unhappy divisions," and the familiar Episcopal speech at an interdenominational gathering generally contains some kindly reference to the worth of the non-Episcopal Churches and the expression of a pious and vague hope for brighter days. The formalities which precede the Church Congresses are always decorated with these worn platitudes. We know these speeches off by heart; we

have heard them so often, and they are becoming rather nauseous. They all end in words, and nothing more. Lambeth Conferences have recommended that attempts should be made towards a better understanding with Nonconformity and its position, by Churchmen holding united conferences: practically nothing has been done. So inactive have the authorities been that one begins to feel that the kindly words spoken on the occasions referred to were not really meant at all.

Nothing is to be gained in attempting to fix the chief blame for religious dissensions at home. Nonconformity is greatly at fault, and so is the Church. It is the responsibility of the latter which chiefly concerns us.

Recently there occurred in British East Africa an incident which made the hearts of all those who have seen the larger vision beat with hope: we refer to the Kikuyu incident. It is unnecessary to dwell upon the details of the conference. The maladroit behaviour of the Bishop of Zanzibar, on the one hand, was enough to wreck the best cause in the world; on the other hand, the striking unanimity of lay opinion in favour of intercommunion was a revelation. But even this strong combination could not win a complete victory for tolerance and unity. At present the authorities incline to discountenance the Kikuyu proposals; some clergy are already threatening secession because the Archbishop of Canterbury is of the opinion that under certain circumstances non-Episcopalians might be admitted to Communion in our churches. The Bishop of Oxford declares that the modest concessions of the Archbishop are causing "serious disquiet of mind to many people," and promises to explain "later on" why he is unable to agree with his rulings.

It is therefore no wonder that organized Christianity is ineffective in guiding the nation, when certain Churchmen consider it a serious matter of principle to allow Nonconformists to communicate in their parish churches. Such narrow-mindedness at this time of day is enough to make angels weep. The end of it all is not difficult to see: unless a broader and more

tolerant spirit is exhibited, the Church will be deprived of its splendid title of "the Church of England," and sent to eat locusts and wild-honey in the wilderness.

Christian unity is what we need and what we must have before the Churches will be able really to advance that national righteousness which exalteth a nation. We are quite alive to the magnitude of the problem. We know that there are other Churches besides the non-Episcopal which must be included in the final plan. But charity begins at home, and our first and most imperative duty is to compose our domestic differences; and the way towards this is mutual respect and mutual regard, and a determination to join hands and forces to solve the social problems which are crying out for treatment.

If action is to be postponed till we compose all our differences, it will never take place in the lifetime of the present generations. But is it not possible to formulate a non-controversial programme of social improvement, to declare a holy war against evils which are outside the area of sectarian passions? The most rigid Episcopalian, who would not tolerate a Dissenter joining in Communion with him, would not hesitate to join with him in united attack upon the slums and rookeries upon which unscrupulous landlords "swell with fatness"; and the most stiff Nonconformist, who nearly bursts with indignation at the iniquity of a "State Church," would surely not refuse to join hands with the clergy of the Establishment to check and suppress the drink traffic and the betting trade.

These things are crying out for drastic treatment upon the line of Christian ethics, but the voices of the vested interests prevail against the fitful protests of the Christian Churches, and will continue to prevail until the forces of Christianity can operate upon some concerted plan and speak in harmony.

Liberal Evangelicalism, in a word, looks farther than the parish, and farther even than the interests of the Church of England. Its ideals are not bounded by the vision of a full church, a long communicants' roll, and deep interest in Foreign Missions. It sees that the progress of national religion is

hindered at every turn by flagrant evil and scandalous wrong, and it longs to see the Christian Church rise in its might, with the sword of the Lord in its hand, to slay the foul brood, sparing neither infant nor suckling, old man nor him that stoops for age.

The Christian Church in England has need of a vision, not so much of a new heaven, as of a new earth. May God open our eyes that we may see!

X.

On Pseudonymity.

I.—GENERAL MORAL ISSUES.

AMONG the difficulties which are felt by many people with regard to modern critical views of Scripture are those which are connected with fundamental moral issues. It is worth everybody's while to face the facts in this matter more definitely than is generally done. It is worth the critic's while; for if he is really in a cloudland of scholastic paradoxes, he will never convince those who insist upon the application of plain moral standards without dialectic and subtle distinctions. And it is also worth the while of those to whom we have just referred; for if the critic's distinctions are reasonable, he ought not to be accused of moral shiftiness. But in the mass of detailed discussion of critical theories these great underlying principles are apt to be overlooked.

One question connected with them—and one of the chief questions—is suggested by the title of this paper. We will endeavour to examine the critical contention later. But first it seems advisable to state the difficulty in its plainest—perhaps even its crudest—form. If a modern writer were to bring forward something of his own under the pretence that it was a newly-discovered work by some famous author of the past, he would be a literary mountebank. Or put the case a little differently, to eliminate the question of personal profit. Imagine an ardent advocate of some political, moral, or social theory pretending to issue a treatise by a philosopher of world-wide fame in support of that theory. The aim would be different; the motive, conceivably, might be a sincere desire to find acceptance for what the forger might honestly believe to be for the world's benefit; but the modern world's verdict on the method would be universal and emphatic. Or consider a well-known illustration of modern times. Suppose the forger detected by the late Dr. Ginsburg had been really actuated by

a lofty desire to propagate religious truth, would that have justified him ?

What ordinary people want to know is this—how does such an action differ from the critical theory of the origin (let us say) of Deuteronomy or 2 Peter ? The critic has his answer, and we will consider it presently. These two books are perhaps the leading examples of alleged pseudonymous origin in the Old and New Testaments respectively. The question of Deuteronomy has been amply and widely discussed; and there is not room for everything in a paper of this character. But the case of 2 Peter will provide a great many useful illustrations, even if the treatment of it is not complete.

1. The present instalment of the paper aims at dealing almost exclusively with the general moral issues already suggested, and so it will be best first to notice *the plea which is urged by the critical school.*

It is said that people looked at things in an altogether different way in those days; that it is not fair for us to impose the standards of our time on a remote age like that in which the sacred writers lived; and that what we should consider a literary fraud would not then have been so regarded by anyone, for it merely represented a general and well-understood practice. Modern commentaries seem to take it as almost beyond dispute that 2 Peter, for example, is not the genuine work of that Apostle. See, for instance, "The Expositor's Greek Testament," and a new "Introduction to the Books of the New Testament" by Archdeacon Allen and the Rev. L. W. Grensted. And the only way in which the moral difficulty can be answered is by some such explanation as the above. So the Rev. L. W. Grensted writes, in the latter volume: "It cannot be too often repeated that we have no right to regard our present ideas of literary honesty as necessarily acknowledged by all honest writers of every age. And there is no reason why the Early Church should not have accepted the standard of its own period."[1]

[1] *Op. cit.*, p. 258.

No statement could be clearer; and it is typical. Even Dr. Plummer, who argues for the authenticity of the Epistle in Bishop Ellicott's Commentary, bases his conclusions entirely on other grounds, and frankly accepts the critical position on this particular matter. But it is commonly alleged by conservative students that the critical school share one great human weakness. We all know that a position can be so often stated that it comes to be taken for granted. Reiteration is practically accepted as argument. And it is alleged that this is a besetting sin of the critics. So it is not mere obstinate perverseness and bigotry to ask, not only whether the critical explanation is legitimate on moral grounds, but even whether their contention as to the early standard of literary honesty is actually correct. Was pseudonymity not merely widely practised, but universally reckoned honourable?

The latter point must be taken first. Personally, I have not been able to discover any clear evidence of the above confident statements in the writings named. In order to make the matter plainer, I wrote to the Rev. L. W. Grensted to ask whether there is direct evidence of such an attitude of mind as they suppose. He has kindly given me permission to quote from his very candid and clear reply. He says: "On the supposition that I am right, and that it would not have been regarded as dishonest to compose a book in the name of some great hero of the past, direct evidence of this attitude is not, I think, to be expected. Nobody thinks nowadays of saying that it is not dishonest to insert in a book quotations from some poet, just because everyone agrees on the point." But where does the comparison come in? Are not such quotations practically always marked in some way? So far from anything answering to this, it is implied that 2 Peter takes special pains to *avoid* any such clue! And is there not in any case a strange lack of proportion in the supposed parallel? As to the larger question, is it enough to say, Assume the fact, and direct evidence is not to be expected? If we can be sure of the fact on other grounds, this is well enough; but one is inclined to

ask whether it is not another critical failing to assume rash theories, and then make everything fall in with them. It might be unfair to say that this is an instance of such a failing; but if it is not, fuller reasons should be given than seem to appear. At any rate, such an argument as Mr. Grensted's practically admits the absence of very direct evidence.

He goes on to say, however, that "of rather less direct evidence there is surely abundance." Here he gives illustrations from the Old Testament which the conservative student in part does not admit, and in part regards as inapplicable. After this comes a notable example in apocryphal literature—the Book of Enoch, which may under certain conditions suggest that pseudonymity was boldly practised, and even was possibly winked at. But his attempts to show that it had in this case a *Christian* sanction assume too much. The distinction is important, as will appear later.

The weight of such considerations, moreover, is considerably diminished by such a statement as "The Expositor's Greek Testament"[1] quotes from Jülicher—"the boundless credulity of ecclesiastical circles to which so many of the New Testament Apocrypha have owed their lasting influence." The terminology seems strange; but if there was this "boundless credulity" in those long-past ages, how can we be sure that such writings were known to be pseudonymous? And if not, how was their pseudonymity condoned by current opinion? Is not such a thought worth considering, even in such a case as the Book of Enoch?

Even more strongly in the same direction is a very definite statement which I find from Dr. Plummer's pen; and let it be remembered that he, while arguing for the authenticity of the Epistle, holds this particular point to be immaterial, so that his testimony should be all the more above suspicion. He says: "The amount of apocryphal literature which began to appear at a very early date, and flooded the Church in the second and third centuries, made all Churches very suspicious about

[1] Vol. v., p. 99.

unknown writings; and several of these apocryphal books bore the name of St. Peter. Every year that the arrival of the Epistle at any particular Church was delayed would make its acceptance by that Church less probable." This Epistle, he holds, like the fourth Gospel, met with a certain amount of suspicion through appearing after others; and he thinks it a strong point that it was so generally accepted in the fourth century "*after* such full doubt and debate."[1]

If this be the case, can it be correct to speak as if the sole standard of genuineness was orthodoxy?[2] That seems to involve, as a corollary, that the Early Church did not care at all who wrote a book as long as it taught sound doctrine. Why, then, was there such "doubt and debate" about 2 Peter? It certainly contains no heresy. And it would be difficult to prove that there was any other ground for such care, except the one that seems so obvious to the conservative student. Is it a fact, as Dr. Plummer roundly asserts, that Churches became "very suspicious" about unknown writings bearing well-known names? If so, is it also likely that they viewed pseudonyms with complacent acquiescence?

But I have found one alleged piece of direct evidence, and I will give the reference for so apparently rare a curiosity. In "The Expositor's Greek Testament" the Rev. R. H. Strachan, in his Introduction to 2 Peter, instances a case related by Tertullian.[2] The writer of the Acts of Paul and Thecla "was compelled to give up his office 'on the ground that he imputed to Paul an invention of his own' (quasi titulo Pauli de suo cumulans). He defended himself by saying that he wrote out of regard for Paul, and that therefore he had not an evil conscience. The plea was evidently accepted, and he was convicted, not of literary fraud as such, but because he dared to advocate the heretical view that women had a right to preach and to baptize."

I have quoted fully in order to be fair. But I have a feeling

[1] In Bishop Ellicott's Commentary, vol. viii., p. 438.
[2] See "Expos. G. T.," vol. v., p. 99.

that the "evidently" is somewhat in the critical manner! Is it quite certain that the illustration is not double-edged? On the face of it one might naturally assume that a charge, framed in the terms quoted above, involved some condemnation for using the Apostle's name. Mr. Grensted thinks that the emphasis is on "de suo," and (if I understand him) that this refers to the heresy rather than the forgery. Who is to decide this point? And, moreover, even if the judges thought the heresy the worse of the two offences, that is no proof that they thought the fraud of no consequence. The sentence might be, in effect: "You plead you meant no harm; but anyhow you are a heretic."

Mr. Grensted thinks, moreover, that the existence and long use of so many writings under false names is inexplicable if the practice was regarded as wrong. But, as already suggested, can it be proved that these were known to be forged and nevertheless honoured? Were forgeries only rejected for heresy, as he says? Did not the prevalent suspicion on the ground of so large a number of existing forgeries cause even some canonical writings to be treated with hesitancy—as Dr. Plummer urges? And, above all, is there any example of an undoubtedly pseudonymous writing being ultimately accepted as canonical? If 2 Peter is such a case, it would appear to be unique.

2. This brings us to our second point. Even if it should be proved that the theory of varying standards of literary honesty is correct, *there still remains a more serious moral question.* It would be presumptuous, perhaps, to assert positively that there is no evidence, direct or indirect, for the prevalence of a low standard. I do assert that it is difficult to discover such undoubted evidence in the writings of those who uphold the view, in the cases I have mentioned. But it is, of course, possible that the *ordinary* standard of literary honesty was not as high as it is now. If that be granted, at any rate for the sake of argument, two difficulties at once confront us.

(i.) If that be the case, is there any reason to suppose that Christians were not able to rise above such a standard? Certainly the New Testament gives no ground for such a supposi-

tion. No virtue is more strongly urged in it than truthfulness. Truth is something absolute and eternal; and the New Testament inculcates the very highest ideals with reference to it. The embodiment of quotations, and practices of that order, are not to be compared with the wholesale claiming of Apostolic authority and Apostolic experiences, backed up by an ingenious set of devices to "carry off" the assumed position. Though critics assert that good men did all this with clear consciences, we may be permitted to doubt, in the absence of more evidence than they appear to give, whether any man who was ruled by the Spirit of Truth could do so, even if not "inspired" in the stricter sense. Heretics may often have done it: that is a different matter—though doubtless many heretics are honest men. But the author of 2 Peter was not a heretic, and we may credit him with New Testament standards of ethics as well as of doctrine. We may challenge the confident statement quoted earlier, that "there is no reason" why an imperfect standard should not have been accepted by the Early Church, if it was the common standard.

(ii.) An even more serious consideration arises. The Word of God is not for one generation, but for all. We have just considered the case of Christians in whom dwelt the Spirit of God in the ordinary sense, as He dwells in us. Bring in the factor of inspiration for the purpose of revelation, and an infinitely graver question at once appears. What are we to say when we consider "the Author behind the authors"?

I know well that these matters have little weight nowadays. The Bible is dissected like any other book—nay, as no other book would be treated! Turn to any "up-to-date" commentary, and how many references will you find to any kind of inspiration whatever? But the plain man wants to know (and long may he want to know!) what is a worthy view of a Book which claims to be the Word of God. It will be granted, no doubt, that if the literary standard of those days was what is stated, ours is a higher one. And I think it is not open to doubt what the standard approved by God Himself must

be. Is it, or is it not, credible that He would have inspired what even we should treat as a literary fraud in our day, and that He should do so with a view to causing it, in His Divine providence, to find a place in the Scriptures of eternal Truth?

Dr. Plummer has an interesting answer to this difficulty. As has been said, he is not moved by these considerations in arguing for the authenticity of 2 Peter, and he goes so far as to say it is not reverent to assume "that the Almighty *cannot* exalt an Epistle put forth under a pretended name to the dignity of being His Word." He reminds us that God "spoke to His chosen people by the lips of impure Balaam," and quotes the case of Hosea as a warning against pronouncing hastily beforehand what means He could employ.[1]

Arguments of this kind are worthy of all respect. It is a fact that there are many workings of God's providence recorded in Scripture and in history which men would not expect. And we may, indeed, be most irreverent when trying to be reverent! But would any such examples be quite so startling as the one under consideration? The choice of a Jehu as instrument of judgment in a rough age, or the overruling of even the sins of a Henry VIII. to advance the cause of truth, teach lessons we dare not ignore. But neither is so startling as the selection, for a channel of revelation, of a man who adopted the name of an Apostle in order to secure acceptance for his revelation. And as to the two examples named by Dr. Plummer, I should like to ask, with all respect, Is either of them parallel? The case of a man unwillingly forced to bless in terms of Divine prophecy—a man not chosen to go, but forbidden to go, and then only compelled to effect the purposes of God—is scarcely like that of one selected out of many others as a channel of inspiration. And as to Hosea, the interpretation assumed is not called for. If we say that the prophet, reviewing sad matrimonial experiences, regarded all things as overruled, or as working together after all, to the revelation through him of

[1] Bishop Ellicott's Commentary, vol. viii., p. 437.

God's great love to His backsliding people, the apparent harshness is instantly, and quite reasonably, removed.

But there is something else to be said. The question is not entirely what is possible or conceivable. Some of the contentions of the critical school are, in the opinion of many, plainly inconceivable, it is true. Of others, some conservative students could not speak so confidently. Such opinions may still be considered most improbable, while at the same time it may be admitted that if, when all secrets are known, they should be found correct, they could be reconciled with Divine truth and eternal right. Or put it another way: in the case of Balaam (though not strictly parallel) a Divine revelation settles the matter. If a Divine revelation were similarly to declare the critical contention about pseudonyms in general, or 2 Peter in particular, to be sound, it would be a different thing. But if I am asked to believe what seems antecedently improbable *on the mere authority of a theory which is itself open to attack*, I decline to do so. With every desire to give all due weight to the reverent contentions of Dr. Plummer already quoted, there remains the question, On what grounds am I asked to accept this startling thing? Feeling that it would be the most startling of all examples of the working of God's providence if, *e.g.*, Deuteronomy or 2 Peter were proved to be what we, at any rate, should be justified in calling a literary fraud in our day, why am I asked to believe it at all? What is the alternative? The answer must be left to a second paper.

W. S. Hooton.

Prayer-Book Revision in Canada.

THE problem of Prayer-Book Revision is apparently acute just now in England, and perhaps a few suggestions from Canada may be of service towards the solution. The Canadian Church has already taken action, and, but for the war preventing the meeting of the General Synod last September, the movement would pretty certainly have gone further. For several years a Committee appointed by the General Synod has been at work, and after a number of meetings a draft Prayer-Book has been prepared embodying the suggestions. Some months ago the Bishop of Kingston, Ontario (Dr. Bidwell), prepared for general circulation in the Church press a statement of the proposals and proceedings of the Committee.

First of all, it will be well to observe that the Committee were instructed to prepare a Revision which should not in any way involve questions of doctrine. This requirement has been of great help, for it has given confidence to men of different views who for various reasons did not wish any fundamental doctrinal changes. The Committee was divided into three sub-committees, and it was decided that no change in the Prayer-Book should be made or new matter introduced unless carried by two-thirds majority of those present. It is only possible to give a very general account of what has been done, based on the statement issued by the Bishop of Kingston.

1. A shortened form of Morning and Evening Prayer is proposed, permission being granted to use it on Sundays and Holy Days when special circumstances indicate the necessity. Such liberty, however, is only possible with the written approval of the Bishop. Certain combinations of services are also permitted, including Litany at Evening Prayer and Litany and Holy Communion.

2. A number of new Opening Sentences have been added, suitable to various seasons, and Special Anthems on the analogy of the Easter Anthem are suggested for Christmas Day, Good Friday, Ascension Day, Whit-Sunday.

3. A rubric is inserted after the Apostles' Creed, following the example of the American Prayer-Book, stating that the words "He descended into hell" are considered to mean, "He went into the place of departed spirits."

4. A prayer including the King, Queen, Royal Family, Governor-General, and Legislators, may be substituted for the State Prayers.

5. A new rubric is placed over General Thanksgiving to the effect that it can be said by the minister alone or by the minister and people together.

6. The problem of the Athanasian Creed has not been solved, but the suggestion of an alternative form was made. The proposal was carried at one meeting, but not confirmed at a subsequent one. It remains to be seen whether the General Synod would allow the use of the new version instead of the Creed as it now stands. One or the other must be used on all the appointed days. But it is more than likely that the present plan adopted in many churches will be continued. According to Canadian usage, permitted by the General Synod, the Morning Prayer can be shortened by proceeding to the ante-Communion Service directly after the Benedictus, thereby obviating the necessity of using the Athanasian Creed. It is an open secret that many clergy welcome this freedom.

7. The Litany has two or three new petitions, all of which seem to be most appropriate and helpful.

8. New prayers have been added for use on special occasions, including the New Year, for Missions, for Synods, Rogation Days, Hospitals, etc.

9. The Transfiguration has been added to the Red Letter Festivals, with Collect, Epistle, and Gospel. This follows American usage.

10. The alterations in the Holy Communion Office are naturally slight, and are concerned mainly with modifications of language. The Office as a whole has been wisely left alone, though permission is given to say both of the post-Communion prayers. No doubt some Canadian Churchmen would have

liked a closer approximation to the Scottish and American usage, but this would have involved such structural changes as would have implied definite change of doctrine. Anything of the latter kind would have led at once to serious trouble.

11. The Baptismal Services have new rubrics, but here, again, there does not seem to be anything involving doctrine.

12. In the Order of Confirmation certain additions are proposed, commencing with the presentation of the candidates, similar to the presentation at Ordination. There is also an addition to the opening address; and use is made of Acts viii. and Acts xviii. 14-17, Acts xix. 1-7, and Heb. vi. 1-3, in such a way as to imply that our present Confirmation is identical with the laying-on-of-hands in the Acts. This is virtually a doctrinal change of serious import, because it tends to make our Bishops one with the Apostles in spiritual power. It is one thing to support our English rite by the examples furnished in Acts, but it is quite another to show that our Confirmation is identical with that of Apostolic usage. This is a point to which Evangelical Churchmen in Canada may be trusted to give special attention. We do not want either in Canada or in England to transform our Confirmation Office into anything like a sacrament, or revert to "a corrupt following of the Apostles."

13. The Order for the Visitation of the Sick has a very appropriate addition in the form of a prayer for a sick child. Other suitable prayers are also added, together with selected passages of Holy Scripture.

14. In the Order for the Burial of the Dead a new and important rubric is inserted, directing the clergyman what to do when this Office is not to be used. Then, after Psalm xc., a rubric appears permitting the use of Psalm xxiii. at the burial of children. There is also a similarly appropriate change of lesson and forms of prayers.

15. The Psalter is also noteworthy by reason of the changes made. Additions to the Proper Psalms for certain days are suggested, and a list of Psalms that may be used in Holy Week is given. Then, following the American plan, a number of

selections of Psalms is provided for use either on the thirty-first day of the month or on other days for sufficient cause.

16. New forms are included for Institution and Induction, Harvest Thanksgiving, Consecration of Church, Churchyard, and other services. These are all new, but "have been framed on the best models procurable."

17. The new Lectionary is decidedly important. Its main feature is the provision of Second Lessons for Sundays on a definite plan. The Morning Lessons from Advent to Trinity tell the story of our Lord's life from the Gospels, with some variations for special seasons. The Morning Lessons from Trinity to Advent are chosen from passages in the Epistles and the Apocalypse, which treat of the teachings of the Collect, Epistle, and Gospel for the day. The Evening Lessons from Advent to Trinity are similarly chosen from the Epistles and the Apocalypse, and treat of the teachings for the day. The Evening Lessons from Trinity to Advent are chosen from the Gospels, containing in the main our Lord's teaching. The Daily Lessons have not been touched, but special Lessons for Lent are suggested. In the selection of First Lessons for Sunday there has been revision by shortening or transposing and also enrichment by selection of chapters that are now seldom heard. A larger use is made of Jeremiah, Ezekiel, and the Minor Prophets.

18. A few changes of importance have been effected in the Calendar. Some unknown Black Letter names are omitted, and the Table of the Vigils, Fasts, and Days of Abstinence, is much shorter than at present.

19. A Preface has been drawn up pointing out that, while the Prayer-Book has endeared itself to generations of Christians, yet changes during 300 years have necessitated more adequate expression than is possible at present. The result has been adaptation and enrichment, without involving or implying any change of doctrine or principle. The chief results of the present Revision are shown by adaptation of rubrics to present customs, provision of directions for the combined use of different services,

adaptation and enrichment of the occasional Offices, the provision of forms for additional services, the addition of new prayers for special occasions, and the revision of the Calendar, Lectionary, and Psalter.

It is now announced that the General Synod, which should have met in Vancouver last September, will meet in Toronto in September next, where presumably the draft Prayer-Book will be presented. Even if the Revision as a whole is accepted, the new book will not become law until after another meeting of the General Synod three years hence. During this time there will be ample opportunity for thorough consideration and full discussions.

The Bishop of Kingston, in closing his statement, sums up the work in these words: "Of revision there is little; of adaptation a fair amount; of enrichment a great deal." In conclusion, it may not be unnecessary or lacking in respect if it be added with special application to Revision in England: "Go and do likewise."

W. H. GRIFFITH THOMAS.

The Missionary World.

DURING the month of August, even in this year of lessened holiday, many busy workers, lay and clerical, will be endowed with some increase of time for thought. Is it possible for us, remote for a few weeks from the disturbing contacts of work and of controversy, to rise into a region where we can humbly and steadily consider the causes and the fruits of the wide severance in sympathy and mutual understanding which exists between members of the Church of England, penetrating not infrequently into the sphere of foreign missions? It may be well at first to leave out of count the extreme wings on either side, and to consider the problem of the remaining eight-tenths of our Church's membership. To most if not all of us who read this journal, the great central doctrines of a true and scholarly evangelical Churchmanship are not matters of question, nor have departures from simplicity in service and ritual any attractive power. But is it inevitable that our great historic Church should stand before the world as the most glaring example of a divided fellowship, so that the problem of co-operation among ourselves is greater—in many cases—than that of co-operation with others outside our special communion? In these pages we deal with foreign missions. It is because this matter in some measure touches the heart of this work that we call for fresh and penetrating thought. Let us try to be honest, simple, unflinching. The hedges—thorny ones at times—of parties and societies separate us on the lower plane of work, but do we not breathe the same air, stand under the one blue heaven and look for the one Harvest Home? Separate fields may be ours to till, and our systems of husbandry may differ, but can we not have glad and unsuspecting fellowship in our common task? Unless this lack of brotherly sympathy within the missionary circles of the Anglican Communion is fully faced—by many, as it is already being faced by some—our Church must one day stand openly shamed before the Christians of the mission-field. If this year's holiday should

bring us to feel the pain of the existing severance, and to pass on to prayer and true penitence, wise and trustful action will follow through the power of the Spirit of God.

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The Conference of Representatives of British Missionary Societies was held at Swanwick in June, just too late to find place in these notes last month. It was a time of earnest conference, of good hope, and of unfeigned fellowship. The general position of the missionary enterprise after ten months' war was surveyed; various committees reported their work; a long and important session was given to the question of the production and circulation of Christian literature; and the need for a central college in or near London for specialized missionary preparation, supplementary to the colleges already at work, was discussed. Of these two latter subjects more will be heard. The Conference has gained in depth and weight every year, and is valued increasingly by those privileged to attend it.

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In private prayer and in gatherings for prayer throughout the summer, we desire to ask special remembrance for the missionaries and missionary workers now actively serving with the colours. Every mission-house in Great Britain and on the Continent has seen members of its staff go to the front; men in training as missionaries have volunteered for the ranks; missionary doctors and nurses have gone into hospitals for the wounded or taken up ambulance work; and in France large numbers of missionaries, both Protestant and Roman Catholic, have been actually called back from their stations in the ends of the earth to take their places in the ranks, two Roman Catholic Bishops among the rest. We at the home base know that it costs not a little to face this lessening of staff, but what of the mission stations, already under-manned and thus further depleted? Those who have gone at the call of their country scarcely need a greater courage, a surer hope in God, than those who are left with converts to shepherd, schools to carry on, great added areas to evangelize. The cost is even greater, perhaps, for those

missionaries of our own and of other nationalities who have either been interned for political reasons or obliged to leave their fields. It is worth while trying to think out quietly how much is involved for those suddenly called to unaccustomed and costly service, for those overwhelmed with an access of unwonted work, for those compelled to comparative inaction, that we, on whom none of these disconcerting things have come, may really share the burdens of those who are our fellow-workers on behalf of missions.

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At a time when Moslem missions in the Near East are largely in abeyance, there is more need than ever to keep the great world of Islam in our thoughts. The more openly our Moslem fellow-subjects throughout the Empire stand by us in loyalty and support us by their arms, the deeper grows our indebtedness to them, and the clearer is the call to share with them those blessings of the Gospel to which they have equal right with ourselves. It is sometimes argued that their loyalty to the British Crown entitles them to immunity from any attempt to change their faith; but to argue this is to deny the very central meaning of Christianity. It is the best thing we have—as nation, as Church, as individual—and we are in trust with it for the world. To withhold it from those who aid us would be to return evil for good. The obligatoriness of missions to Moslems—worked not controversially or in a condemnatory spirit, but with loving, fearless tact—grows with every month, and there is a call for new study, prayer, and preparation, if the Church is to be ready to go forward with deeper purpose and fuller equipment when doors, now closed, open at the end of the war. The *Moslem World*, the quarterly edited by Dr. Zwemer, is calculated to help us in facing this great task. Some of its articles are by learned Arabists and students of Moslem law, but most of them contain experience beaten out in actual contact with Islam by missionaries in various fields. It notes currents of thought in the Moslem press, reviews books on Islam and all cognate subjects, and is indispensable for those

who would take an intelligent share in missions to Moslems. A further aid in this direction is often given by the two other large quarterlies—*The East and the West*, which has in its July number a most illuminating study of Raymond Lull, by Dr. Barber, Headmaster of Leys School, Cambridge; and the *International Review of Missions*, which has an article on the same subject by Dr. Weitbrecht.

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Bishop MacInnes has begun his work at a time when the conditions in the Diocese of Jerusalem are abnormal; but the July number of *Bible Lands*, the quarterly paper of the Jerusalem and the East Mission, shows how many claims already press upon him, and how much service of far-reaching importance he has already begun. Writing from Cairo, the Bishop reports a Visitation tour of 3,250 miles, reaching eighteen different places in Egypt and Cyprus in ten weeks; work among the troops—he is also Honorary Chaplain to the Forces in Egypt—including the opening of a small garrison church presented by the Church Army at Ismailia, and the holding of ten Confirmations, at which 239 officers and men were presented; Arabic work, including three specially interesting services in Cairo on Good Friday, Easter Day, and Ascension Day, when, the congregations being far too large for the C.M.S. church-room, the Arabic services were held in St. Mary's; and much friendly intercourse with the leaders of the various Eastern Churches. A Quiet Day has been held for the clergy of the Egyptian Archdeaconry. The Bishop has appointed the Rev. W. H. T. Gairdner to the Honorary Canonry of St. George's. Although access to Palestine is for the present closed, all hearts go forward to the resumption of active work in the Holy Land as soon as possible. Those who have long supported the C.M.S. Mission there should see *Bible Lands* regularly (it can be ordered from Canon Parfit, Church House, Dean's Yard, Westminster, post free 1s. 2d. per annum), and strengthen the hands of Bishop MacInnes in the great work to which he is so ably giving his best.

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The article by Bishop Willis in the *International Review of Missions*, "The Presentation of Christianity to Primitive Peoples," is fresh and noteworthy. A group of Christians having been gathered together in Kavirondo, the missionaries proceeded to enlist their aid in preparing a statement as to Christian truth suited for their heathen neighbours. As far as possible, the line of African thought was discerned and followed; analogies and illustrations were gleaned from the Christians and utilized; actual African objections and criticisms were stated and met in an African way; and gradually, starting from points of contact between primitive African religion and Christian truth, the whole scheme of revelation and redemption was unfolded to the African mind. This statement, which has proved most valuable in actual evangelistic work, Bishop Willis has summarized in a form attractive to the general reader, and highly suggestive to workers among primitive peoples everywhere.

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An article in the *C.M. Review* on "The Christian Campaign in the Punjaub" is not only valuable as showing the solid advance made in many directions during the four years in which the Rev. E. F. E. Wigram has been Secretary of the Punjaub and Sindh Corresponding Committee of the C.M.S., but it affords an encouraging background for the announcement that the writer is to succeed the Bishop Designate of Tinnevelly as India Secretary at the Church Missionary House. The vital importance of the central administration of a great missionary society, at a time when steadfast courage and clear vision are called for, when crushing retrogression or overwhelming expansion seem equally near at hand, makes every fresh appointment to secretarial office a concern not of the Committee merely, but of every friend of the C.M.S. and of the cause for which it stands. The coming of Canon Wigram will be widely and warmly welcomed both by those who have seen him at his post in India and by those who know him mainly as his father's son. The missionaries who experienced what the

father was in office will rejoice to feel that within the sphere of his more restricted duties a like friend awaits them in the son. "It will be good," said someone who had worked with the father, "to have a Wigram once more in Salisbury Square."

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Among other articles of interest in the July magazines we note in the *Missionary Review of the World* a study of "Woman's Progress in Japan," by Dr. William Elliott Griffis, the well-known author of "The Mikado's Empire," "Verbeck of Japan," etc.; two effective missionary stories—one in the *Chronicle* of the L.M.S., called "The Ardent Witness," showing how a one-legged hospital convert in China has become a fine evangelist; the other, to be continued in the August number, in the Wesleyan *Foreign Field*, called "God and the Ifa Priestess"; several papers on medical missions—one in *The East and the West*, by Dr. Harford; two, a general report and an account of St. Elisabeth's Hospital, Karnal, North India, in the S.P.G. *Mission Field;* another in the *C.M. Review*, on "Fifty Years of Medical Missions," by Professor Carless; and in *Mercy and Truth* the report of the C.M.S. Medical Mission Auxiliary for 1914-15, giving interesting facts and statistics.

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Those who desire some really thoughtful missionary reading for the holidays will do well to examine the first two volumes of "The Religious Quest of India," a series being published by the Oxford University Press, and edited by Mr. J. N. Farquhar and Dr. Griswold, both well-known scholars and Indian missionaries. The first volume, on "Indian Theism: from the Vedic to the Muhammadan Period," is by Dr. Macnicol, of Poona; the second, "The Heart of Jainism," is by Mrs. Sinclair Stevenson, Sc.D., of the Irish Presbyterian Mission at Gujerat. These books are at once scholarly and living, and throw light into the heart of Indian thought. Being written by actual working missionaries, they are closely related to the problems which arise in the presentation of Christian truth to non-Christians.

G.

Notices of Books.

CHRISTUS CONSOLATOR: WORDS FOR HEARTS IN TROUBLE. By H. C. G. Moule, D.D., Bishop of Durham. London: *S.P.C.K.* Price 1s. 6d. net.

In calling attention to these most beautiful "words for hearts in trouble," we venture to assure the Bishop of Durham of our respectful sympathy with him in the great loss he has himself sustained within the last few days. *The Times* of July 16 contained the announcement of the sudden death of Mrs. Moule, the beloved wife and devoted helpmeet, whose comradeship, genius, and sympathy were an inspiration and a power, both at Cambridge and in the still larger sphere of service at Durham. The sorrow is a heavy one, and we must not further intrude upon it, except to say that our prayer is that the God of all comfort may grant to His servant the Bishop a special realization of His own abiding Presence, with its healing and strengthening balm. The readers of "Christus Consolator," with its soothing and comforting messages, will assuredly experience a heart-thrill as they remember that he who thus seeks to help them in their trouble is now himself sorely bereaved. The fact will establish and cement a sense of fellowship which is never realized so fully as in times of common sorrow and suffering.

Of the volume itself, it can faithfully be said that "Christus Consolator" is just the book the Church and the country have been waiting for. Many attempts have been made, more or less successfully, by numerous writers to give to hearts wounded by the loss of dearly-loved relatives—a husband, a son, a brother—and friends in the war, a message of Christian consolation, but none that we have seen meets the need so sympathetically or so fully as the volume before us. The Bishop of Durham has the keenest possible perception, and in this little book he has penetrated into the deepest recesses of the heart. There is something so human in the way he makes his appeal; the reader feels instinctively, as he turns from page to page, that here is a writer who understands him, who knows the doubts and questionings which arise in his heart, who realizes the depth of his sorrow and of his need, and who has the capacity for applying the remedy which alone can comfort and heal. Every page is marked by tenderness of touch; sympathy, at once personal and true, is the keynote of every chapter.

In the opening sections of the book the Bishop tells of "The Sorrows," indicating in general terms the terrible meaning of the casualty lists. "Every one of those lives 'belonged to somebody.' The world is altered from morning into midnight for untold hearts by that one great killing." And the mystery of it all! The Bishop does not attempt to solve it. "The heart is indeed shaken," but "part, no small part, of the answer must come for the present in that wise saying of the Rabbis of old: 'Teach thy tongue to say, *I do not know.*'" Yet that confession, rightly made, "will mean an ignorance not hopeless and sullen, but humble and reliant, at the feet of Him Who knows, and Whom to know is life." Those who desire to penetrate further will find in the two succeeding chapters, "In Quest of Light," much to help them, and to illuminate the darkness in which they may be moving, although the Bishop forewarns them that he is only able to treat the grave subject in

the way of "guesses at truth," suggestions drawn rather from what may be than from certainties. In the chapters which follow he handles certainties and points straight to the light; and in this section of the book we come at once upon the inspiring chapter "Lift up your Hearts," in which the Bishop talks a little with his mourning friends over some *noble sides* of his or her grief. He mentions the solace which lies in "the great, the heroic aspects of your trouble," and he begs them "cherish the thought of *the sacrifice*." "He gave himself, you have given him"—a beautiful idea of the unity of the twofold sacrifice. But there are those who feel that the life, "so full of possibilities, so lovable, so loving, *is wasted* now, cast useless on the 'scrap-heap' of the battle," and to them the Bishop's word of comfort is that this, like every other phase of these sorrows, is wholly known to the CONSOLATOR: "Tell Him all this trouble, abating nothing, whatever else you do."

> "But on the way to that interview, will you recall one or two sure facts? First of all, to the Christian soul there is no blind chance. Not fortuitously, but in the plan of God, one life passes away in babyhood, another at ninety. To Him, both lives are ordered and complete. High above all the heart-breaking 'second causes,' He, Father of mercies, *sanctioned* that desolating 'casualty.' And He will explain why, another day.
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> "Next, be firm enough to recollect that, in some hidden way, taking the whole scheme of things into account, that dear man was wanted to suffer for his country, that death of his was of consequence, as part of the price paid to safeguard helpless lives and homes. Life by life, we might go through our glorious army, looking into the true faces one by one, and praying for each in turn that either he migh not die, or might so die that he should make a manifest contribution to victory. But then, where could we stop? Reason and faith alike would be adverse to such a prayer. Not the least heroic of our heroes are those who have quietly given away their inestimable lives, unsung, unknown, grandly content 'to die, if England lives.'"

The message of consolation is expanded in the following chapter, "Until the Day Dawn." The Bishop points to the solace which comes from the fact "that in this great valley of the shadow you are not alone," and with exquisite tenderness he dwells upon fellowship in suffering. Another ray of light is seen in the fact that there is no trouble which may not prove in the end to be the seed of a joy. "The joy shall be the sorrow transfigured." To those who are troubled under the stress of "apparently unanswered prayer" he counsels a deeper trust "simply because it is He," and "thou shalt know hereafter."

With these introductions we come to the heart of the book, which, like all the rest of the Bishop's writings, takes the reader into the inner sanctuary, that he may centre heart and mind upon the Lord Jesus Christ. He portrays Him first as "The Sufferer," and secondly as "The Consoler":

> "Tell the great Sufferer all about your suffering. Let Him hear the inmost and the worst of it, the wreck of your home, the paralysis of your hopes, the harsh daily anxieties that only make sorrow more crude and heavy, the mysteries and riddles about your beloved ones gone. He knows everything; but He wants you to tell Him. He sees the unmeasured joy yet to come which will explain why He saw it worth while to let the dreadful antecedent blow fall on you. But

> He knows that you do not see it, and He wants you to use Him meantime as the receptacle for your burthen, entrusted with all the mystery, and so with the worst of the pang."

Finally, the Bishop deals most tenderly and most sympathetically with questions connected with life after death. In the chapter on "Passing Souls" he has a beautiful word of comfort to those who ask the question, "*Was he ready?*" concerning someone "where longing affection hesitates to say that in life the beloved one showed that he loved God." The Bible is insistent in its appeal to men to come to the Lord now, and it is reserved as to saving processes *beginning after* the parting of the soul and body.

> "But on the other hand, some incontestable certainties lie upon the side of humble and hopeful encouragement. It is not we who are to limit 'the mercy of the Merciful.' It is not our function to prescribe to Him the precise methods in which He shall be pleased to bring the passing soul and the sacrifice of Calvary together. Assuredly the hem of the garment of His Son has long fringes. It is certain that the Holy One 'delights in mercy,' that He understands every extenuating circumstance, and is glad to remember it, that it is grievous to Him that 'the souls should fail before Him.' It is certain that He will save to the uttermost that may be, and that His resources are past our finding out."

There are many hundreds of sorrow-stricken relatives who will thank the Bishop for this word of consolation, which is just what they have been longing for. The chapter "With Christ" is most uplifting, and is followed by one, "Brought again with Him," which is radiant with Christian hope. Then there is given us the heavenly picture of "The Life of the World to come," from which we must permit ourselves to quote the closing passage:

> "'And God shall wipe away all tears from their eyes.' Let us close our contemplation with that dear promise. My friend, sorely bereaved, famishing for a beloved presence, you to whom earth and heaven seem overcast with one cold cloud since your sorrow struck you, 'be not afraid; only believe.' Your beloved one—his is no wasted life. He has gone already, not into nothing, but to the 'land of pure delight,' to the Presence, to the Face of Christ. He is ready for you there when you, too, go. And he shall come again, brought back with joy, in the bright train of the returning King. 'Wherefore let us comfort one another.'"

We thank the Bishop for a book more full of consolation in these dark and anxious times than any we have ever read. May God use it to console the sorrowful, and, in thus using it, give to the distinguished writer, especially at this time, His own benediction and peace.

THE EPHESIAN GOSPEL. By Percy Gardner, D.Litt. London: *Williams and Norgate.* Price 5s. net.

Dr. Percy Gardner would strongly object to be called the victim of preconceived ideas. He professes to employ the historical method in discussing the origin and character of the Gospel according to St. John, which, "in spite of its majesty of style and high unity of thought, is from a critical point of view a tangled skein." He admits it to be divinely inspired, "but inspira-

tion does not work by giving the inspired man a direct knowledge of events which have happened in the world: that is not the way of inspiration. He may be careless of fact, or misled by incorrect information, nor is he in any way infallible; but he is an exponent of the life of the Spirit under the forms of his own age." According to Dr. Gardner, St. John did not write the Gospel. The picture drawn by the Evangelist as a whole is an unnatural one. The Evangelist has shown that "Divine inspiration of which the clearest indication is the adaptation of the words of a prophet to the promotion of the good of generations to come." As the Johannine authorship must be set aside, he discovers the true author to be "a highly educated Jewish Christian, one of the second generation of Christians, who may have listened to some of the Apostles, and certainly came in contact with historic traditions of the Master's life." In most ways he was a follower of St. Paul, and was acquainted with the Synoptic tradition, but was dissatisfied with their presentation of the life of Christ. They were in conflict with some of the accounts of his teachers, and had imperfectly appreciated the higher and more spiritual side of their Master's teaching. Writing from Ephesus, he was impressed by the influences of his environment, and he transmuted everything in the light he derived from the experience of the Church and from the personal experience that he received, like St. Paul, from the Head of the Church.

The Oxford Professor of Classical Archæology expounds his opinions with lucidity, and in the course of his study we find the usual attempts to explain miracle away and to reduce the revelation recorded in the Gospel to a non-miraculous character. As we read the early pages of the book we were struck by a dogmatism on an archæological point that may illuminate the way in which Dr. Gardner deals with facts. It is not unfair to test his trustworthiness as one in revolt from traditional Christianity by his method of settling a question that has been recently treated by two eminent scholars. He tells us that "the image of the Ephesian goddess, which was of unknown antiquity, and which, if for a time set aside, had been restored to honour by the time of St. Paul, was a mere cone with human head and hands, and many breasts on the bosom to signify the abundant life of nature." Where is the evidence for this? Mr. Hogarth, in his work on "The Excavations at Ephesus," discusses at length the character of the image of the goddess. He informs us that the "numismatic cultus image is a composite type introduced late into Greek art and dependent on no actual cultus image to be seen in any Greek shrine, whether at Ephesus or elsewhere." "There is no reason to suppose the original type of the Ephesian cultus image to have been other than such a natural human figure as was consonant with early Hellenic idealism." There is, in his opinion, no proof that the many-breasted image was represented in Ephesus before the Christian era, and it is quite possible that it was never at any time so represented in the Artemisium at Ephesus. We have examined the facsimiles of the images in the British Museum, and in no one of those recovered by Mr. Hogarth is there a trace of the characteristics so dogmatically asserted by Dr. Gardner.

Professor Ridgeway, in a recent lecture delivered before the Hellenic Society, brought forward many proofs to demonstrate the modernity of the many-breasted image, and in the remarkable figurine he then exhibited it

certainly no trace of many breasts. The coins from Ephesus with representations of the image are remarkable for the absence of this feature, and we believe that the scholars present at that address agreed with his contention that the characteristics of the image were not those described by Dr. Gardner. Mr. Hogarth, in explaining the popular idea of the image, says "that it came to be regarded as typically Ephesian by Christian writers anxious to collect instances of monstrosity in pagan imagery." The early Christian writers may be pardoned for their ignorance of archæology, but it is strange to find so distinguished an archæologist as Dr. Gardner evidently unaware that his dogmatism is completely antagonistic to the carefully expressed opinions of the two eminent men who have studied the subject and have reviewed all the evidence. If Dr. Gardner in his own department of study is able to close his eyes to the facts, is it not possible that he, like the early Christian writers to whom Mr. Hogarth alludes, has been led away by a point of view that is unhistorical and opposed to the evidence? We do not accept his theories as to the authorship and character of the Gospel, and believe that even the undoubted skill of Dr. Gardner in his suggestive exposition will bring conviction to very few of those who are accustomed to weigh evidence and to judge rightly.

THE DIVINE MASTER IN HOME LIFE. By the Rev. Harrington C. Lees, M.A. London: *R.T.S.* Price 3s. 6d.

Mr. Harrington Lees's expositions are so well known that it seems almost unnecessary to say that in this volume he has accomplished his task with originality and skill. He has put together, in a striking and suggestive way, practically all the passages that throw light upon the Saviour's teaching on the subject of home life. In order that there may be no break in the narration, the various references are grouped together at the end of each chapter —an excellent arrangement which certainly makes the book more readable. Mr. Lees is nothing if he is not practical, and he touches life at almost every point; and where every page is worth reading and rereading, it is not easy to select examples. One or two, selected at random, will show the method. In "Christ and His Career," our Lord is represented as "facing the choice of His career." This He did when He turned His back upon the higher education of the School of the Rabbis and returned to Nazareth with His parents.

> "The path of duty is God's way. And so the cherished university career must go. . . . It is thus He chooses His career; the die is cast. Not a profession, but a trade; He is going to be a carpenter, and live in the carpenters' street again. . . . It is possible that these lines may reach the eyes of some before whom the thought of the college course has stood, dazzling the eyes and alluring the will. Some who for duty's sake have been driven to choose the business instead of the university; some who have been sent to the desk and the stool, instead of the pulpit and the platform; for whom life means the counter instead of a career. Perhaps their earthly father's death has made plain the Heavenly Father's decision. For them, too, the voice is sounding 'With thee I am well pleased.'"

In the chapter entitled "Christ and our Table," Mr. Lees shows that Christ thinks of meals (1) as a physical necessity, (2) as a social privi-

lege, and (3) as a great mental and spiritual opportunity. Under the second of these heads he says:

> "Solitary feeding is not only a hygienic mistake, it is a social transgression. Job once called Heaven to witness that, whatever his faults, he had not been guilty of eating his morsel alone. The table should be the rallying-point in the home of all that is best and brightest. The anticipated trials of the day should not be discussed at the breakfast-table or recounted over the dinner. Let the cheerful clatter and the joyous babel be a memory that is sweet and most heart-stirring when the children shall have come to grey hairs. Let there be no peevish bickering and no poisonous backbiting, as the gifts of God's bounty are received with gratitude . . . The holiest of all meals is a Communion, a common table, and every Christian meal is a priceless opportunity of intercourse. . . . How many friendships have been deepened, and how many links begun, at our tables! What a saving hand has been stretched out to many a young man or young woman in a lonely city through admission to the Christian family circle! and the memory of a quiet Sunday tea or supper has been an inspiration and protection throughout the whole week. What sacred, happy partnerships for life have been cemented when youth and maiden met at the father's table in the home before they went forth in their turn to preside at tables of their own!"

Equally charming with all the rest is the last chapter, "Christ and the Angel of Death," in which Mr. Lees comments upon the four arrows in Death's quiver, "poison-tipped in olden time until Christ washed away their venom": (1) The arrow of fear; (2) the arrow of sorrow; (3) the arrow of pain; and (4) the arrow of uncertainty.

The expositions are illuminated by quotations from such various sources as Dr. Hastings, Mr. Chesterton, Dr. Whyte, Sir William Ramsay, Charles Kingsley, Professor Adam Smith, Dr. Marcus Dods, Ruskin, Professor Macalister, and others. We have no doubt that this delightful volume will enjoy a wide circulation.

THE IDEALS OF THE PROPHETS. By the late S. R. Driver, D.D. London: *T. and T. Clark.* Price 3s. 6d. net.

Dr. G. A. Cooke has discharged a valuable debt to the memory of his distinguished predecessor and former tutor, by editing this volume of sermons so truly representative of the beliefs and teaching of the late Regius Professor of Hebrew at Oxford. They form an interesting and connected series dealing with Old Testament prophecy, a subject on which their author was specially qualified to speak, and they are most appropriately styled "The Ideals of the Prophets," for nearly all these sermons are concerned with the fulfilment of prophecy. Dr. Driver's aim was, as the editor well explains, to teach "a larger and less mechanical view of prophecy," and show that "the ideals of the prophets were adopted by Christ, and demand Christian condition for their full accomplishment." While affirming that "in no part of the Old Testament is the elevating and ennobling influence of the Spirit more manifest than in the great ideals of the prophets," Dr. Driver pleads that they "must be read and interpreted as *ideals.*" They must not be regarded "as necessarily in all details" "pre-

dictions of the future," although "they do embody ideas which are appropriated, and find their fuller realization in the Gospel." The prophet is "not the less a true prophet because the picture which he draws is sometimes a Divine ideal, rather that the reality which history actually brings with it" (p. 91). It is a misconception of prophecy to treat it as "anticipated history"; the special work of the prophets was, Dr. Driver declares, "to interpret to their contemporaries the movements of history; they pointed to the tendencies which underlay the history and institutions of their own people, and showed how these would be completely and adequately realized in the future" (p. 160).

While Dr. Driver, as we should expect, weaves into his sermons his well-known critical views as to the dates and authorship of the various prophecies, this in no way mars the effect of his moral and spiritual applications, which are always suggestive and inspiring. His exposition and interpretation of Scripture are, indeed, always full of valuable and instructive information, while the incidents described, in the prophecies treated, are vividly and graphically explained with a wealth of interesting and illuminating contemporary historical illustrations. The sermons are never dry or dull, there is scarcely a reminder of the professor's chair or the college lecture hall, and, although delivered in a cathedral church, they contain plain, pointed, and practical applications of Bible teaching most suitable for our present-day needs and problems. A sermon preached in commemoration of the tercentenary of the Authorized Version of the Bible is also included, in which the history of the struggle for the translation of the Scriptures into the vernacular is very well summarized. Dr. Driver emphasizes the fact that "it is worthy of notice that all the crucial steps in the movement came from the party of reform. If the ecclesiastical authorities had retained their power and had their will, there would have been no open Bible in England even to-day" (p. 202).

We have read these sermons with much profit, for they breathe throughout the spirit and zeal of the sincere believer in the Christian Revelation. "Every sermon," as Dr. Cooke asserts, proves "how unfaltering was Dr. Driver's faith in the great Christian verities"; and we can fully endorse his claim that the late Professor "has shown throughout his ministry that a modern Biblical scholar, one of the foremost champions of the new learning, a master in the science of language and criticism, could at the same time handle the sacred text with the reverence traditional among English people, and with his whole heart remain true to the Christian Faith, and fulfil his service as a loyal son of the Church." A bibliography of all Dr. Driver's publications from 1871 to 1914 is appended, which gives some idea of the prodigious literary industry of this celebrated Biblical scholar.

C. SYDNEY CARTER.

Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

THE GREAT CHRISTIAN DOCTRINES. I.: Prayer. (*T. and T. Clark.* 6s. net.) The first volume in a new series edited by Dr. James Hastings.

THE GOSPEL ACCORDING TO ST. MATTHEW. The Greek Text, with Introduction, Notes, and Indices. By Alan Hugh M'Neill D.D. (*Macmillan and Co.* 15s. net.)

THE ETERNAL SAVIOUR-JUDGE. By the Rev. James Langton Clarke, M.A., D.D. (*John Murray.* 1s. net.) A shortened and simplified edition of a work on eschatology which was very well spoken of when it first appeared, and of which Dr. Illingworth writes in high praise.

THE EPHESIAN GOSPEL. By Percy Gardner, Litt.D., F.B.A. (*Williams and Norgate.* 5s.) Another volume—the fortieth—in "The Crown Theological Library." [See Review on p. 632.]

THE NEW TESTAMENT DOCTRINE OF THE HOLY COMMUNION. By the Rev. G. Estwick Ford, B.A. (*Longmans, Green and Co.* 1s. 6d. net.) The second edition, revised and enlarged, of a work designed to show the logical sequence of thought concerning the Lord's Supper and the unfolding of the full and complete doctrine of the Sacrament within the New Testament itself.

THE SUPREME QUEST OR THE NATURE AND PRACTICE OF MYSTICAL RELIGION. By James P. Langham. (*W. A. Hammond.* 2s. 6d.) The Seventeenth Hartley Lecture.

GENERAL.

THE OTHER SIDE OF SILENCE. By Habberton Lulham. (*Simpkin, Marshall and Co.* 3s. 6d. net.) A volume of poems reprinted from various journals. The first gives the book its title. They are somewhat unequal, but generally they reach a high standard of artistic beauty and expression.

THE ROMAN CATHOLIC CHURCH IN ITALY. By the Rev. Alexander Robertson, D.D. (*Robert Scott.* Cheap edition, 2s. net.) We are sincerely glad that this most remarkable book has now been published at a price which brings it within the reach of all, and everyone should read it for its exposure of the intrigues of the Papacy.

THE RELIGIOUS EDUCATION OF THE CHILD. By Robert R. Rust. (*Longmans, Green and Co.* 1s. 6d. net.) A volume of lectures given to members of the Dundee Sabbath School Union, marked by all that thoroughness for which the Scottish system is famous.

LOOKING STRAIGHT AHEAD. By the Rev. E. W. Shepherd-Walwyn. (*H. R. Allenson, Ltd.*) This volume of "talks" with boys and Boy Scouts is delightfully fresh and racy. It is not easy to write such "talks," but Mr. Shepherd-Walwyn has succeeded admirably.

OUR WONDERFUL EARTH. By F. A. Pitts. (*S.P.C.K.* 2s. net.) This story is told for young people, and is therefore in elementary language, but it will not be without its appeal to those of riper years. It is beautifully illustrated and finely "got up."

THE SQUATTER'S BAIRN. By E. J. Mather. (*Simpkin, Marshall and Co.* 1s. net.) A delicious story, with—what is sometimes defective—accurate local colouring. The Bishop of Bath and Wells, who long ago was for many years Bishop of Adelaide, in an Introduction says that it brings back to him many a recollection of Bush life in Australia. "The whole story presents in many respects a very vivid picture of the kind of life often to be seen in some out-of-the-way parts of the country." The tone of the story, as we should expect from Mr. Mather, is essentially Christian, and we strongly recommend it.

PRESSING PROBLEMS. By the Rev. J. Merrin, M.A., with Preface by the Bishop of Chelmsford. (*S.P.C.K.* 3s. 6d. net.) This volume is quite correctly styled "one of national importance." It represents a sincere effort to probe the very heart of things, and makes an appeal to the national conscience. Facts and figures, marshalled with skill and force, are allowed to speak for themselves. It is one that clergy and social workers generally should study carefully. They will find it invaluable.

THE MISSIONARY PROSPECT, WITH A SURVEY OF THE WORLD'S MISSIONS. By the Rev. Canon C. H. Robinson, D.D. (*S. W. Partridge and Co., Ltd.* 1s. net.) A cheap edition of a most useful work by the Editorial Secretary of the S.P.G.

A FAR COUNTRY. By Winston Churchill; illustrated by Herman Pfeifer. (*Macmillan and Co., Ltd.* 6s.) A novel based on the parable of the Prodigal Son, and "the treatment is marked by the author's customary boldness and power of holding the reader's attention."

SCARLET-RUNNERS. By C. N. and A. M. Williamson. (*T. Nelson and Sons.*) A further volume of the ever-popular "Sevenpenny Library."

DEVOTIONAL.

CHRISTUS CONSOLATOR: WORDS FOR HEARTS IN TROUBLE. By the late Bishop of Durham. (*S.P.C.K.* 1s. 6d. net.) [See Review on p. 630.]

THE LIFE THAT PLEASES GOD. By A. T. Schofield, M.D., M.R.C.S., etc. (*Pickering and Inglis.* 1s. net.) A work of great interest and usefulness. It is a treatise on the preservation of spirit and soul and body. Its spiritual tone is excellent, and on the practical side the counsel is wise and good. A Christian physician has great gifts and great opportunities, and Dr. Schofield uses them well.

CHRIST AND OURSELVES. By Richard Roberts. (*Student Christian Movement.* 8d. net.) Four addresses given to Students' Conferences, the first two containing a general statement of the presuppositions upon which the practical appeal of the third and fourth rest.

THE DISCIPLINE OF PRAYER. (*Student Christian Movement.* 6d. net.) A valuable handbook dealing with the nature of prayer, the need for prayer, hindrances and helps, the setting of prayer, how best to use the time of prayer, and ejaculatory prayer. The plan of prayer for a week is usefully suggestive.

PRAYERS FOR FAMILY WORSHIP AND PARISH MEETINGS. By Lady Richardson. (*R.T.S.* 1s. net.)

THE MEN WHO DIED IN BATTLE. By J. Paterson-Smyth, B.D. (*Hodder and Stoughton* 1s. net.) A book of comfort for those who mourn over the loss of loved ones in the Great War. It consists of four chapters reprinted from the larger work, "God and the War." In the first three it contemplates those of whom there are hope that they died in the fear and love of God, and points out that for them "death is only birth into a larger, fuller life." The fourth chapter deals with the much more difficult class—the men for whom we are afraid. The reasoning is careful and tentative rather than full and dogmatic, and offers this message of comfort to "every poor troubled mother": "Christ cares more than you care. . . . Trust Christ with him."

WAR LITERATURE.

AN OPEN LETTER TO THE NATION WITH REGARD TO A PEACE PLAN. By J. H. Kehler. (*M. Kennerley*, New York.) An American book of purely academic interest.

THE TRUE WAY OF LIFE. By Edward Grubb, M.A. (*Headley Brothers.* 2s. net.) A third edition, but so much rewritten and enlarged as to be practically a new book. The writer seeks "to bring out the true significance of the Christian Ethic in contrast to other ways of life," and considers "the gradual transformation of the existing world order by the spirit and principles of the Gospel of Christ."

ADDRESSES AT CHURCH PARADE SERVICES. By the Rev. D. L. Prosser, M.A. (*S.P.C.K.* 1s. net.) A series of fifty-two addresses given, we presume, to the garrison at Pembroke Dock, to which Mr. Prosser is officiating clergyman. The tone may be gathered from the following passage in the address "Holy Communion at the Front": "If you are not yet confirmed, send to say that you want to be; the Bishop will gladly come to give you the Gift of the Holy Spirit; and after that, whether at home or at the Front, you can receive the Body and Blood of our Lord to strengthen and refresh your soul."

PALESTINE, RUSSIA, AND THE PRESENT WAR. By the Rev. Canon Edward Hoare, M.A.; brought up to date by the Rev. E. L. Langston, M.A. (*C. J. Thynne.* 1s. net.) The current interest of this work centres in Mr. Langston's preliminary chapter; Canon Hoare's expositions, first delivered nearly forty years ago, are profoundly suggestive in the light of what is happening in the East to-day, and of what seems likely to happen.

ORDERED TO THE FRONT. By Grace Pettman. (*Drummond's Tract Depot*, Stirling. 1s. net.) A profoundly moving story, with the genuine Gospel ring.

THE BELGIAN COLOURS, by H. Emma Garrett; A MESSAGE TO THE TROOPS FROM THE WORD OF GOD, by F. W. J.; NEEDED UP AT THE FRONT, by B. Harvey-Jellie. Booklets published by *Drummond's Tract Depot*, 1s. per dozen, eminently suitable for distribution among the troops.

FAMILY PRAYER ESPECIALLY FOR USE IN TIME OF WAR. (*S.P.C.K.* 1d. each, or 7s. 6d. per 100.) A valuable prayer-card.

SUGGESTED SUBJECTS FOR INTERCESSION DURING THE WAR. A card issued with the approval of the Archbishop of Canterbury by the *S.P.C.K.* ½d. each, or 4s. per 100 net.

THE CHURCH THE HOPE OF THE FUTURE. By J. H. Oldham, M.A. No. 36 in "Papers for War-Time." (*Humphrey Milford.* 2d.)

PAMPHLETS.

SWEDEN'S TEMPERANCE PIONEER. By Mme. Adolphe Hoffmann. Translated and adapted by Sonia E. Howe, with Foreword by the Bishop of Willesden. (*S.P.C.K.* 2d.)

THE FIRST AND LAST FIGHT FOR THE VOLUNTARY PRINCIPLE IN EDUCATION (1846-1858). By Sir R. K. Wilson, Bart. (*Eastern Press, Ltd.* 6d. net.)

THE BISHOP OF BIRMINGHAM'S PRIMARY CHARGE. (*Longmans, Green and Co.* 1s. net.)

FACING KIKUYU. By the Rev. Prebendary F. L. Boyd. (*Longmans, Green and Co.* 6d. net.)

IN MEMORIAM: RONALD POULTON. By the Rev. William Temple. (*Macmillan and Co., Ltd.* 2d.) The address given at the Memorial Service at St. Giles's, Oxford, by "his friend."

WHO ARE THE FOOLS? By Sir Robert Anderson, R.C.D., LL.D. (*Pickering and Inglis.* 1d.) Described as "a sensible query" and "a succinct reply."

A DIVINE FORECAST OF JEWISH HISTORY. By David Baron. (*Morgan and Scott, Ltd.*) Second edition of an essay on "The Supernatural Element in Scripture."

PERIODICALS.

THE MOSLEM WORLD. Edited by Samuel M. Zwemer, D.D. (*Christian Literature Society for India.* 1s.) This quarterly review occupies a unique position among missionary literature. Ably edited, full of interest, and stimulating and suggestive in thought, it appeals to thoughtful and cultured readers, who will find the July issue packed full of valuable material. The one grievance will be that the editorials are so short this time; but then Dr. Zwemer contributes a first-rate paper on "Translations of the Koran," and several reviews. Other articles in this number include "Saintship in Islam," by George Swan; "The Suicide of Turkey," by Cassamally Jairasbhoy; "Bahaism: its Failure in Moral Conduct," by the Rev. S. G. Wilson, D.D.; "The Moslems of Palestine and the War," by Dr. F. S. Scrimgeour and others. Notes on Current Topics and Book Reviews go to make up an excellent number.

THE INTERNATIONAL REVIEW OF MISSIONS. Edited by J. H. Oldham. (*Henry Frowde.* 2s. 6d. net.) Among the contents of the July issue of this valuable quarterly are the following articles: "Some Aspects of the Relation of Missions to Civilization" (Edward Caldwell Moore); "Chinese Students and the Gospel" (George Sherwood Eddy); "The Presentation of Christianity to Primitive Peoples" (J. J. Willis, Bishop of Uganda); "Christian Ethics as a Subject in the Preparation of Missionaries" (A. M. Brouwer); "The Sexcentenary of the Martyrdom of Raymond Lull" (H. U. Weitbrecht); "The Value of Industrial Education" (H. B. Frissell); "The Importance of the Catechumenate" (Johannes Johnson); "Co-operative Agricultural Banks: an Experiment in the Education of the Church in the Mission Field" (W. E. Wilkie Brown); and "Romance and Reality in Missionary Work: Fifty Years of the China Inland Mission" (J. H. Oldham). A Survey of Roman Catholic Missions, Notes on Contributors, Noteworthy Articles in Recent Periodicals, and a good budget of Reviews of Books, are also included.

THE HIBBERT JOURNAL (*Williams and Norgate*, 10s. per annum), the well-known quarterly review of religion, theology, and philosophy, has articles by Prince Eugène Troubetzkoy ("Unity Beneath the Present Discord"); Professor Norman

Smith ("The Moral Sanction of Force"); Cloudesley Brereton ("A Spiritual Balance-Sheet of the War"); S. M. Mitra ("War Philosophy, Hindu and Christian"); Colonel A. Keene ("War and How to Meet It: the Views of British Thinkers"); J. A. R. Marriott ("The War and the Theory of the State"); Joseph H. Crooker ("America's Bondage to the German Spirit"); Eva Madden ("Behind the Scenes"); Bernard Holland, C.B. ("Some Inscriptions"); Canon J. M. Wilson ("Christ's Sanction as well as Condemnation of War"); Professor E. A. Sonnenschein ("The Golden Rule and its Application to Present Conditions"); and Philip Alexander Bruce ("Race Segregation in the United States"). The Discussions, Surveys, and Reviews are all interesting.

THE BRITISH REVIEW. (*Williams and Norgate.* 1s. net monthly.) The July issue is full of interest. In "The Mood of Ireland," Mr. N. Marlowe, after a short summary of the recruiting figures for Ireland, comments upon them by considering the political, psychological, and economic conditions of the country in relation to the war. He exposes the peculiar sceptical and pessimistic mood of many peasants in the South and West—a mood which leads them to hope for nothing from either side, though England might grant Home Rule, and Germany might develop industries. In general, he considers that Ireland is now divided between a small body of anti-English and a large body of anti-Germans. The article deals with the difficulties caused by the scarcity of men in agricultural districts, and concludes with a survey of the position of the country in the event of a measure of conscription coming into force. "For the Honour of France," by M. Paul Parsy, contains a résumé of the propaganda now being undertaken by various French societies to meet the campaign of slander so sedulously organized in neutral countries by the Germans. M. Parsy deals in particular with the answer to the German contention that the Central Empires are fighting on behalf of Catholicism. This contention has gained more credence in neutral countries than is generally supposed, but the French committees are dealing with it. He also touches on the exposure by the *Société des Gens de Lettres* of the German trick of publishing indecent literature as of French origin in order to discredit French culture and morality. The Supplement reproduces an etching ("Pont d'Avignon") by Mr. Francis Sydney Unwin.

THE ENGLISH CHURCH REVIEW (*Longmans, Green and Co.*, 6d. net) has several pages of "Notes and Criticisms" and Reviews, and the following articles: "The Age for Confirmation" (Rev. W. R. Johnson); "The Perpetual Offering of Christ" (the Editor); "The Nation's Upbringing" (Geraldine E. Hodgson); "Lamennais" (the Editor); and "The Fellowship of Silence."

THE CHURCH MISSIONARY REVIEW (*C.M.S. House*, 6d.) reprints the Archbishop of Canterbury's Statement on Kikuyu, but has no word of comment upon it. The articles include "The 'Tiger Year'—Japan during 1914," by Grace Nott; "The Mass Movement in Travancore," by the Rev. W. S. Hunt; "Pioneers of C.M.S. Medical Missions—II.," by Dr. C. F. Harford; and "The Christian Campaign in the Punjab," by the Rev. E. F. E. Wigram.

THE IRISH CHURCH QUARTERLY REVIEW (edited by the Rev. H. J. Lawson, D.D., 1s. 6d.) for July has articles by the Bishop of Down on "The Ethics of War"; the Rev. J. H. Kingston, on "The Origin of Christianity in Rome"; the Dean of Belfast, on "Human Progress and the War"; and Miss A. B. Culverwell, on "Some Aspects of Personality in Irish Religious Literature." But the paper which interests us most—even if it distresses us by its pessimism—is that by the Rev. A. A. Luce, on "The Kikuyu Scheme of Federation." "Many of us would wish," the writer says, "that the Federation might at least have a trial. Unfortunately, experiments of the sort are too hazardous. No reversion to the *status quo* is possible once a beginning is made. Ventures in Church polity are like military enterprises—if entered upon, they must be carried through, or disaster ensues. So here, our responsibilities to the African Church debar us from making East Africa the *corpus vile* of our experiments in reunion."