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THE CHURCHMAN

September, 1915.

The Month.

The Second Year.

It is no part of our business to discuss in these pages the military aspects of the War, but we may be permitted to say that, in spite of the doleful jeremiads and canting criticisms of a section of the Press, we are persuaded that the country has entered upon the second year of the War with stronger faith, larger hope, and deeper resolve, than have marked any previous period of the conflict. The immediate outlook may appear to be less favourable than we should desire, but we are learning to take long views, and those who believe in the ultimate triumph of Right over Might feel that they can survey the position "in quietness and in confidence"; and knowing the strength which comes to those who "watch" and are "steadfast in the faith," they are prepared to "quit" themselves "like men." It affords ground for solid satisfaction that the country has awakened to the needs of the time. The "iron sacrifice" which is demanded of us is being slowly, and perhaps somewhat imperfectly, realized; but the sacrificial principle, in one form or another, is taking possession of large numbers of people who previously were eaten up with their own selfish conceit, and surrender of personal interests is becoming more common than it has ever been. We do not say that there is not yet much more to be learnt before we shall have attained the true ideal, but we do say emphatically that the country is moving in the right direction; and there is good ground for

believing that, as a people, we shall in due time be prepared joyfully to bear whatever burden may be imposed upon us in the sacred conflict in which we are engaged. And what of the Church? In our last issue we indicated pretty plainly that, in our view, the Church—using the phrase in its largest aspect—was behind the nation in its realization of what is demanded of it. There is nothing that we then wrote that we desire to withdraw or apologize for. We stand by every word; but we are thankful to be able to record our conviction that the last few weeks have witnessed a marked improvement in the attitude of the Church towards the War. The solemn service at St. Paul's Cathedral on August 4, when the King and his Counsellors and distinguished representatives of the nation and the Empire gathered for a service of humble prayer to God, inaugurated, we believe, a new departure, which, if adequately followed up, as we hope and believe it will be, is calculated to have a decidedly uplifting effect upon the religious life of the country. And that, before all, is the need of the time. Until the nation has turned to God in penitence, faith, and prayer, it seems difficult to realize that we can expect the fulness of His blessing.

"Quit You Like Men."

The Archbishop of Canterbury's magnificent sermon at the service at St. Paul's on August 4 sounded, if we may respectfully say so, quite the right note, and the great congregation which heard it must have gone forth from the Cathedral heartened, strengthened, ennobled. His message was based upon the immortal phrases of St. Paul: "Watch ye. Stand fast in the faith. Quit you like men. Be strong." The earlier passages of the sermon furnished an unanswerable vindication of the justice of our cause. "Every month," said His Grace, "adds proof that we said and judged aright when on this exact day a year ago, after exhausting every effort which could be honourably made to avert the conflict, we deliberately faced the tremendous issue, and unsheathed the sword in a cause which we can, with clear conscience, commend

to God—the cause of fealty to plighted word and of resistance to the ruthless dominance of force, and force alone." This being so, "the duty is absolute" that "we put into the furtherance of the right every ounce of strength, and, what is harder, of perseverance, which we can muster and sustain." The exhortation is to "watch," for "the well-being of the world in centuries unborn may turn upon our right use everywhere and in all ways of this momentous, this decisive, hour." The clue to the position is to be found in the command, "Stand fast in the faith"—"the faith in a Father's care, Who knows and loves and guides, to Whom we can in humble confidence commit the issues, if so be that, with loins girt and with lights burning, we are doing what in us lies to maintain unflinchingly that for which our faith stands, whatsoever things are honourable and just and pure and of good report." And then "Quit you like men." The Archbishop spoke with enthusiasm of the gallantry of those who offered their lives with simplicity and even gladness for their country and its cause, but the burden of his message was to those at home:

"Plaudit and reverent admiration go only a little way unless we are showing in ourselves at home what it means in the nation's hour of need to 'quit you like men.' Brothers, it is for that daily opportunity, and for the power to every one of us to use it fruitfully, that we humbly, eagerly, bend our knees under this great dome to-day, and in resolute self-surrender—not through others, but ourselves—make answer to the Empire's resonant call.

"A year has gone by since we set our hands to this fearful task. We have learned much, we have given our very best and bravest, and, before God, we believe it is worth while. And now, as the second year of our high emprise begins, we realize, far better than we did last August, our country's claim upon us all. Please God, no man or woman here is going to leave it unanswered, unfulfilled. That offering can be a very sacred thing if it be given in the Name of Him in whom we citizens of a Christian land believe. He surely calls us as a people, His people, to penitence and prayer—penitence for forgetfulness and waywardness, for lust and sloth, for selfishness and lack of discipline. And to-day, as we gird ourselves anew, we think upon what we, His children, might have been, and are not. But He is here, and we can speak to Him to-day. We do. Lord, we believe; help Thou our unbelief. Long centuries ago, upon a rocky islet, almost within hearing of the great guns which thunder across peninsula and sea to-day, there came to the sacred seer a vision of His Presence and His abiding

might. The world was in throes of conflict and unrest when He spake in the Apostle's ear the steadying word: 'Fear not, I am the first and the last. I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death.' Over these changes and chances, that is, Christ lives, Christ abides, and among all the horror and desolation which death brings to human homes, and in all the carnage and the noise of battle sounding like the very gates of hell, He holds the keys. 'Behold, I am alive for evermore, and have the keys of hell and of death.' Therefore, brothers and sisters, therefore to-day, as then, we can stay ourselves on Him who was, and is, and is to come, and even while we strive with might and main we can look upward and onward, and gain new strength and courage from the abiding vision. Look for it. Count on it, and then! Forward without fear. 'Watch ye. Stand fast in the faith. Quit you like men. Be strong.'"

We are deeply moved by the nobility of these words. They set before the nation and the Church the greatest of all ideals, and we are persuaded that if Bishops and clergy generally would take real pains to impart something of the same spirit to the people who look to them for guidance and help, the effect would be impressive beyond all calculation. Central services and central pronouncements have a value of their own, but it is only as and when their influence radiates to the circumference that they accomplish their full purpose. The Bishop in the diocese and the clergyman in the parish must busy themselves in their respective spheres if the nation as a whole is to be lifted to the position to which the Archbishop so solemnly called us. And, as we have so often said before, it is in the parish that the greatest work needs to be done.

The Kikuyu Statement.

What is happening in regard to the Archbishop of Canterbury's Kikuyu Statement? If we may judge from the columns of the Church newspapers, it is being assailed with considerable vigour, but we look in vain for any declaration in its support from those whom we should naturally expect would be ready to strengthen the position which the Archbishop with so much courage and wisdom took up. The Statement was one for which the whole Church ought to be thankful. It did not go as far or yield as much as we ourselves could have wished, but its main pro-

nouncements opened the way towards a closer union in service between Churchmen and Nonconformists in the mission-field, and was of the utmost importance. The questions which are involved in the Kikuyu business are questions which must be faced, and faced bravely. They are vital to the future welfare of the Church, and to attempt to burke them now or to leave the discussion of them only to the retrograde party in the Church is to court disaster. It is urged on the part of those who are maintaining this most regrettable silence that the War forbids all controversy. We sympathize with this view up to a certain point; but if there is to be a truce, it must be a truce on both sides, otherwise the side which loyally abides by it is placed at a great disadvantage. That is what is happening in connection with Kikuyu. Those to whom the Archbishop's Statement is distasteful do not hesitate to say so. Even Bishops, who ought to know better, are seeming to discredit it; and it is not too much to say that many of the rank and file of the extreme Anglican party are planning and scheming so as to prevent the great principles for which the Archbishop's Statement stands from ever becoming effective. And yet, in the face of all this, Evangelical Bishops and Evangelical leaders are doing practically nothing, so far at least as it is permitted to the general body of Churchmen to know. Even the Church Missionary Society, which one would suppose to be vitally concerned in Kikuyu and all that Kikuyu stands for, is silent, so far as its official utterances are concerned, on the wholly mistaken idea, we suppose, that Kikuyu is not their business. This was the attitude taken up by the Society for the Propagation of the Gospel. "We have never uttered a word officially," said the Secretary, "about Kikuyu. Why? Because it is not our business. We are not in charge of any diocese." But this attitude did not prevent the same Secretary on the same occasion launching against the principles for which Kikuyu stands the heaviest fire they have yet experienced. If Churchmen want to know the real attitude of the S.P.G. towards Kikuyu, let them read Bishop Montgomery's lecture,

"Principles and Ideals," which has since been published by the Society.

Bishop Montgomery's "Alarm."

The Bishop was a member of the Edinburgh Conference, yet this is how he describes his present state of mind towards such joint meetings:

"The pendulum has swung of late years towards the extreme left, if I may so call it. The breadth of sympathy existing in the Anglican Church urged some of its members to join such a Conference of Christians as that held at Edinburgh. It was purely a Conference at which no resolutions were passed. Since then that Conference has been the cause—in a sense, the unconscious cause—of Councils or Federations in many lands, such as in India, China, and Japan. These local Federations have taken different forms. In some lands they have been purely for mutual report and conference. In other lands they have become perilously near to being close Federations, with growing executive force as one body in full communion. I think I foresaw this tendency after Edinburgh, and I was myself reluctant to join anything like a Continuation Committee. Of course, Churchmen have taken alarm at these developments abroad. Some Bishops have refused to join them. The S.P.G. has never had any connection with any of them. I think the Church, indeed, as a whole has been frightened, and rightly so, I think, and will certainly draw back. Remember, it is our breadth of sympathy which makes that pendulum swing; and we want very strong Churchmen in the S.P.G. to sound the alarm, but not to leave the Society. Speaking for myself, I confess that though breadth of sympathy took me to Edinburgh, I am to-day among those who are alarmed. I could not go to an Edinburgh Conference to-day because it would be impossible to prevent misunderstanding. The consequence of the extreme swing of a pendulum is to produce a reaction, a pull back, and it is right it should be so."

To allay his own "alarm" and that of his friends, Bishop Montgomery proposes there should be "another Pan-Anglican Congress" which is to be the "answer to Kikuyu"—a Congress, we presume, which is to fasten upon the Church principles which would be absolutely subversive of the Evangelical position. But this is not all.

A "Confident Prophecy."

Bishop Montgomery, disclaiming any intention to "dictate" to Bishops abroad, nevertheless says some very plain things to them:

"I do think we have every right to appeal to them to be statesmen, to survey the situation, and to refuse to

split the Church at home by acts which may be legal, but which they now know do vex, trouble, and destroy unity in the Church at home. If at home we try to hold a central position, then the leaders of the Church abroad also have a responsibility to do the same thing—to be central, and not to approach the margin in either direction. But, indeed, I believe with my whole heart that this is just going to happen. In the course of a few months I believe it will be discovered that no one abroad, no Bishop, will think of permitting what is now known to be disturbing the unity of the Church at home. It is no longer a case of mere legality, but of acting as what they are—as gentlemen, with a sense of chivalry towards the brethren at home, albeit with views differing from their own. So far as I can see, the point that hurts many Churchmen at home most, and threatens to hurt the S.P.G. in particular, but through no fault of our own, is the possibility that some Bishops abroad may permit members of other communions, but not in communion with us, to preach in our churches. It surely is sufficient now to know that this offends many at home. I believe it is illegal in England to give such permission; it will certainly lead to trouble if it is permitted abroad. That is sufficient. I prophesy that no Bishop will now permit it; that at least is my confident prophecy, for Bishops know how to play the game. Personally, I am wholly with those who protest. It offends my own sense of discipline. I cannot see that it is right to ask those who do not belong to us to teach us in our churches. But I should go farther. I am confident that the noble men not of our communion, ministers in their own communions, and chivalrous gentlemen, would take the same view. They would say unhesitatingly: 'We have no desire and no intention to accept any such invitation, since we know that the proposal causes disunion within your own Church.'"

We confess we have read these words with a feeling akin to indignation. The Consultative Committee saw "no essential difficulty" in, and the Archbishop of Canterbury said that no principle of Church order was contravened by, the proposal to invite men "not of our communion to address our people," yet we have the Secretary of the S.P.G. making a "confident

prophecy" that "no Bishop will now permit it." Why? Because of the fuss the extreme men are making. If Bishop Montgomery should prove a true prophet, it will only be because the Bishops abroad misunderstand the real position here at home. And then who shall blame them? The blame will rest with those who, while cordially agreeing with the Kikuyu proposals, and preparing to stand by the Archbishop's Statement, have seen fit to keep silence while those who feel "hurt" have made their protests loudly known.

Church Defence Sermon.

The Sixteenth Sunday after Trinity—September 19—is "National Church Sunday," and we hope that clergy will observe it by bringing before their people the sacredness of the cause of Church Defence. To facilitate their arrangements we reprint from the *National Church* (the monthly magazine of the Central Church Committee) the following suggested Notes for a Church Defence Sermon, based on Psalm lxix. 9:

"I. Many illustrations used in the Bible for the Christian life—warfare—wrestling—race—pilgrimage—school—search—training. All these involve zeal, effort, endeavour. These supremely necessary in these strenuous days if we would attain success. The same with the Christian life. God's grace must be responded to by man's endeavour. Christ teaches the necessity of zeal: (1) Those not with Him scatter. (2) Simon the Zealot chosen as an Apostle. (3) He purged the Temple of the traders. (4) He rebuked the Church of Laodicea for lukewarmness.

"II. This same zeal necessary for the defence of the Church. The attack on the Church in Wales; the Church in England threatened. Much zeal has been shown—protests—literature—petitions—demonstrations. Many still apathetic—strong indignation required against the wrong being done to the Church, and determination yet to avert it. Our special duty is to arouse these. 'O ye that love the Lord, see that ye hate the thing that is evil.'

"III. The work is worthy of special effort and self-sacrifice. (*a*) The Church has done much for the nation: given it unity—educated it—gained freedom for it (Magna Charta, 1215). (*b*) The State would put asunder those whom it never joined; would repudiate the Christian basis of our national life. (*c*) The work of religion generally would be crippled by disendowment at a time when the blessings of religion specially needed.

"IV. The zeal taught by Christ must be shown by every Christian. Ways of doing this are by: (1) Oneself learning the history of the Church, its work for the nation, and the facts relating to its position and revenues. (2) Imparting this information to others. (3) Praying, working, giving for the defence of the Church."

Some Thoughts on the Seven Epistles.

IV.

THYATIRA, the city whose mission-church and its "angel" come next in order for our study, is mentioned, in a connexion full of interest, in the Acts. The place was not eminent politically or historically, like Ephesus or Sardis; we need to note one fact only in its public story, that it was a "colony" of Macedonian foundation; and we remember that Greek colonies were wont to maintain a close connexion, at least of intercourse, with their places of origin. It is this which gives significance to the note, so passingly made by St. Luke (Acts xvi. 14), that when Paul, with Silas, Luke, and probably Timothy, visited the *Macedonian* town, Philippi, they found there, apparently as a resident, busy with her purple-trade, one Lydia, a merchant-woman from *Thyatira*. I do not dwell here on the beautiful picture of her conversion, drawn in few but living lines by St. Luke; the "prayer-house" (*proseucha*) by the side of the river Gangas, the congregation of Jewish or proselyte women, and the touch of effectual grace which opened Lydia's "heart," her whole inner being, to the message of a Saviour's glory, and then the warmth of the new believer's invitation to the missionaries to make her house their home at Philippi. It is enough to instance this memorable incident, compared with our knowledge otherwise of the origin of Thyatira, as one of the countless illustrations of the firm historical texture of that wonderful book, the Acts—a book the perusal of which, with open eyes and open heart, has been to myself, over a long series of years, one of the main abiding affirmations of the fact that our supernatural faith and hope stands encompassed by a rampart of history, steadfast as the everlasting hills.

As regards Lydia, it has been suggested that she was the first messenger of the Gospel to Thyatira—on the assumption that she was an *itinerant* trader, who soon crossed the sea

again to Asia and her old home. It may be so. But the narrative of Acts xvi. suggests rather, I think, that she was a settled dweller at Philippi, to which no doubt the ties of "colonial" connexion had previously drawn her.

For our present purpose this suffices, as regards the place where dwelt and laboured the "angel" to whom the glorified Lord sends this fourth Message. Let us come to its terms without delay.

As always, the Sender first sets forth Himself; Him it well becomes, as it utterly misbecomes any servant of His, however great, to make prominent and large His own glory. It is a *formidable* glory here, formidable to all that is unfaithful or disloyal. He is "the Son of God, who hath His eyes like a flame of fire, and His feet are like unto burnished [or, perhaps, 'glowing'] brass (χαλκολιβάνῳ)"; features of His Person which are prominent in the original vision (i. 14, 15). The eternal *majesty* of Sonship, as He is God the Son of God, rules the whole view; and the eyes and the feet make prominent respectively His intuition into the inmost darkness of motive and will, and the resistless weight and might of His steps when He acts in chastening or vengeance—steps in which the mass of metal and the power of fire are combined to bespeak the working which can "subdue all things to Himself."

Let us sometimes reverently ponder this aspect of the glory of Christ, its side of awe, its challenge to our dread—not the dread which shrinks away, and asks for other mediators, the dread which has too often, as in Romanist thought, interposed the tenderness of the Mother as a *safeguard* against the wrath of the Son.[1] No, but the dread which feels to the very soul His eternal greatness, and the unutterable contrast between His holiness and our slightest sin, and the reality of His sinless "hatred of the abominable thing." Far too much we have allowed this range of truth to drop away from our heart's creed

[1] I once read, in a beautiful little village church on the Continent, in which there was much to attract Christian sympathies, a prayer to the Virgin, written on the fly-leaf of a Prayer-Book: 'I fear not my judge, Jesus Christ, for one word of thine is sufficient to appease Him."

about the Christ of God, if we may judge from many current utterances in book and sermon. Let us seek for just such a renewal of the true insight, in consciousness and in teaching, as will not indeed for a moment obscure "the joy of the Lord" in the humbled believer's heart, but will keep him very much, in the spiritual sense, *upon his knees* as he rejoices.

And now this Being, in all His majesty, amidst all the awe He claims, speaks first with the accent of that love which, as we know across all our dread, is His essence. The angel of Thyatira, as those eyes see through him, is tenderly, benignly, praised for what they behold at the centre of his life. "I know thy works, and thy love, and faith, and ministry, and patience," thy fidelity in persistent service, "and that thy last works are more than thy first."

Happy the pastor whom He of the eyes of fire can thus see and thus address! Happy the servant whom this Master, all-knowing, but also *all-generous*, can thus recognize as a true "worker," living, not mechanical; as truly "loving"; as truly a man of "faith"; as plying a ministry amidst his brethren which is, in the noble Christian sense, "patient," that is to say, not merely submissive under wrong and sorrow, but so renewed always from within, from above, that the man evermore rises up and goes on, serving, watching, sacrificing self, for the sake of the Beloved. Happy he whom the Son of God can thus describe as working better and better, more and more fully, as the days advance to their end. Alas, how often, even in worthy pastoral lives, the experience is rather that which we saw in the Ephesian "angel," where diligence may be maintained indeed, but rather as by a machine running on by its own momentum, apart from the real driving power, while that power, the fire of first love, the original joy and strength of a discovered and trusted Saviour, has declined and is declining. Here, at Thyatira, was a very different story. This "angel" must have lived near his Lord in loving worship, in watching, in the fellowship of prayer, and in the exercise of that "meditation on His statutes" which is the fuel of love and zeal. And so, and only so, his life did

not sink to its second best. He did *not* teach and preach rather from his reminiscences than his present experiences. He did *not* drift into that sad monotony of reiterated formula and phrase which is wholly different from the accent of unswerving fidelity to an unchanging Saviour and an eternal Gospel, a fidelity firmer always to the last, without shame, without reserve, whatever fashions of thought may supervene around—yet filled and warmed with the living sympathies of a soul kept alive by its Lord, and so able to speak to the heart of a new generation.

I cannot but dwell on this bright and noble side of the Thyatiran message. To me it comes as an utterance eminently in point for the Christian ministry of our generation. All too many present influences in the religious air tend to wither this undying freshness, this youthfulness in age, of the true pastor's work and witness. What is the secret of the danger? Sometimes perhaps the modern multiplicity of organization, the *multa non multum* of perpetual and somewhat mechanical activities. Sometimes perhaps the undue concentration of thought, speech, and action upon the social and temporal aspects of the Christian message, aspects of noble significance, things essential among the "results of Christ," but never for a moment to be confused with the "pulse of the machine," the regenerate soul's love to the Lord Jesus Christ, or with the ultimate goal of the work of the Gospel and the Church, the eternal life of praise and service above. Sometimes perhaps the hindrance comes from undue developments of the idea of the Church, till the Bride almost takes the place of the Bridegroom in ideals and in teaching. But, however, the risks, whatever be their origin, hover around us to-day. No pastor is free from the peril of decline in the soul of his ministry. May He who is as gracious as He is all-seeing grant us such contact always with Himself that He may speak of even us as of the Thyatiran angel. He will rejoice to do so, if it is true.

But now comes up the darker, and alas, it is the larger,

paragraph of the Letter. I shall not try to comment upon it (ver. 20-24) in detail, as I have done upon this happier passage. Not that I want to slight its urgent lesson of warning. But that lesson can be stated, in its essentials, briefly yet with adequate emphasis.

It concerns the presence in the Thyatiran mission of a woman, apparently a professing Christian, and probably a claimant of prophetic gifts, such as the daughters of Philip, for example, possessed (Acts xxi. 9). She is called, beyond doubt mystically, Jezebel. Her influence was akin apparently to that of the tremendous queen of Ahab, who, exercising (or at least claiming) magical, and probably prophetical, powers, made complete the apostasy of northern Israel from the LORD to Baal and his impurities. The Thyatiran "Jezebel," standing in some sense within the Church, was all the while the voice of Satan. That mysterious trend, sadly apparent in very early Christian days, as every one of the Apostolic writers (except the Writer to the Hebrews) indicates, the trend towards an immoral theory, based partly on the tenet of the badness of matter, partly on a vile perversion of the doctrine of grace, was active in and through her to the ruin of faith and life at Thyatira. She would have the converts "rise above" old rules of sexual morality, and above the "rigorism" which would have nothing to do with idolatry and its convivial rites. Such things were a bondage, the mere swaddling clothes of a faith which, rising into the higher form of knowledge (γνῶσις), ought to expatiate in a large liberty of the spirit, leaving the flesh to its own ways!

Taught with specious semblances of an esoteric discovery, and with the hot allurements of a passionate womanhood, such suggestions were taking hold. One and another of the mission congregation was listening to this "Jezebel," who still called herself a Christian. They termed her "mother" (see the word "children," ver. 23). They admired her "depths" of insight and occult suggestion. And they were far gone with her down the broad road which slopes to the precipice of perdition.

We gather that some warning judgments had fallen already on the infected circle, or at least on their leader. The Lord had "given her time to repent," apparently after some sudden chastening, or exposure. But it had been in vain. The "depths," though they were in fact depths from the abyss beneath, depths "of Satan" (ver. 24), were too alluring for their willing victims, and the Avenger of His own holiness was about to put out His hand in severer judgment. The evil woman was to be "cast into a bed" of pain and death, physical, spiritual, or both; and her "children" into "great tribulation" —"except they repent of her works." For all the while "His wakened wrath doth slowly move, His willing mercy flows apace." He would fain see even "Jezebel," even her "children," fall at His feet in shame and tears. Will they shut the door of mercy on themselves? Will they pluck down on their own souls a lost eternity?

Then follows a word of love and appeal to the faithful. They are happy in their ignorance of "the depths"—"the depths of Satan." And the Lord has one "burthen" only to lay upon them—to remain thus ignorant, by holding fast to Him. "That which ye have," My Name, My Cross, My holy love, My holy glory, "hold fast, till I come."

We find nothing here of a special warning, or special appeal, to the "angel." But he has had his rebuke, tender and penetrating, already. "I have this against thee, that thou sufferest the woman Jezebel." He had been all too tolerant; that was his wrong and failure. His loving ministry had lacked the element of protest and discipline, as, in measure, that of his brother at Pergamum had lacked it. What the Son of God would do with him, when His feet tread down the wicked at Thyatira, we do not hear. But surely the pastor would suffer. And the lesson is for us. Let us never fail to be loving, humble, self-censuring. But never, by the grace of God, let us condone evil, cloaked as it may be even in religious theory. "The Lord our God is holy."

The Epistle closes with remarkable and even surprising

promises to "the overcomer," to the disciple who "keepeth the words" of the Son of God "unto the end"; the "words," evidently, of this Thyatiran message. To him his Lord will hereafter "give power over the nations, and he shall shepherd them with a sceptre of iron, as the potter's vessels are broken to shivers"; as He also "hath received from His Father." Nor this only, but a further glorious gift:—"I will give him the morning star."

That last bright image is not difficult of interpretation, when we remember that in this same book (xxii. 16) the same Person says of Himself, "I am the bright, the morning star." So He will give HIMSELF to His dear "overcomer," in a special and immortal impartation; Himself, in all that this glorious metaphor connotes, the supreme embodiment of what is pictured by the splendour of the sparkling planet in the dawning skies. The transcendent *opposite* of decline, decay, age, death; the soul and substance of spring, and youth, and morning, of promises always fulfilling, of rapturous anticipations always rising to full fruition; such will be the Christ of glory. As such He shall be "given" to the overcomer.

The promise of dominance over the nations, the stern rod and staff of the conquering "shepherd of the people," subduing them to the victor, and to the victor's cause, is far more difficult to explain. Reverently here I would "teach my tongue to say, *I do not know.*" The event will "declare" it, as it will "declare" such kindred mysteries as the promise that "we shall judge angels." All that I would suggest is that its inner meaning must bear some special relation to the matter of the Thyatiran Epistle. With this in view, *something* of the fulfilment must lie in the direction of the moral ascendency and dominance, in Christ, of *victorious virtue.* The "overcomer" has won his Commander's praise here below by an invincible refusal to "know the depths of Satan." He shall stand out hereafter and for ever as one

> "Whose strength is as the strength of ten,
> *Because his heart is pure.*"

He shall be used, as holy angels in Scripture are seen to be used, to tread down enemies under his feet with a supernatural mastery, strong in fidelity and holiness, in the prevailing Name. He shall shame spiritual rebellion into surrender; He shall conquer territory for Christ, it may be in unknown regions of existence, among the "nations" of another life.

HANDLEY DUNELM.

The New Army.

I LIKE the term "New Army" better than "Kitchener's Army." For one thing, it reminds us of the "New Model," that stern array of warriors, previously inexperienced, who entered into warfare at the call of patriotism, and were welded into a perfect fighting machine. The New Model and Cromwell—the New Army and Kitchener—and may the second be even more successful than the first!

The armies of those days, however, seem almost tiny when compared with the colossal forces of the present crisis. Since the English came to England they have never known, never dreamt of such a display of armed might. It is true it manœuvres in a fog, which the hand of the Censor does not allow to lift, but you can feel the vibration of the ground and the throb of the air. Strangely enough, until the time of the Boer War the largest forces raised by England have been those of her civil wars. Now all differences are forgotten, whether of race, religion, or politics, and a new England is seen which will perhaps give birth to a newer England still, in which this sinking of antagonisms will prove to be permanent, so that out of a cause which is most unchristian, effects may be produced which are of the highest Christian quality.

A remarkable feature about this army is that the national intelligence is represented probably for the first time on an adequate scale. In putting this hypothesis forward I must not be misunderstood. The men in our Regular Army, heroes as they are, and saviours of the country, did not as a rule represent highly skilled trades. Enough of the old unreasoning prejudice against the "soger" still lingered to ensure that in many cases a man only enlisted because he was tired of, or not a success in, his occupation, or had an uncongenial employment. That has been completely changed by the call of patriotism, and skilled and organized labour is now represented in a most marked and interesting degree. Moreover, the officers of the Regular Army (though here again I must not be misunder-

stood) were drawn from a limited class—those, namely, who possessed private means of about £100 a year. Obviously many able and aspiring youths, sons of clergy and the like, were unable to join, and, on the other hand, men of means possessing brilliant abilities thought that they would be more adequately rewarded in other services. Now, however, the career of at least a temporary officer is open to all, and every one of us knows instances of men of the highest education and professional skill who have sacrificed, or at least suspended their prospects, to serve their country, while, again, more than 1,500 commissions have been given from the ranks of the Regular Army alone.

In sending round the "fiery cross" to summon this enthusiastic host, two instincts deeply rooted in the average Englishman have been worked for all they were worth.

The first is *local patriotism.* How ingrained this is in the Anglo-Dane we all know. It may become a snare—it was in the days of the "Heptarchy," and before. But when it becomes the feeder of a larger patriotism it is a strength so that a man can cry "Good old Kent!" and can still think, in his sluggish English way, though probably he cannot express it, the native equivalent for "England ueber alles." The fact is, of course, that we base our thoughts of our country as a whole on the part we know best and love most dearly in our shy, inarticulate manner.

"God gave all men all earth to love,
But since man's heart is small,
Ordained for each one spot should prove
Beloved over all.
Each to his choice, and I rejoice
The lot has fallen to me
In a fair place, in a fair place,
Yea, Sussex by the sea."

Substitute, with the appropriate setting, Shoreditch or Shropshire or Sutherland, and you have the seed from which there flowers the passionate love of country seen in the local battalions.

The second instinct is that of *personal ties*. The average Englishman is shy. Give him a friend and he is happier. Hence the extraordinary success of the "special" battalions, such as the Public School regiments of the Royal Fusiliers and the Middlesex; the Church Lads' battalion of the King's Royal Rifles; the special "City" battalion of the 10th Royal Fusiliers—"Pals'" battalions, Sportsmen's, Bantams', Navvies', Frontiersmen's, Footballers', and all the other wonderful legions which are marshalling their ranks to join ultimately in one firm and unswerving friendship for the common cause.

All the long winter months, while the models on which they strove to fashion themselves were suffering and dying in the trenches, these new millions were hiding in the bosom of Mother England, soon to appear, like the blooms from the bulbs, with the hope of deliverance from a tyranny that we all pray will soon be overpast. And we older ones, who stay at home perforce, clenching and unclenching our hands, will send after them such a surging tide of hope and prayer as never yet has flowed from English shores. A noble cause makes noble warriors. Freedom is a better stimulant than "frightfulness." And perhaps the most impressive feature of the New Army is its high quality in education and behaviour. Of course, when multitudes of young men are herded together, subject to new conditions of life, and severed from the usual conventional restrictions of civilized intercourse, there must be sporadic cases of irregularity, just as there must be attacks of cerebro-spinal meningitis. The wonder is there have not been more. But, I think, the ungrudging agreement of all beholders is that, generally speaking, their conduct has been marvellous. When we think of the drunken, foul-mouthed old heroes of the Peninsular War, and remember that it is only a hundred years since the Battle of Waterloo, we are astounded at the alteration in the language and demeanour of the modern soldier. You get into a railway-carriage, and your neighbour is a private quietly smiling over a cheap copy of "Pickwick." You see a dozen of the new Tommies boarding a motor-bus and throwing away

their "fags," because "No smoking allowed" is inconspicuously posted up. You see them helping to wash up where they are billeted. You see them in the railway refreshment-room drinking tea. You hear them asking for a lemonade when someone offers a drink. They walk the streets quietly—these are not Hawkwood's freelances, nor even the White Company. Phrases like this occur quite casually in letters to friends: "I spent Easter very quietly, going to the 7.45 service, the Church parade, and also the evening service." A mother tells you her son "jowned the army because 'e thought 'e ought to do 'is bit." They grumble at the grub—well, is not that the Englishman's relaxation? Many a man gives up his thirty shillings a week for a shilling a day, knowing quite well that England does not pay her sons so much as Canada or Australia. He follows intelligently the events of the war, and the casualty lists only make him more eager to go out. And, crowning point of all, he does not reproach those others who have not joined the service!

It has often been pointed out that, though war is a hideous evil and an unspeakable waste of good material, it can call out the best that is in man as well as the worst. Self-sacrifice is the essence of saintliness. Physical science teaches us the difference between potential and kinetic energy. The New Army is now possessed of potential self-sacrifice soon to become kinetic. We may therefore expect, in a sense, the greatest development of devotedness that these islands have ever known. May the impression made on the national character prove real and permanent!

It is interesting to speculate whether the high quality of the bulk of the new soldiery can be traced to any common cause. In the "Drums of the Fore and Aft," Kipling's fine story, there is this passage: "About thirty years from this date, when we have succeeded in half-educating everything that wears trousers, our Army will be a beautifully unreliable machine. It will know too much, and it will do too little. Later still, when all men are at the mental level of the officer of to-day, it will sweep the earth." Are we anywhere near that level now in our Army,

both the New and the Old? If so—and there seems to be some ground for thinking that there is at least an approximation, as, for instance, is evidenced by the wonderful quality of those "letters from the front" which have been such an interesting feature in the newspapers—to what is it due?

We can, of course, talk in a vague way about the Advance of Civilization and the March of Progress, but even capital letters cannot prevent us from thinking that there must have been concrete factors at work. Movements do not happen unless somebody is shoving.

Do people always see clearly the credit that is due to the schoolmaster and the parson? I mean, in this instance, the elementary school-teacher, as I am writing about the private soldier; and under the term "parson" we may include any minister of religion.

The Radicals made education compulsory in 1870; the Tories made it gratis in 1891. It has taken some time for education to soak in, down to the second or third generation. But at last it is beginning to bear real fruit. Some of us think that not enough is done even yet, but let that pass. The country is educated now; it was not before. And in these years how much patient work has been carried on in the elementary schools. Step by step, with many mistakes, much groping and fumbling, the worthy task has gone on, until at last some really adequate result has been arrived at.

So, too, during the last fifty years the Church has been making every effort to remove the hereditary distrust of her by the working classes which was the appalling legacy of the eighteenth century and the first half of the nineteenth. And, altogether apart from religion, do people always realize the *refining* influence due to Confirmation classes, the training of a church choir, the atmosphere of a Sunday-school with gently born and well-bred teachers, and the like? We move so fast nowadays that the Boys' Brigade, for instance, seems quite old-fashioned; yet it is only about thirty years old, and in my humble opinion the influence on boys of that organization and

the Church Lads' Brigade is likely to be more permanent and beneficial than that of the Boy Scout movement, good though it undoubtedly is. It would be futile in such a magazine as this to enumerate the countless activities of the parson among the young, but perhaps it is as well to emphasize once more the fact of their importance as regards "culture" (how we hate that word now!) of a real sort.

So for the past half-century the parson and the teacher have drudged and toiled to make the New Army. The cinematograph and the gramophone and the motor omnibus have helped, so far as to make the men alert and up-to-date, but it was not in their power to supply the education and refinement which Private Thomas Atkins now enjoys. Patient spade-work by his master and his pastor have given him that. Not always with due appreciation, either. Benevolent old gentlemen have grumbled about the school rates going up, and venerable old ladies have questioned the propriety of educating the "lower orders" out of their sphere; while people have complained of the clergyman because he was always collecting money for his Church Lads' Brigade or other unnecessary schemes; and have wondered that his wife should interest herself in the Mothers' Union and other gatherings of poor people. But at this hour of the nation's need, when country and Empire are trembling in the balance, the teacher and the parson have come into their own.

W. A. PURTON.

The Oldest National Church in the World.

THERE was vigorous civic life in ancient Greece and strong sense of duty to the State in ancient Rome; but national life and national enthusiasm, now becoming more and more of a force in human affairs, are historically a product of Christianity. Warring barbarian tribes developed into the clearly defined nations of Europe under the dominance of Latin Christianity, even though it showed itself true heir of the Cæsars in constantly over-riding national aspirations and racial divisions, and regarded men generally as members of one Church, and not as citizens of many States. A generation ago Sir Alfred Lyall characterized Asia as "a great continent in which there are no nationalities." To-day, through contact with European Christendom, Asia is awaking to national life also, and one of her most distinguished Christians can say: "A great Indian Church is needed to form a great Indian nation."

Of peculiar interest, therefore, is the story of the earliest Church which developed a nation and grew with its life. The first arresting fact is that it belongs to a group of Churches which Gibbon, following Jesuit authorities, taught us to class as heretical. For while the heresies condemned by the Church's first two Councils at Nicæa and Constantinople, though frequently reappearing under new names, have not survived in any organized body with a continuous life, those condemned by the two subsequent Councils, have been represented ever since by six ancient Churches. The Eastern Syrian, termed Chaldean or Assyrian by Romans and Anglicans, commonly called Nestorian, and calling itself simply "the Church of the East," seceded when the Council of Ephesus condemned Nestorius; and the condemnation of Eutyches by the Council of Chalcedon led to the secession of four Monophysite Churches—the Western Syrian or Jacobite Church with which the Church in Malabar is now linked, the Coptic and Abyssinian Churches, and the Church of Armenia.

For explicit statement of the Catholic Faith, one from the beginning, all Christendom is deeply indebted to the four Councils, and generally acknowledges their decisions as authoritative. But now that we know more than our fathers did about the seceding Churches, we begin to suspect that *national* may be a more appropriate term for them than *heretical*. "Shall we call them heretics and schismatics?" asks their latest historian, Dr. Adrian Fortescue, who, as a Roman Catholic, is not likely to condone heresy and schism; and he answers his question thus: "They are martyrs and sons of martyrs." Even if their witness has not always been effectual and enlightened, they have, amid daunting isolation and cruel persecution, remained steadfastly loyal to Christ, have apprehended His teaching well enough and loved Him dearly enough to lay down their lives rather than deny His Name. This is specially true of the most important Monophysite Church, which pleads that but for a misunderstanding it would never have been characterized as Eutychian.

This venerable Church of Armenia appeals strongly for many reasons to Anglican sympathies. It is the autonomous Church of the first nation to adopt Christianity, as a nation, and for 1,600 years it has been bound up with all that is best in their political, social, and intellectual life. They have preserved it as their oldest and most valued national institution, and it has preserved their national existence through a series of almost unparalleled calamities. Its Confession of Faith is the Nicene Creed, and it acknowledges, as we do, the authority of the first three Councils. Throughout its history it has protested against the autocratic claims of both Constantinople and Rome, refusing to be ecclesiastically subject to either of its powerful neighbours. It holds that no Church, however great, represents the whole of Christendom in herself; the privilege of infallibility in dogmatic decisions belongs to the Universal Church alone, and of this Church, every Church which accepts the Trinity, the Incarnation, and the Redemption, forms a part.

It professes, therefore, to be liberal, progressive, and

tolerant. Its 4,000 clergy do not form a caste; only 400 of them are celibates. The administration of the Church is largely in lay hands and its general tone democratic. From earliest days it has paid great attention to education, especially in the vernacular Scriptures; it survived fierce persecution, first from pagans, then from Zoroastrians, and, lastly, from Moslems; and in the past it was actively missionary, and founded Churches in Georgia and Caspian Albania.

Armenia, known to Jeremiah as Minni and to Ezekiel as Togarmah, lies between the Black Sea and Caspian Sea, between the Caucasus and Caspian Mountains. Ararat rises in its centre, and it therefore claims to be the original home of the human race, as it certainly is of the vine and the rose. Its highest peak is 1,000 feet higher than Mont Blanc, and it may be called "the Switzerland of Asia." Its story, however, is a contrast to that of the long unchallenged independence and tranquil prosperity of "Europe's Playground." For its configuration had two disastrous results. Many mountain ranges break it into isolated cantons, whose inhabitants communicated with difficulty, and never learnt to understand and work with each other. Lack of well-defined natural boundaries made it a highway trodden by many alien feet, and only too often, like Belgium, a battle-ground of contending Powers. As Afghanistan lies between the British and Russian Empires now, it lay, as a "buffer" State, between Rome and Parthia, and became tributary to all the great Empires of the world in turn, from Egypt in the seventeenth century B.C. to the collapsing Turkish realm now. It is at present divided between Turkey, Persia, and Russia.

The Armenians, a European people of the same Aryan stock as ourselves, may be akin to the Kelts, whom they resemble in character, and probably migrated from Thrace into Asia. Their people's history has been characterized as "one long martyrology." The untiring industry and genius for commercial enterprise, the indefeasible national and religious spirit of this exiled race, remind one of the Huguenots, and still more

of the Jews. Jews and Armenians alike once formed free States under victorious kings. But for ages both have been widely scattered, suffering incessantly wrongs and oppressions such as no third race has survived. Both are still homeless, if not landless, yet obviously distinct and indestructible; not only patiently enduring, but diligently trading, playing so useful and generally so honourable a part in the countries of their dispersion that they have gained influence out of all proportion to their numbers. In both cases extraordinary vitality and tenacious hold on national life in adverse circumstances has been due to strong faith in God, constituting their irrefragable bond of union as a race. Dean Stanley, who called them "the Quakers of the East," Dr. Cutts, Dr. St. Clair Tisdall, Mr. F. C. Conybeare, and Mr. H. F. Tozer, have written of the Armenians, and their Church has recently been fully described by Monsignor Ormanian, for twelve years Armenian Patriarch at Constantinople.

The story of its foundation is romantic enough to make those who deny that truth is ever stranger than fiction doubt its veracity. Even if the correspondence of King Abgarus with our Lord is a myth, even if tradition errs in saying that the Gentiles who came to St. Philip desiring to see Jesus were Armenians, and that the Apostles Thaddeus and Bartholomew were the first evangelists of Armenia, the rapidity of its conversion in the early fourth century indicates that there must have been Christians in Armenia long before it had a Christian king. The figure of its great apostle, Gregory, who bears the unique title of Photistes (Illuminator), stands out in strong relief.

At the instigation of Ardashir, King of Persia, whom he had defeated and compelled to fly into India, Khosrov, King of Armenia, was treacherously assassinated by his own familiar friend and distant kinsman, Anak. From the massacre of Anak and his family which followed only two little boys escaped. One, three years old, named Gregory, was saved by Sophia, his Greek nurse, and her brother, who were Christians,

and then adopted by a Christian lady of Cæsarea in Cappadocia, who gave him a first-rate education. Meanwhile, Ardashir marched into Armenia and ruled the whole land, putting the family of Khosrov to the sword, save Tiridates and his little sister Khosrovidoukht, who were rescued by loyal nobles. Tiridates grew up in exile, and, by defeating in single combat a Gothic Goliath, won the favour of the Emperor Diocletian, who placed on his head the crown of his ancestors and sent him into Asia with a Roman army. It conquered the Persians, and established him as King of Armenia for fifty-three years. He had no more trusted and devoted servant than his kinsman Gregory, who, discovering his parentage when he came to manhood, desired to atone for his father's crime by serving Khosrov's heir faithfully. One day he was commanded to wreathe with flowers the altar of the goddess Anahit, to whom a sacrifice of thanksgiving for a great victory was to be offered. He refused, in spite of promises and threats, and Tiridates presently found out that he was Anak's son and a Christian, loaded him with fetters, threw him into a dungeon, and left him to die of starvation. Then he persecuted all Christians remorselessly until, after the atrocious slaughter of a band of virgins, his torture of remorse led to madness like unto the madness of Nebuchadnezzar. And Khosrovidoukht had a vision of an angel, saying that Tiridates could be healed only by Gregory. For a dozen years he had lain in his dungeon, given up for dead, yet surviving because a humble Christian widow had secretly baked a little cake for him day by day. He was released, Tiridates was cured, and fell at his feet, imploring forgiveness. Then Gregory baptized in the Euphrates Tiridates, his sister and his wife, Ashkhen, daughter of the King of the Alans. This was twenty-two years before the Emperor Constantine made public profession of the Christian Faith; so Tiridates, who had still forty years of his long reign to accomplish, was the first Christian King and his Queen was the first "barbarian" convert whose name we know.

Under their fostering care Gregory, ordained by the Bishop

of Cæsarea as "Catholicos" of Armenia, gathered a multitude into the Church and guided it wisely and well; his son and immediate successor attended the Council of Nicæa, and for six generations the primatial see remained in his family. Of this long line of Bishops the present Armenian Patriarch at Etchmiadzin is the 127th. On the head of each at his consecration has been laid, together with the hands of living Bishops, the mummied hand of Gregory.

These "chief priests of the Armenian nation," as they are significantly termed, have exercised a moral ascendancy in political affairs, upholding and sometimes rebuking their kings in a way which reminds us of Lanfranc, Anselm, Becket, and Langton, in our own history. And just as we look back gratefully not only to Theodore of Tarsus for organizing our parochial system, but to his younger contemporary, Bede, for bringing us light and learning by his labours as teacher and writer, so Armenia remembers that she had no literature worthy of the name—not even a fit alphabet for her tongue—when Gregory Photistes founded her Church. He put the Greek and Syriac Scriptures into the hands of preachers and teachers, charging them to expound these in the vernacular. And tenth in succession from him as Patriarch came Sahak, who with the help of Mesrop devised the Armenian alphabet, and under the active patronage of King Vramschapouh did for the Armenians what Jerome was at the same time doing for Latin Christendom. For Mesrop's work as an itinerating preacher of the Gospel had shown him the need of giving his flock the Bible in their own tongue if their religion was to endure. Like Jerome, he retired to a hermitage with some of the best scholars of the day, many of them his own pupils, and translated the Old Testament from the Septuagint and the New from the original Greek, making large use of Syriac versions also. He began his task in 404, the year before Jerome completed the Vulgate, and ended it in 433. In this way the vigour and permanence of the Church was safeguarded, the golden age of Armenian literature and culture was inaugurated, and the people were

knit together in the bond of a common faith intelligently apprehended, and were therefore able to weather many a storm in years to come. Sahak and Mesrop gave them their Bible about 900 years before Wycliffe gave us ours, and exactly 1,100 years before Tyndale's Bible became the undefiled well of our finest English literature. Incidentally, we owe something to these scholars also, for less than twenty-five years ago Tatian's "Diatessaron," known hitherto by name only, was discovered in an Armenian translation, and other early Christian works have been preserved in the same way.

The last King of Armenia died in exile at Paris in 1393. The short-sighted policy of the Emperor Basil II. 300 years before and their own lack of prudence had gradually brought about the political extinction of the Armenians, and dispersed them almost as widely as the Jews. As early as the Paulician heresy of the ninth century many had removed to Bulgaria; Tamerlane in the fourteenth century drove many as refugees into Russia, Hungary, and Poland, the free Armenian towns in the two latter countries becoming centres of progress for Eastern Europe, whilst some of the greatest victories of Russian armies have been gained by Armenian Generals. Just 200 years ago the Armenian Mechitar, educated under Jesuit influence, established the convent on the Venetian island of San Lazaro, which has ever since been famous for its literary activity. Paris, Marseilles, and London also have their considerable Armenian colonies. What is loosely called the *Oriental* art of the finest architecture in the Turkish Empire is a genuine offspring of Armenian genius, and to them Turkey also has been largely indebted for the control of her finances and the administrative services of her army. Eight years after the Turks took Constantinople a second Armenian metropolitan see was established there, which has since claimed more Bishops and parishes and nearly as many members as the original see at Etchmiadzin.

It was an Armenian trading company who established a commercial position in India with civil and military powers, to

which the H.E.I.C. eventually succeeded; and the old cemetery at Agra is full of Armenian tombs. It was they who first built churches and set up printing-presses in Calcutta and Madras in the seventeenth century, and 500 years ago they were building churches in China.

Through all the vicissitudes of their troubled history they have clung not only to their national solidarity, but to their ecclesiastical independence. For all these ancient Churches of the East, the two things so absolutely involved each other that adherence to the distinctive teaching of a particular Church became the badge of membership of a particular race whose language and racial ideas that Church preserved, while every man of that race acknowledged allegiance to the Church as a matter of course. The nation gained cohesion thus, but the Church inevitably suffered loss of strong personal conviction and spirituality of life. It does not, however, become us, members of a dominant race and of a Church which has known little about the alternative of death or denial of Christ, merely to point in a self-satisfied way to the superstition and formalism of these fellow-Christians and to the inadequate provision for their instruction now that their old tongue is no longer understood when used in their services. We should rather seek to impart some strength and encouragement to them by our sympathy, and to learn lessons for ourselves from their resistance to apostasy even unto blood, and from their successful protest against encroachment on their ecclesiastical autonomy from three different quarters.

When the Byzantine Emperors conquered Armenia, just twenty years before the Dukes of Normandy conquered England, they tried to compel subordination to the Greek Church by leaving the Patriarchate vacant. So successfully did the Armenians withstand this, that when, 400 years later, Constantinople fell into the hands of the Turks, they had to recognize as equal heads of the two great Christian communions in their Empire, the Greek and Armenian Patriarchs in Constantinople. Three times at least Rome has hoped to

absorb the Church of Armenia. When it was ruled by the Lusignans in the thirteenth century it maintained its administrative and doctrinal independence with difficulty. In the fifteenth and sixteenth centuries, when Armenians flocked into Europe to profit by the intellectual awakening of the Renaissance, the innovations of Latin scholasticism were urged upon them, and in the eighteenth century the Propaganda College established an Armenian Patriarchate, officially subject to the Roman Curia. Probably not more than 200,000 out of the 4,000,000 Armenians—that is, not more than one-twentieth—have actually submitted to Rome, and we hear of many of these returning to their former allegiance.

American Protestantism has done much for the enlightenment of the Near East by its mission schools. Armenians constitute a large proportion of the pupils in these, and we can understand the apprehensions roused by the efforts of missionaries whose own traditions give them little sympathy with the standpoint of an archaic Church, to proselytize from it to communions thirteen or fourteen hundred years younger. But the fact that they regard our Church as the one important Reformed Church, which can be classed as ancient, the fact that we can desire their spiritual welfare without desiring to make Anglicans of them, and respect their independence because we have maintained our own, should enable us of all people to hold out to them a helping hand of fellowship.

That the Armenians are obviously destined to play an important part in the reconstructed Near East is not the only reason for doing so. Resurrection of national sentiment long in abeyance will be rightly emphasized by future historians as a striking feature of our age—Italy and Germany suddenly ceasing to be mere geographical expressions; at least seven new thrones set up in Europe to represent newly asserted nationalities. We look to an even greater movement stirring hearts to-day. We are often told that if the Jews, scattered everywhere, acclimatized everywhere, conversant with many tribes and tongues, were evangelized, they would evangelize all

nations as no other people could. What could not the Armenians, Christian already for sixteen centuries, honouring a long roll of named and unnamed martyrs for the Faith, do when contact with the most vigorous spiritual life of the West reawakens the missionary zeal that once distinguished them? Their survival and the place they have made for themselves and kept, witness to the preserving power of Christianity. May we not hope that hereafter they will be among the most potent agencies through which the aggressive power of Christianity is transforming the world to-day?

MARY L. G. CARUS-WILSON.

Christianity the Law of Life, National and Individual.

IT will not, I think, be disputed that there are two outstanding facts which confront us at this moment. The first is that the world is out of joint, a fact sufficiently evidenced by the frightful explosion of this devastating war. The second is that there exists a Society in this same world which claims to hold the cure for all this ill—a Society which propagates a scheme of life which, if it were adopted, would put an end to war. In the words of the title of this paper, if Christianity were the law of life, both national and individual, all this misery would come to an end, and would recur no more. I can imagine that if a visitor from Jupiter or Mars were to step on to this planet and investigate its state he would be lost in complete bewilderment. "Here are the inhabitants," he would say, "engaged in a murderous conflict in which half the world is involved, and yet for near two thousand years a way of life has been held and preached by a world-wide Society which strikes at the root of all such strife, and which might reasonably have been expected to have altered both the ideal and the behaviour of the nations." To us who are members of that Society it must be admitted that the situation is humbling to the last degree. It is not enough to answer that, given the situation of August last year, the only Christian thing we could do was to go into the war. I ask at once, Why, then, was the Society of Christ in Germany not strong enough to control the ambitions and to mitigate the behaviour which brought it on? I will go farther back still, and ask how it was that the nations who profess to accept the law of Christ were so jealous of each other, so suspicious of each other's motives, so distrustful of each other's intentions, that in every land a colossal pile of armaments was gradually built up—a pile of armaments, involving a pile of money, which by its very vastness contributed to the conflict which it was designed to prevent. If anything is certain, it is that Christianity has not been the law of national life, whatever may have

been the case with the individual; and not the least of the indirect advantages which the war has already conferred is that we are compelled to face that fact, to investigate its causes, and to think out its cure.

I.

In attempting to indicate some lines of investigation, I would put in the forefront our Creed. In spite of every discouragement and of immeasurable disappointment, we believe that Christianity is the supreme law of life, both national and individual; that the adoption of that law is the one hope of the world; that already that law has wrought a mighty uplift among the nations; and that, if the Church is alive to the opportunity, this very turmoil may lead to the adoption of that law, individually, socially, and internationally, on a scale hitherto undreamt of. We believe that when God became incarnate He brought the promise of the redemption of everything that is human—the individual, the family, the nation, the world. He touched with His pierced hand every human activity, personal, social, industrial, as well as national and international. He created such an atmosphere that mere existence, when touched by His Spirit, became glorious life. That this has been recognized far and wide is of course a mere commonplace. To remind you of one or two of the verdicts which have been passed by men who were far from biassed on the side of religion: "The brief record of those three short years of Christ's ministry," says the historian Lecky, "has done more to soften and regenerate mankind than all the disquisitions of philosophers and all the exhortations of moralists." Said Richter, the German thinker: "Being the holiest among the mighty and the mightiest among the holy, He has lifted with His pierced hands empires off their hinges, and has turned the stream of centuries out of its channel, and still governs the ages." Said Robert Browning:

> "I say the acknowledgment of God in Christ
> Explained by the reason, solves for thee
> All questions in the earth and out of it."

Said John Stuart Mill: "There is no better rule than to live so that Christ would approve your life."

If all this is true—and we know it is—it only makes us the more desperately anxious to discover what forces they are which hitherto have so thwarted that Divine influence—what the causes are which have so sadly prevented the nations from accepting Christianity as their law of life.

II.

It will not take long to discover the central evil at the root of it all. It is, in one word, selfishness. As someone said: "The mark of the beast is a capital I, and his number is number 1." The chief hindrance to a man in accepting the law of Christ is his selfishness. For the law of Christianity is essentially unselfishness. What is true of a man is equally true of a nation. The nation and the individual are here inextricably intermingled, for the private opinion of a man contributes to the public opinion of the nation; and on the private lives of its citizens is erected the public life of the State. In the national life this root-evil tends to show itself in two or three marked directions. It shows itself, for example, in the craze for cash. "Money, money!" cries the hero in a novel published a few years ago. "What could not be done with it in the world? Only a little more! only a little more!" That, until the war broke out, was the cry of unnumbered thousands. Speaking of the condition of England in his well-known book,[1] Mr. Masterman says: "It is a society organized from top to bottom on a money basis, on a business basis, with everything else as a side-show." The national ideal, as expressed in terms of pounds, shillings, and pence, is simply the sum of innumerable individuals of which the craze for comfort has been the motive-power of life. As you look back over the tracks of history, this well-worn road has generally led to war.

We are up against German militarism at the present time,

[1] "The Condition of England."

but it has been maintained[1] with a good deal of conviction that German militarism is only the handmaid of German commercialism, and that the militarism would never have obtained the proportions which it has now reached if it had not been egged on year after year by a grasping commercialism which hungered for new markets, and was determined to oust all rivals. Nietzsche may speak of the will to power, but the foundation of that will was to a large extent ambition for commercial supremacy. I do not wish to be pessimistic, but I believe that all over Christian Europe these many years past the creed which has found most adherents, to judge by actions, if not by words, has been this: "Cash! I must have it; and if I cannot have it by fair means, I must have it by foul." It will hardly be denied that in the months before the war broke out the plainest thing in our national life was the determination of certain groups or sections to get their own way, no matter what methods were used. In the political sphere there were the Home Rulers and their antagonists facing each other with drawn swords and loaded rifles. In the industrial sphere there were the great unions working up for a stupendous strike—a combination of railwaymen and miners and transport workers—which, if it had been accomplished, would have completely paralyzed the country. There were the groups of employers setting their teeth, and determined never to budge an inch unless they were forced. There were the militant suffragettes, determined to browbeat the nation until their terms were conceded. We talk glibly, and rightly, of the horrors of German militarism, but the roots of it were to be found on a smaller scale all over Britain's ground; and if the development reached by August last year had gone still further in a time of sleek and soulless peace, God only knows what might have been the consequences. For many years past this innate selfishness has shown itself on its national side in false ideals of patriotism. Since the war began we have had the most superb exhibition of true patriotism that perhaps our country has ever seen. Men

[1] Carpenter, "The Healing of the Nations."

giving themselves for dear love of England, to serve her, if need be, with their lives, in whatever place she may deem it right to send them. Men actuated by no mere blind hatred of the the enemy, but by the unquenchable longing to keep Britain free, and, if it may be, to inaugurate in Europe a new era of peace and progress. I am thinking rather of the muddy kind of patriotism which has so often been seen in times of peace—the patriotism of the Jingo who cries: "My country, right or wrong." The patriotism which identifies the superiority of its own country with the inferiority of all others. The patriotism which excludes rather than includes, which regards the prosperity of other lands as so many bars to its own progress. The patriotism which claims as its right the denial of the rights of others. The patriotism which is much more concerned with what it can get from this war than what this war can give to others.

Wherever you look, the same many-headed hydra of selfishness has been showing its ugly head. In Germany, indeed, it has loomed larger—far larger—than anywhere else, for there they have exalted the system of State selfishness into a gospel. But, broadly speaking, it has been the plague spot of Europe. Whether you look at the French Government trampling on the Church in the supposed interests of the State (though that phenomenon has been amazingly changed since the war began); whether you look at the various groups in Britain, each playing for their own hand—indeed, if you look even now at those national parasites who hope to profit by their country's loss and to further their own interests by the profits of the war, it is the same story. There is nothing new in it since the world began. Selfishness has always led to strife, and so long as man's ideas are merely selfish, so long will war flaunt itself and flourish. The question is, now that the whole system has burst forth into a world-shaking explosion—now that we see at last where it all leads to, are we to merely shake our heads in pious gloom and say that so long as human nature is what it is nothing can be altered? Or do we believe that Christ can yet redeem mankind,

and that the Society which Christ founded can yet be the salt of the earth and the light of the world?

III.

I venture to think that in the very awfulness of this catastrophe God is calling the Church to a new vision of what He intends for us, and a new faith in His power to achieve it. To this ever-obtrusive law of selfishness we have got to oppose with a new insistence the law of Christ. That law of Christ means three things at least:

First, a law of value. It has been said that this war will be worth while if it cures people of the inveterate habit of looking upon man as a mere calculating animal. It will be worth while if it makes people revise their estimates from top to bottom of the things which really matter. We have been cabined and confined in the clutches of the cash estimate, whether personal or national. Up till now the question "What is he worth?" in the English language has always expected the answer in terms of cash. After this war, and indeed now in the midst of it, that old and misused word "worth" connotes something far different indeed. Our gallant men are showing their worth—a worth for which a cash measurement is merely impertinent and absurd. Other things, too, will have to come under the new valuation—property, for instance. The only question usually asked in this regard is, "What does it bring in?" We shall have to begin to ask, "What does it give out" in usefulness to the community? We shall have to ask of the houses not merely whether they are good rent-producing places for those who own them, but whether they are good character-producing places for those who live in them. We shall have to inquire of the concerns in which we are interested, not merely "Do they secure good dividends?" but "Do they secure good conditions of life and work for those who by their toil produce those dividends?" We shall have to measure the greatness of the nation not merely by its trade returns, but by the returns it makes of good citizens ready to recognize their responsibilities

and to do their service for the common weal. The war is helping us to all these in lightning speed. We now know that for the nation's safety only one thing matters—the personal devotion of its men and women, whether on the field of battle or in the munition factory, or in the thousand and one avenues of service which are opening every day. A year ago it seemed almost impossible that this revaluation of life should ever come. The conventional estimates had gripped us so fast that escape seemed wellnigh hopeless. But through our very sins God has intervened, and the opportunity for cleaning the slate and writing upon it a new way of life is, perhaps, the most superb that ever came to a nation. God help us to use it!

Then, in the second place, there is a law of fellowship, and the same is true of this. The fellowship between the countries of the Empire, the fellowship between the Allies, is the outstanding feature in the crisis which is upon us. But we remember with pain and penitence that we have always professed to believe in a fellowship far transcending this—a fellowship in which every nation is destined to have its place. Every Sunday, perhaps every day, for years and years we have stood up in the house of God and said, "I believe in the Holy Catholic Church." Granted that there is not one in the sense (which I believe was the intention of our Lord) of one world-wide comprehensive organization with the definite orders of the ministry and the definite Sacraments of the Gospel, and in which all Christians are included. Granted that from that point of view it is torn and split into unhappy divisions, yet the fellowship between its component parts—such, for example, as manifested in the Student Christian Movement—might have been thought sufficient to counteract the national selfishnesses with which we have been oppressed. Yet the fact remains that, even before the war, the Christian Englishman felt the bond infinitely closer between himself and his respectable and patriotic but irreligious neighbour than he ever did between himself and his fellow-Christian in Austria or in Germany, or even in France. The national bond is so close, the Christian bond so loose. As

Mr. Temple has so pungently put it:[1] "When the spirit of national patriotism makes its appeal, no one has to make any effort to understand its claim; our nation is a definite and concrete society, in which we easily realize our membership to the full. We know that there is no escaping from it, and that when it appeals for our service or our lives we must either respond or refuse. But the Christian Church, as we know it, is powerless to bring home its appeal in the same way. Largely because of its divisions and endless controversy about the points, secondary though important, which separate the various sections, it has become curiously impotent in the face of any great occasion such as the present, and curiously unsuccessful in persuading either its own members or the world outside of the nature of its mission. We are not conscious, for example, that we are permanently either responding to, or else refusing, the appeal 'to preach the Gospel to every creature.' That appeal does not hit us personally as does the appeal, 'Every fit man wanted.' Our membership in the Church does not, in fact, make us feel a personal obligation to assist the cause of the Church. We are content to 'belong to it,' without admitting that it has any power to dispose of its 'belongings'; we think that we 'support' it by 'going to Church' and contributing to 'Church expenses.'" The causes of this are many, but the fact remains that at this time there is a new opportunity to put it right. We must put it before our people with an intensified urgency that of all the unions in the world, national and otherwise, the fundamental union which eclipses all others is union in Christ. The national antagonisms, the national enmities of to-day are appalling indeed, but as a matter of fact they will pass, whereas this unity endures for ever. In days gone by there was an uppish nation, a nation which thought itself much superior to every other, which hoped to become a great empire and exercise a world-rule from Jerusalem. But from that nation came One who, though He was a patriot to the core, yet broke down the wall of partition between it and the rest of the world and made both

[1] Papers for War Time: "Our Need of a Catholic Church."

one. "Having slain the enmity, He came and preached peace to them that were far off and to them that were nigh." For through Him they both found access by one Spirit unto the Father." If the Lord Christ could solve that problem in the first century, He can do so in the twentieth. Once more, the law of Christ means a law of patriotism. In our Lord's time, patriotism to the average Jew meant the desire to oust the alien Government from their country, and, if possible, to dominate the world. To our Lord, patriotism meant that the nation should become through His spirit the servant of all the nations, sending to them His light and His truth, leading them to the God whom He revealed, and whom that nation had always worshipped. In other words, to the average Jew patriotism meant mere national ambition; to the Messiah it meant national service for the good of the human race. Can we rise to this? Can we understand that perchance God has brought us to this pass because we have failed to realize the service which in His plan Britain was to do for the nations? Can we understand that if in His mercy the victory is ours, it will mean one more chance, perhaps the last, to fall in with His plans? Which is the finest ideal—the British Empire dominating the world's trade, or the British Empire working for the world's uplift? An Empire whose first concern is to capture markets, or an Empire whose first concern is to capture men for God, for the life which is life indeed? To judge by her statistics, there is not the slightest doubt which of these ambitions Britain believes in most. There is also not the slightest doubt which of them is Christian. If the British Empire is to be worthy of Him whose Cross she bears on her flag, she must come forth from this high ordeal, not to be ministered unto, but to minister, and to give her life in service for many.

If the Church is to be awakened to these things, if this Christian law is to dominate men's minds, there is an impossible task before us. But for precisely that reason it has got to be done, for in these days the achievement of the impossible is the commonplace of history. We shall have to begin

first with a great repentance; if ever we have known a day of judgment, we know it now. Now is the time for seeing ourselves as we really are. In these days of blood and death

> "Every day is judgment day,
> Count on no to-morrow,
> He who will not when he may
> Act to-day, to-day, to-day,
> Doth but borrow
> Sorrow."[1]

"To-day, if ye will hear His voice, harden not your hearts." It was because they were becoming hardened that He has intervened with the lightning of war. He has given us a place of repentance. Repent we must. But it means, further and lastly, a great adventure. Hitherto, during this last century at least, in great movements the Church has been laggard, while other men have given the lead. But the Church may yet lead the way out of this turmoil if she is alert and alive, for no one else can do so. National selfishness will not be conquered by international law. The gospel of force will not be conquered by force. The ideals and ambitions of men will not be turned into right channels by the polite phrases of diplomacy. There is only one prospect of either peace or progress, and that is a new and wide-spreading devotion to the ideals of Christ, and a new and wide-spreading propagation of those by His Church, not only in word, but in example as well. We talk of converting the heathen to Christianity; we must first convert Europe. It is a moot point whether the East or the West is most in need of that change. One thing is certain—Christ can accomplish it if His men will embark on the adventure of faith and believe in Him. You may say it is a forlorn hope, but Christ is Captain of a forlorn hope, and always has been. "The attitude of Christ," as an inspiring writer has lately said, "led Him to storm the fortress of evil with nothing but the truth on His side, to place Himself athwart the forces of evil without protection or means of defence, sure in the triumph of spiritual powers,

[1] John Oxenham.

and careless of what happened to Him." "The world-powers of His day recognized that this attitude was utterly dangerous, that it meant the entire dissolution of the things men trusted in—expediency, prestige, coercion, wealth ; and they were so impressed with the menace of Christ that at any risk He had to be swept out of existence."[1]

But He has not been swept out of existence; He is the one central Reality of this moment. It is for us so to believe, so to obey, so to adventure in His Name, that out of this trouble may emerge a world more amenable to the law of Christianity, both national and individual, a Church more utterly devoted to the task which He has given her to do.

F. T. Woods.

[1] Papers for War Time: Dr. Orchard, "The Real War."

On Pseudonymity.

II.—SOME PARTICULAR CONSIDERATIONS.

THE preceding paper attempted to examine the grounds for the view now commonly held as to the standards of literary honesty which prevailed in the early Christian centuries, and especially to consider the objections to that view on general moral principles. On the present occasion the two alternatives will be examined a little more in particular. We closed last time with the question, What is the alternative to a theory so startling as the one now commonly held? The answer to that must come first.

1. *There is a very good alternative.*

We have taken 2 Peter as a leading case. Dr. Plummer himself, though he holds the common view in general, puts the case for the authenticity of 2 Peter with admirable force on other grounds in Bishop Ellicott's Commentary. That is a work so easy of access that it would be quite superfluous, even if it were possible, to go over the ground here. After reading the argument in his Introduction one is disposed to ask, Why need anything else be supposed? Just because of a few problems of external and internal evidence—touching matters of which, at our great distance of time, we can at best be very imperfect judges—why are we called upon to accept what (to use one point of the last paper) we feel it would almost need a Divine revelation to prove? Who cares whether he is in a critical fashion or not? The sole question is, Can this very good argument for authenticity be answered?

It certainly cannot be answered by saying that Bishop Ellicott's Commentary is out of date. And here it seems right to enter a protest against that commonly expressed slur upon one of the most distinguished of Biblical scholars, who lived within the easy remembrance of most people. Moreover, Dr. Plummer is still with us.

If his case, as worked out in that Commentary, is to be

answered, it must be answered by argument. And while, of course, it is recognized that arguments are forthcoming, they appear to be tainted by three common critical failings. There is a tendency to purely subjective reasoning. There is a great deal of assumption. And over large areas of the discussion one scarcely finds a note of an opposing view. One example may be permitted. On 2 Pet. iii. 4, "The Expositor's Greek Testament" says: "'The fathers' must mean those of the preceding generation, in whose lifetime the *παρουσία* was expected." As a matter of fact, it need not mean anything of the kind; but no other view is even mentioned! Is this fair in a Commentary which one would expect to be exhaustive? Referring to the same passage in the Introduction,[1] the author again gives the same explanation, and uses it as an argument for a later date without the least qualification. It is not put forward even as a probable hypothesis, but as an indubitable assertion. Mr. Grensted, in the special letter before mentioned, most candidly and fairly admits that such a date does not follow even from this interpretation of the passage. It is, he says (somewhat in critical style!) "ostensibly at least, a prediction. If St. Peter wrote it, he foresaw that he and his fellows would come to be known as the *πατέρες*." And he admits this is possible. Such candour—which, by the way, is the more welcome because the suggestion was entirely voluntary—might well be copied in other quarters. But this is not the only possible interpretation, and it is too bad for comprehensive commentaries altogether to ignore the existence of conservative expositions.

But though the arguments illustrate the common critical failings named above, they include several significant admissions—and this is something. A good deal has been made of the dissimilarity in style between this Epistle and 1 Peter. But Weiss said that "no document in the N.T. is so like 2 Peter as 1 Peter."[2] Strachan, in "The Expositor's Greek Testament," quotes this as part of an argument that 2 Peter

[1] *Op. cit.*, vol. v., pp. 102-3. [2] *Ibid.*, vol. v., p. 100.

probably embodies reminiscences of Petrine teaching, and that such evidences guarantee the good faith of the writer. But why does he not suggest that they require caution in denying positively the Petrine authorship? Such a question again becomes pressing later. He gives quite a list of detailed resemblances, which, he says, are "remarkable as extending to the uses of the same words or ideas in similar connexions." Turning from words and ideas to style, he says, as against an estimate by Chase, "it may be questioned whether the two Epistles are so far apart in style as it is usual to say they are," and proceeds to quote Mayor: "There can be no doubt that the style of 1 Peter is, on the whole, clearer and simpler than that of 2 Peter, but there is not that chasm between them which some would try to make out." This is again illustrated in detail (quoted from Mayor), and we are told that "it is incumbent on scholars to give every weight to these utterances."[1]

It is not to be disputed that the difference between the two Epistles has always been a subject of comment. Jerome, who accepted the authenticity of both, mentions the difficulty: "Secunda a plerisque ejus esse negatur, propter stili cum priore dissonantiam."[2] But Jerome took a line which might with advantage be followed by many modern scholars, in declining to attach too much weight to this. In spite of certain extremists, we are not reduced to a general denial of the Pauline authorship of Ephesians and the Pastorals because of "dissonantia stili." Think how that Apostle's style differs in different Epistles. The "style" argument is always a treacherous one, as modern illustrations prove. And in this case we have the opinions of the modern authorities above quoted — Weiss, Mayor, and Strachan—that the "dissonantia" is not so great after all! If no two New Testament documents are so alike, why does Mr. Strachan still write as if the pseudonymous authorship were to be taken for granted? He gives other reasons; but it is difficult to say what is impossible under different sets of circumstances; and subjective conclusions on

[1] "Expos. G. T.," vol. v., pp. 106-108. [2] *Ibid.*, vol. v., pp. 83, 106.

the ground of subject-matter will convince nobody who has just as much right to his own ideas, even if they are subjective too.

2. Finally, we must press the question, *What is implied in the alternative of pseudonymity?*

The facts must not be shirked. In reality, this Epistle is not a mere case of pseudonymity, if it be one at all. The author is not content with beginning, "Simon Peter, a servant and Apostle of Jesus Christ . . ." and then merely going forward with doctrine which he conscientiously believes to be Petrine. That would be more than enough for some of us! But—under the theory—he wilily frames the whole Epistle to support the idea. For example, it is taken that he writes after Jude (this question cannot be discussed now), and he realizes that he must change Jude's present tenses to futures if people are to think he is Peter. How extraordinarily anxious he must have been to pass himself off as the Apostle! Whether it mattered to the Church or not who wrote the Epistle, we may judge that it mattered very much to the writer that the Church should *think* it was Peter. Yet, with all this effort to make sure of things, he is so foolish as to leave a few present tenses, after all! "The pretence" (to use Mr. Grensted's expressive phrase of dubious reverence) "breaks down" in certain verses.[1] Was not this strangely negligent in so subtle a writer?[2] Again, he says (iii. 1) it is his second Epistle, clearly referring to St. Peter's first. He declares, still in the character of Peter (i. 14), that the Lord Jesus Christ had revealed His early decease. But perhaps the climax of incredible assumption (or presumption?) is supposed to occur in i. 16, 18. *He claims to have shared in an experience which had been reserved for only three even of the chosen Twelve.* Who is this man, who dares to say he witnessed the Transfiguration and heard the very voice of

[1] "Introduction to the Books of the New Testament," p. 256.

[2] The theory is, in fact, *unnatural*, whereas Dr. Plummer's explanation is *natural*. He says the evils were already present in germ, and that the prophetic present is very commonly used for the future in prophecies—the future being so confidently realized that it is spoken of as present—*e.g.*, 2 Tim. iii. 1, 2, 8, where the tenses are similarly mixed. Bishop Ellicott's Commentary, vol. viii., p. 439.

God from heaven? If this can be lawfully done, and is easily explicable by different standards of literary honesty, surely it is the most amazing example conceivable![1]

We must beg leave to press this aspect of the case. Critics are apt to deceive us with fair speeches. True, they are sometimes amazingly outspoken. But perhaps it is oftener otherwise. When we read of varying standards of literary honesty, it sounds all right. But when we see that what is involved is deliberate deception—and must we not say *artful* deception?—it looks different. Frankly, does not the theory presuppose (though it conceals or even denies the fact) the deliberate weaving of a complicated web of fabrications and the daring assumption of most sacredly limited experiences to back a pseudonymous claim? At the very least, the supposed standard of character must be admitted to be most imperfect *ideally;* and it is very serious to suppose that one who adopted it was made the instrument of the Spirit of Truth,[2] merely on the ground of disputed details that can satisfactorily be explained even with our imperfect materials. Should not all doubtful details of style and contents, about which we have not the materials for more than discussion and questioning and dubious theory, be far outweighed by such considerations of eternal principle and by the fact that the Church has been guided to accept the book as a channel of Divine revelation?

The case of Ecclesiastes has been mentioned as a parallel. But it is quite different, and at this point we are able to estimate why. Even if it were proved that this Old Testament writing is what has been called "a dramatic fiction," it would not be intended that anybody should think otherwise. Nobody would be meant to think Solomon was the author. But, as we have seen, the author of 2 Peter, if he was not the Apostle, was desperately in earnest that he should be thought so. The

[1] It has been argued that no intention to deceive was in the writer's mind, and Mr. Grensted apparently shares this view, in spite of his language just quoted. But is this seriously possible?

[2] It is remarkable that the very Epistle of which these things are supposed is the one that gives us the notable declaration of 2 Pet. i. 21.

question of intention cuts at the root of the supposed comparison. If, as the critics assume, pseudonymous composition was a recognized form of writing, it would be open and avowed in Ecclesiastes, but deliberately concealed in 2 Peter. As Dr. Salmon said, in pleading for liberty as to views of the authorship of Ecclesiastes: "The case would be different if the alternative were that we should be obliged to impute deception to a book which we accept as canonical, and to suppose that the writer, who knew himself not to be Solomon, falsely tried to make his readers believe that he was."[1] But is not this "different case" (in spite of all efforts to deny the conclusion) *precisely what would be implied as to 2 Peter?*

Mr. Strachan gives a most interesting quotation from Bishop Westcott ("Canon," pp. 352 *et seq.*), which will form a fitting conclusion to this part of our subject.[2] It is too long to quote fully, but this is the specially incisive sentence: "The Second Epistle of St. Peter is either an authentic work of the Apostle, or a forgery; for in this case there can be no mean." Mr. Strachan gives the quotation as illustrating the "most uncompromising position" which is "characteristic of the older criticism." Is this a hint that Westcott, like Ellicott (perhaps it will be Lightfoot next!), is to be, with all outward deference, consigned to an obscure and unenlightened school of criticism if his conclusions happen to run counter to a modern fashion? Many in the present time, shocked by the extravagances of this latter-day development, cling to the belief that it is but a temporary fashion—finding its origin and support largely in a quarter discredited by the course of recent history—and will prefer to abide by the weighty utterances of a greater generation of Bible interpreters "until this tyranny be overpast." And while many of the critical school strive hard to reconcile their theories with the requirements of a reverent spirit and of eternal moral principles, those who feel that, in a case like

[1] Bishop Ellicott's Commentary, vol. iv., p. 362.
[2] "Expos. G. T.," vol. v., p. 98.

the present, such labour is vain, are encouraged by the support of a mighty intellect such as that of Bishop Westcott.

We began, in the first paper, with a brief reference to an Old Testament book which would, if the critical theory were correct, present a closer parallel to 2 Peter than Ecclesiastes does. On the subject of Deuteronomy, Professor Orr quotes Cornill in these plain terms: "We must recognize the fact that we have here a pseudograph, and that this was known to the persons interested. . . . The excuse for them must be that they saw no other means of carrying through their work, planned in the spirit of Moses and for the honour of Jahve."[1] So, then, presuming the accuracy of the translation, such a device needs "excuse" after all! It is therefore granted that it cannot be regarded as a wholly commendable means of securing acceptance for a message from God.[2]

In truth, one doubts whether anybody can really believe such an explanation. The fact that it is generally wrapped up in evasive phraseology suggests the doubt. Critics nearly always speak as if the method needed *excuse*, and thus practically confess it is not above reprobation. Sometimes the excuse is high motive, sometimes the low standard of the age.

And what must be the effect of such a mental attitude? One with whom I have corresponded on these subjects has gone so far as to say he would not feel much sense of personal loss if 2 Peter had not been included in the Canon. Is not such a case typical? If we are reduced to making excuses for the methods adopted by sacred writers to secure a hearing, how can our reverent appreciation of the Divine revelation which is embodied in their writings fail to be lowered? Such views must alter a man's estimate of the value of Scripture. Does the Bible really mean as much to members of the modern school as it did to their fathers, or to themselves in childhood?

W. S. Hooton.

[1] See "The Problem of the Old Testament," p. 513.

[2] It must be made clear that Dr. Plummer, unlike some, never suggests pseudonymity would be excusable, or (strictly) unimportant.

Sidelights upon the Eighteenth Century Clergy.

MANY and interesting have been the attempts made of late to gauge the value and depth of eighteenth-century religion. The subject is a fascinating one; not only because all Church history is fascinating, but also because this particular century is especially full of problems which allure the student to further research.

The eighteenth century, by general acknowledgment, was one of deep spiritual lethargy; yet from it sprang, in the power of the Spirit, such men as John Wesley and the leaders of the Evangelical Revival. It was confessedly an age of place-hunting and administrative scandals; yet from it sprang such unselfish saints as Bishop Wilson of the Isle of Man, William Law, and Hannah Fry. It was confessedly an age of sloth; yet it produced such intellectual workmen as George Berkeley and Joseph Butler, and it saw such movements as the founding of Sunday and weekday schools and the development of missionary societies.

The obvious truth is that the century was an epoch in which irreligion, vice, and ignorance were rampant, and were condoned and encouraged by sloth and lack of spirituality in the Church's leaders; and that yet, in spite of all this, God left Himself not without witness that His Spirit still dwelt within His spiritual household, to keep alive the inner flame until it should be kindled to a steady fire.

All this—both the lethargy of the Church and its inner power of survival and recuperation—might be amply proved from the abundant literature of that literary age. Not one volume, but many, might be filled with interesting and vivid extracts to show that the Spirit was not wholly quenched in an era of place-hunting, pluralism, unspirituality, and decay. From the great literary output of the time—the letters, pamphlets, poems, histories, and philosophies, of its greater and lesser writers alike—a flood of light is poured upon this page of Church history.

My own humble purpose in this paper is to ask you, reader, to stroll with me through my poor library, and, from what few books of the time rest upon its shelves, notice a few sidelights upon one phase only of eighteenth century religion—namely, the religious condition of the clergy. We will not be rash enough to build up any important assumption upon the very partial evidence which my scanty shelves afford. Even if the volumes were far more numerous than they are, it would be unfair to judge the religion of any age from contemporary books. (One would be very sorry, for instance, that in a future age the work of the Church to-day should be judged from allusions made to it in passing literature!)

But though we cannot from a hasty visit to a meagre library draw a fancy picture of the religion of the times, we shall find enough evidence to cast a sidelight, so to speak, upon those two main ideas which are acknowledged on all hands—namely, the unspirituality of the Church of the time and—in contrast—its reserve of spiritual power.

Let us begin by looking at the darker side of the picture. It is not far to find.

First of all, we get glimpses of the lack of spirituality in clergy of all ranks. This was doubtless less marked in the early years of the century, but it became more prominent under the Georges, when preferment was due to political influence and to success in place-hunting rather than to pastoral efficiency or spiritual work. Under the Hanoverian Bishops (themselves neglectful, for the most part, of their pastoral office) the priests who maintained a high standard were not the men who attained dignity and preferment.

In a little apology for episcopacy and definite Church principles which is entitled "The Scourge," and bears the date of 1717, the notorious Bishop Hoadley comes in for frequent "scourging"! This typical prelate combined the broadest latitudinarian views with the most negligent practices, being Bishop of Bangor for six years, during which time he seems

not once to have visited his diocese! This divine had fully developed the eighteenth-century fear of "enthusiasm," and had taught that "prayer is an address calm and undisturbed, without any Heat, or Flame, or Vehemence, or Importunity." Accordingly, "The Scourge" (which appealed for more reality in religion, and probably would represent the feelings of many devout Churchmen) has a skit upon the kind of prayers which Churchmen of the time (under such episcopal guidance) might be expected to offer!

A FORM TO BE SAID OVER A DISH OF TEA OR PLAYING WITH A LAP-DOG.

Be in a Good Humour.
Hang your Head Carelessly on one side.
Rub one eye;

Then the other.
Yawn.
Stretch.
Call for your Shoes and the Tea-Kettle.

Tye your Garters.

O give me Grace, it is Grace I want; Grant me a City House and a Country House. May I always live Absolutely and Properly, in such a Manner, and to such a Degree. May my Lot fall in the Southernly Parts of Great-Britain where the Air is moderate; and may I never be forced (God bless his Royal Highness) into the Principality of North Wales. I confess I am unworthy of these Blessings, and so I have always been. Let me always escape my deserts, and give me what I do not deserve, for the sake of my self, my Wife and Children. Amen.

The writer concludes with a special prayer "For the Bishops, to be said going to Bed, about Midnight," during which it is (somewhat unkindly) suggested that they should "doze and nodd" and "have a care of falling upon their knees." I need not comment upon the good taste, or otherwise, of such a skit as this, for my readers will know how much taste in these matters has altered in two hundred years; but it is surely significant that such a criticism should be penned, not upon the political views of a Bishop or upon his innovations in organization, but upon his lack of spirituality. If the Bishops were confessedly men who disparaged fervour in prayer, is it likely that parish priests would teach their people to pray?

Turning to more classical writers, it is probably in Cowper's Poems that we find the most mordant criticism of clerical worldliness. It is true that the Evangelical poet sometimes

finds worldliness where we should find none, and that we must make allowance for the natural exaggeration of satire. But, even so, he draws very unpleasant pictures of clerical foibles and characteristics. Here, for instance, we have his condemnation of the hunting parson:

> "Oh, laugh and mourn with me the rueful jest,
> A cassock'd huntsman and a fiddling priest!
> He from Italian songsters takes his cue:
> Set Paul to music, he shall quote him too.
> He takes the field. The master of the pack
> Cries, 'Well done, saint!' and claps him on the back.
> Is this the path to sanctity? Is this
> To stand a way-mark in the road to bliss?
> Himself a wanderer from the narrow way,
> His silly sheep, what wonder if they stray?
> Go, cast your orders at your bishop's feet,
> Send your dishonour'd gown to Monmouth-street!
> The sacred function in your hands is made—
> Sad—sacrilege!—no function, but a trade!"

And here the "fiddling" priest is condemned:

> "Occiduus is a pastor of renown,
> When he has pray'd and preach'd the Sabbath down,
> With wire and catgut he concludes the day,
> Quav'ring and semiquav'ring care away.
> The full concerto swells upon your ear;
> All elbows shake. Look in, and you would swear
> The Babylonian tyrant with a nod
> Had summon'd them to serve his golden god.
> So well that thought th' employment seems to suit,
> Psalt'ry and sackbut, dulcimer and flute.
> O fie! 'tis evangelical and pure!
> Observe each face, how sober and demure!
> Ecstasy sets her stamp on every mien;
> Chins fall'n, and not an eyeball to be seen.
> Still I insist, though music heretofore
> Has charm'd me much (not e'en Occiduus more),
> Love, joy, and peace, make harmony more meet
> For Sabbath ev'nings, and perhaps more sweet.
> Will not the sickliest sheep of ev'ry flock
> Resort to this example as a rock;
> There stand, and justify the fair abuse
> Of Sabbath hours with plausible excuse?
> If apostolic gravity be free
> To play the fool on Sundays, why not we?

If he the tinkling harpsichord regards
As inoffensive, what offence in cards?
Strike up the fiddles, let us all be gay!
Laymen have leave to dance, if parsons play."

In still sterner language Cowper rebukes the frivolous priest:

"Loose in morals, and in manners vain,
In conversation frivolous, in dress
Extreme, at once rapacious and profuse;
Frequent in park with lady at his side,
Ambling and prattling scandal as he goes;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card;
Constant at routs, familiar with a round
Of ladyships, a stranger to the poor;
Ambitious of preferment for its gold,
And well prepared, by ignorance and sloth,
By infidelity and love of world,
To make God's work a sinecure; a slave
To his own pleasures and his patron's pride.
From such apostles, oh ye mitred heads,
Preserve the Church! and lay not careless hands
On souls that cannot teach and will not learn."

Probably sloth, rather than actual vice, was the cause of such degeneration. A dull atmosphere of sloth seems, like some pestilential miasma, to have settled down upon the Church, and paralyzed the spiritual functions of the priesthood:

"The plump convivial parson often bears
The magisterial sword in vain, and lays
His reverence and his worship both to rest
On the same cushion of habitual sloth."

Bishop Burnet, delivering in his seventieth year his last thoughts on the pastoral office, describes the Ember weeks as his "burthen and grief," because "the much greater part of those who come to be ordained are ignorant of the plainest part of the Scriptures," and "the case is not much better in many who come for institution."

"Clamours of scandal, in any of the clergy, are not frequent, God be thanked for it! But a remiss, unthinking course of life, with little or no application to study, and the bare performing of that which, if not done, would draw censures, when complained of, without ever pursuing the duties

of the pastoral care in any suitable degree, is but too common, as well as too evident."

In one of his letters Cowper gives a truly awful picture of the ruined state of many country churches (contrasting pitiably with the excellent repair of the parsonages) and, worse still, of "the indecency of worship" in the Church services. He draws a vivid picture of the parson in a surplice "as dirty as a farmer's frock," of young people in the congregation making posies in summer and cracking nuts in autumn, of the officiant and congregation waiting for the squire's arrival, of the rivalry of dress in the female portion of the flock, and of a whispering and tittering which rendered the parson "totally unintelligible." Surely—even when we allow for some exaggeration—there could hardly be a more mordant sketch of parochial stagnation born of the sloth of a careless shepherd.

In his "Tirocinium" the same writer draws an equally sad picture of the priest who by toadying to noblemen successfully climbs the ladder to episcopacy. The whole literature of the times takes it for granted that a young man is a fool who "enters the Church" without first securing a patron to advance his interests. George Crabbe is only one of many writers when he tells in his "Tales" of a young man whose intention to take holy orders depended upon his hopes of future preferment. The young man in question is waiting for the "patron's" reply:

> "The same servant, by his lord's command,
> A paper offered to his trembling hand:
> 'No more!' he cried: 'disdains he to afford
> One kind expression, one consoling word?'
> With troubled spirit he began to read
> That 'In the Church my lord could not succeed';
> Who had 'to peers of either kind applied,
> And was with dignity and grace denied;
> While his own livings were by men possessed
> Not likely in their chancels yet to rest;
> And therefore, all things weighed (as he, my lord,
> Had done maturely, and he pledged his word),
> Wisdom it seemed for John to turn his view
> To busier scenes, and bid the Church adieu!'"

Crabbe only breathes the atmosphere of the age when he describes this resolution to abandon entering Holy Orders as "bidding farewell to honour *and to ease*."

The natural result of this worldliness was reflected in the attitude of the laity, who learnt to respect the priest less for his office than for any temporal success which he might have acquired. The "lower" members of the clerical profession were despised, and often insulted. Perhaps those who had to endure most contumely were private chaplains, or "mess-chaplains," as they were called from their duty of saying grace for their patrons before meals. These men were treated often as upper servants. Cowper describes such a one as being questioned by army officers at dinner, but carefully refusing to commit himself to any definite opinion which might give offence :

> "Sir Smug, he cries (for lowest at the board—
> Just made fifth chaplain of his patron lord,
> His shoulders witnessing by many a shrug
> How much his feelings suffer'd—sat Sir Smug),
> Your office is to winnow false from true ;
> Come, prophet, drink, and tell us—What think you ?
> Sighing and smiling as he takes his glass,
> Which they that woo preferment rarely pass,
> Fallible man—the church-bred youth replies—
> Is still found fallible, however wise ;
> And diff'ring judgments serve but to declare
> That truth lies somewhere, if we knew but where.
> Of all it ever was my lot to read,
> Of critics now alive, or long since dead,
> The book of all the world that charm'd me most
> Was—well-a-day, the title page was lost !"

The younger Calamy, in his autobiography, says that Scotch families of distinction treated their chaplains "but indifferently, and the poor Mess-Johns were so kept down in several wealthy families, that they hardly dare venture to say their souls are their own." Addison makes a private chaplain say, "For not offering to rise at the second course, I found my patron and his lady very sullen and out of humour" ; and again, "As I still continued to sit out the last course, I was yesterday informed by the butler that his lordship had no farther occasion for my

service." An Archbishop of Canterbury, at his annual dinner to the Privy Council, expected his chaplain to come in to say grace and to retire immediately, coming in again for the same purpose at the end of the meal! A *Guardian* of 1713 makes a correspondent say:

"I have had the honour many years of being chaplain to a noble family, and of being counted the highest servant in the house, either out of respect to my cloth, or because I lie in the uppermost garret. Now my young Lord is come to the estate, I find I am looked upon as a *censor morum*, and suffered to retire constantly, with 'prosperity to the Church' in my mouth. I have, with much ado, maintained my post hitherto at the dessert, and every day eat tart in the face of my patron; but the servants begin to brush very familiarly by me, and thrust aside my chair when they set the sweetmeats on the table."

Assistant curates were hardly treated better or esteemed more highly. Cowper speaks of the curate enjoying sweet sleep in church while his "tedious rector is drawling o'er his head," though such words are as much a disparagement of the rector as of the curate. In a letter already quoted the same writer says: "It is a difficult matter to decide which is looked upon as the greatest man in a country church, the parson or his clerk. The latter is most certainly held in higher veneration where the former happens to be only a poor curate, who rides post every Sabbath from village to village and mounts and dismounts at the church door."

Side by side with the degradation of the lower clergy was contrasted the splendour and pride of dignitaries, so that the poet could say with irony "humility *may* clothe an English dean"!

A volume of "Swift's Letters" (picked up at a secondhand bookstall for a penny) gives but few glimpses into contemporary clerical life. It is indeed amazing, though doubtless characteristic of the times, how little the good Dean and his correspondents (who include Pope, Gay, and Lord Bolingbroke) are interested in religious questions at all. Swift himself seldom mentions religion, and clergy only when patronage or authorship is afoot. What he does say, however, is characteristic enough:

"P * * * is *fort chancellant* whether he shall turn Parson or no. But all employments here are engaged or in reversion. Cast Wits and cast Beaux have a proper sanctuary in the church; yet we think it a severe judgment that a fine gentleman, and so much the finer for hating Ecclesiastics, should be a humble domestic retainer to an Irish Prelate."

In another letter Swift urges a correspondent to become subscriber to a Mr. Westley's "Commentary on the Book of Job," and to push its sale among the clergy—"Bishops excepted, of whom there is no hope." And in another he writes of a curious person:

"I forgot to tell you that the Scheme of paying Debts by a Tax on Vices is not one Syllable mine, but of a young Clergy-man whom I countenance; he told me it was built upon a passage in Gulliver, where a Projector hath something upon the same Thought. This young Man is the most hopeful we have: a book of his Poems was printed in London; Dr. D—— is one of his Patrons; he is marry'd and has children, and makes up about £100 a year, on which he lives decently."

In this same volume of letters the poet Gay writes wittily, if disrespectfully, of the clerical love of good fare: "You tell us your Wine is bad, and that the Clergy do not frequent your house, which we look upon as tautology. The best advice we can give you is to make them a present of your wine, and come away to better." Pope writes pessimistically of all organized religion:

"The Church of Rome I judge (from many modern symptoms, as well as ancient prophecies) to be in a declining condition; that of England will in a short time be scarce able to maintain her own family: so Churches sink as generally as Banks in Europe, and for the same reason; that Religion and Trade, which at first were open and free, have been reduced into the management of Companies, and the Roguery of Directors."

In a volume of the *Oxford Magazine* for 1770 (a publication for "General Instruction and Amusement") we find that "the full dress of a clergyman consists of his gown, cassock, scarf, beaver-hat, and rose, all of black; his undress is a dark grey frock, and plain linen." In an article upon the religious and moral condition of the time, this journal inveighs bitterly against the clergy for not enforcing the day of rest (though the writer does not say *how* it could be enforced), and goes on:

"The first principle of our government then is evidently relaxed; and can we wonder at the consequences—if the mitred priest, who owes his high

dignity and all his temporal advantages to the supposed necessity of having such an order of men in the state, forgets the very end of his institution, is ungrateful to his God; and instead of endeavouring to reform mankind, and to enforce religious ordinances, is on that very day engaged in all the dirty schemes of court politics, soliciting for places and pensions for himself and friends—aiding to forge letters for his fellow-subjects—or mingling in a revel rout assembled at the house of some lady of quality—shall we wonder that the inferior priesthood follow such examples?"

That there was ground for this complaint is seen from the fact that George III. felt himself obliged to write a severe letter to Archbishop Cornwallis for holding "routs" at Lambeth Palace on Sundays as well as weekdays. The journalist makes an even graver charge, accusing the clergy of condoning the fashionable vice of adultery in an age when almost all leading men of politics and fashion ignored the marriage vow. "Here, again," he says,

"we have reason to complain of the conduct of our priesthood, who are grown so complaisant to this fashionable vice, that the wholesome discipline of the church is totally laid aside; and an avowed adulteress may appear at church and partake of the common rites of our religion with as little ceremony as she may gain readmittance to all the polite circles of gay society, after the towntalk has a little subsided. . . . Our gracious Sovereign, who is an example of piety and chastity, should be intreated by the magistracy, the proper officers of the civil Police, to order the Archbishops and Bishops to exhort their clergy in their several dioceses to set forth in their sermons this heinous offence in its proper light: a pastoral letter and visitation sermons from the Bishops on such subjects would much better become them, than such wretched political declamations as those lately delivered from the pulpit by Dr. Newton, Bishop of Bristol, at the last visitation of his diocese."

After giving details of notorious cases, in which highly placed clergy had connived at divorce and remarriage, he continues:

"Since our upright and conscientious clergy pay no attention to the New Testament in this important particular, how can they expect the people should pay any regard to them, or the gospel—no wonder that the order of the priesthood is more and more despised every day, and gospel truth obliged to give way to deistical opinions."

G. Lacey May.

(*To be concluded.*)

The Missionary World.

WHAT is the abiding motive for foreign missions? The question is asked and answered by Dr. W. E. Orchard in the L.M.S. *Chronicle* for August. He finds his answer not in the force of the missionary command, or in the need of the peoples to whom Christianity comes as the great message of fulfilment, or in the civilizing power of the Gospel, but in the "ever expanding significance of Christ," who alone interprets to us the reality of God, the meaning of the value of life, the only truth we can reach; and in whom is the one hopeful basis for human society. One thing is fairly obvious, Dr. Orchard says, "society, founded on lives other than those laid down by the fundamental ethics of Christ's teaching and the Church's faith concerning Him, proves to be built on dust and ashes." Dr. Orchard goes on:

"At present all my missionary enthusiasm is intensified to an almost painful obsession. When I look round almost hopelessly for any form of service equivalent to that which soldiers are giving so freely, gladly, and at such utter cost to-day, I suddenly remember the foreign field, and I say here is an equivalent form of service to war. When faced with the awful dilemma that the way of war is not the way of Christ, nor the way to any sort of redemption, I take courage when I think of these men—Moffat, Livingstone, and Chalmers—who had a strange power given them by which they could deal even with barbarians and pirates. I remember that Ulric knew how to deal with Huns, and Boniface with Teuton savages. And when I remember what these men did single-handed, unarmed save with goodwill, unprotected save by their triumphant faith in God, and see that they often effected in a few years more than centuries of secular culture and more than a succession of worldly wars have accomplished, I know that the answer to the sneers of unbelievers and the perplexities of believers lies there. So intense is this quickened belief to me that to-day it is the one obvious thing to do: preach missions."

* * * * *

The action taken by the C.M.S. Committee on July 13 and subsequently has been fully reported in the religious press and in the Society's periodicals. The decision to go forward, limiting fresh expenditure but not ordering actual retrenchment, is based upon evidence as to the readiness of friends and supporters throughout the country to make an increased effort

towards support. There is no shallow optimism at headquarters or anywhere else; it is recognized that only by strenuous self-sacrifice and steady work can the thing be done. A strong lead is being given from the C.M. House as to practical effort, more particularly in the collection of small sums, but the real dependence is being alone placed upon prayer for a revived work of the Spirit of God in the Church. Ample provision is being made for equipping workers with literature, whereby all this can be made known. Announcements should be closely watched, and each fresh issue availed of. If clergy and workers throughout the country will procure and make wide use of the little pamphlet called *The Way of Renewal*, which can be had either from the C.M. House or published in most attractive form by Messrs. Longmans (price 4d.), it may, by God's blessing, lead to a real awakening to spiritual things, and result in something even greater than the much-longed-for supply of the financial needs of the C.M.S.

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The Report of the third year's work of the National Laymen's Missionary Movement shows promise of rich and growing influence. The movement is closely related to all missionary societies, but is manifestly beginning already to do a work to which they have only very partially attained. The aim of the Movement is—

"to quicken among laymen faith in Christ as the one Saviour and Light of the world; to call forth and focus the service, sacrifice, and influence of laymen on behalf of the extension of the Kingdom of Christ throughout the world; and as an essential part of this task to insist upon the application of Christian principles to the life not only of individuals, but of societies and of nations."

The Movement has no formal membership, but works through strong groups of laymen linked to the headquarters (3, Tudor Street, London, E.C.), and representative of the whole life of the community. These are groups who will—

"watch for opportunities of exercising their influence on behalf of the world-wide Kingdom of God; who will seek to enlist the active faith, prayer, and support of men of every class for that Kingdom; and who will seek to promote better knowledge, deeper spirit, and higher efficiency in the organization and support of foreign missions."

The *Laymen's Bulletin* (the annual subscription for four numbers is 1s.) is the organ of the Movement. The current number contains an account of the remarkable Conference held at Oxford in June, which was enriched by the presence of a group of working men who took part freely in the discussions. Three addresses given at Oxford are included: "Leadership," by the Rev. E. A. Burroughs; "The Task before the Church," by Professor Cairns; and "Some Problems of India after the War," by Mr. John Matthai.

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While the development of foreign policy and the expansion of work in the mission-field are in abeyance during the war, an opportunity offers not only for careful survey and reconsideration of existing agencies, but also for preparation for future work, more especially in regard to training of missionaries. It is certain that missionary reinforcements sent out after the war will find conditions very unlike those of even five years ago. The attitude of non-Christian nations towards Christian Powers will have fundamentally altered; much of the merely traditional status of Western civilization, and even of Christianity, will have disappeared; reality in life and in message will need to be manifested in a form too clear to be denied; non-Christian thought, widened in its scope and greatly accelerated in its processes, will need to be interpreted, and the new uprising, not only of national spirit, but of indigenous Christian life, will challenge existing missionary work, and require, by generous concession and wise leadership, to be brought into relation with it. All this tends to show that the day is past for ever when devout but inexperienced men and women could be thrust out into the mission-field, and find out by slow and toilsome process much that might have been taught them at an initial stage at home. It is significant that the firmest advocates of specialized missionary training are those senior missionaries who, having been sent out themselves with spare equipment, had to gather it as they could, and who, having seen generation after generation of younger missionaries follow them to

the field, have watched others suffer in the process they passed through themselves. The well-known missionary translator, who never heard of phonetics in his student days, is the man who will now be found most eager in urging that careful foundation in phonetics be laid before new missionaries are sent out. Any indication that during this period, when training centres are depleted of men and those ordinarily engaged in teaching are in many cases set free for thought, was being utilized to develop facilities for future training would be welcomed by many who have hoped year after year to see the Anglican Church make some definite advance towards the adequate training of missionaries. The Board of Studies for the Preparation of Missionaries has collected a large amount of information from many sources, and is qualified to be a handmaid to those missionary societies who in the coming winter desire to mark out lines of advance. An interesting note on the possible development of an Interdenominational Missionary College under the auspices of the Board of Studies appears in the current number of *Evangelical Christendom.*

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The August issue of *China's Millions* calls attention to an article in the *International Review of Missions* (July), giving a survey of Roman Catholic Missions in China, Japan, the Philippines, Dutch East Indies, and British Borneo. The editor writes:

"Few things more stimulated Mr. Hudson Taylor to attempt the entry of Inland China than the fact that Roman Catholics had found it possible to reside there, and he frequently referred to their activities and self-denials to provoke Protestants to like devotion."

No attempt is made in the article referred to to compare the basis on which Roman and Protestant Missions frame statistical statements (for example, there is no indication as to what proportion of the baptisms are those of infants and others at point of death); but, allowing for every possible adjustment, the fact remains that the Roman Church has enormous missionary agencies—an abbreviated account of each order or society

working in the areas dealt with is given in a footnote—and that its work in China is very large and rapidly increasing. The article, which is intended for reference work rather than for reading, should be noted for use by students and speakers. Further papers completing the survey of Roman Catholic Missions will be awaited with interest.

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A weighty, influential Conference on Christian Work in Latin America, to be held in Panama in February, 1916, is being organized by representative committees in America and Great Britain, and should mark a new advance in the correlation and development of work in that needy continent. Sir Andrew Wingate, K.C.I.E., is chairman of the British committee, and Dr. Ritson, of the Bible Society, is secretary. Eight commissions are at work investigating various problems. Dr. Robert Speer will preside at the main Conference, and sectional conferences will subsequently be held in Peru, Chile, Argentina, Brazil, Mexico, and Cuba. The Conference does not aim at destructive criticism, but in a sympathetic spirit will "seek to review, to co-ordinate, and to reinforce all the positive influences for good in Latin America." The South American Missionary Society and other British agencies are actively co-operating.

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Among other items of interest in the missionary magazines for August we notice, in *India's Women*, a spirited protest by Miss Brenton Carey, of the C.E.Z.M.S., against the dictum, "In educational work we must be content to drop behind—keeping pace with Government requirements involves too much secular work"; an account in the *Foreign Field* of the visit of an Indian missionary to the Australasian Methodist Mission in Fiji; two valuable papers in the *Missionary Review of the World*, one dealing with a scheme, initiated by the American Presbyterian Mission in China in conjunction with the Union Christian University of Shantung, for opening work in at least fifteen cities in that province, the other detailing the use made

of the secular press in Japan (by means of paid insertions) and in China (voluntary insertions) for the promulgation of Christian truth — an interesting picture shows twenty-seven Chinese papers which are reckoned as "secular allies of Christianity"; in the Baptist *Herald* and in the C.M.S. *Mercy and Truth* the story of medical mission work is well calculated to stimulate interest, prayer, and gifts; the *Bible in the World*, in an article on "With the Gospel in Lagos," gives information concerning the Wesleyan work in that region, which should be added to previous knowledge of the work of the C.M.S.; the *Jewish Missionary Intelligencer* has an unusually large proportion of news concerning the condition of the Jews in many lands; the S.P.G. *Mission Field* — a very good number — has two outstanding papers, one an account of a tour by the newly consecrated Bishop of Assam among the Khassies (where the Welsh Calvinistic Methodist Mission has 30,000 converts, the Roman Catholics 3,000, and the Anglican Mission 300), the other an account of a visit paid by the Bishop of Carpentaria to the Torres Straits Islands, where the L.M.S. have recently transferred their mission, with all its buildings, and with no stipulations, to the Anglican Church; and the *C.M. Review*—also a number above the average—has, among several others—a good paper on "Islam in Baluchistan," by the Rev. A. D. Dixey, an account of some confirmation candidates in Persia, by Bishop Stileman, and a curious record of "How an Indian Gentleman kept his Birthday," by the Rev. A. J. Harvey. G.

Notices of Books.

A COMMENTARY ON 2 CORINTHIANS. By Alfred Plummer, D.D. Edinburgh: *T. and T. Clark.* Price 12s. net.

The latest volume of the "International Critical Commentary" has a pathetic interest quite apart from its inherent value. It is a war number, for as we turned over the pages which give a list of the Greek Uncial MSS. the eye was at once arrested by "א, Fourth Century, Codex Sinaiticus, now at Petrograd." We shall hear of the conjunction of Tischendorf and St. Petersburg no more. Again, the volume has to mourn the loss of both editors and author. The original editors of the series were Drs. Briggs, Driver, and Plummer, but the first-named died in 1913, and the second in 1914. The authors were to have been the same as those of 1 Corinthians, but the Bishop of Exeter had to withdraw through pressure of work, and in the end the veteran scholar Dr. Plummer was left both to write and to edit. It is a matter for great thankfulness that he has succeeded in finishing the work. The Second Epistle to the Corinthians stood badly in need of a reliable and up-to-date commentary, and now it is furnished with one. It is not too much to say that "Plummer on 2 Corinthians" will take its place as the standard work just as firmly as "Sanday and Headlam" on Romans.

Anyone who has attempted a careful study of the Epistle knows that it bristles with very difficult questions, critical, historical, and theological, upon which a long and inconclusive controversy has taken place. Dr. Plummer tells us in his preface his general attitude to these. He says "he has no new solutions to offer for any of the numerous problems which this Epistle presents. But he has endeavoured to show that in some cases there is one solution which is so reasonable in itself, and so much more probable than any other, that students who have no time to investigate every point for themselves may be allowed, without discussion, to assume the solution as the right one. There must, however, always remain a considerable number of questions to which no certain answer can be given." It should be added that in every case, both where he has a decided view and where he hesitates, Dr. Plummer gives a careful summary of the arguments alleged on both sides of the controversy, and usually a lengthy list of authorities which reminds one of Meyer's series.

Let us take as an example of a critical question the integrity of the Epistle. Fourteen pages of the Introduction are devoted to this subject. It is generally known that it has been seriously questioned whether our 2 Corinthians is not really a conflation of several letters or parts of letters written at different times by St. Paul to the Corinthians. Of course, there is no external evidence for this; but, on the other hand, there is a good deal of internal evidence, which lies upon the surface of the text, and is obvious enough even in the English translation. The main questions are—(1) Whether the section vi. 14-vii. 1 is a part of the lost letter referred to in 1 Cor. v. 9; (2) whether chapters viii. and ix. can be regarded as a continuation of i.-vii. and part of one letter; (3) whether the bit of history in xi. 32, 33 is of the nature of a marginal note which has crept into the text; and, most serious of all, (4) whether chapters x.-xiii. are part of a severe letter written by

St. Paul between 1 Corinthians and the conciliatory letter which forms the first part of the present 2 Corinthians. It is impossible in a review to go into details; but, briefly, Dr. Plummer dismisses the second question rapidly with an affirmative answer. He regards the first and third as more serious, but on the whole in both cases feels that the difficulty of accounting for the presence of the sections, if they are not original and integral, is greater than the difficulty of their abruptness and disconnectedness. The question of the last four chapters is discussed fully and at length, and the arguments are lucidly stated. For these the reader must be referred to the volume itself. The conclusion is temperately put thus: "So long as no documentary evidence can be found in favour of the proposal (to regard chapters x.-xiii. as part of a separate letter), those who reject it can do so with reason. But the internal evidence in favour of this hypothesis is so cogent in detail and so coherent as a whole, and the difficulty from which it frees us is so great, that there will probably always be some who prefer it to the traditional view." Among the latter is Dr. Plummer.

Among the historical questions raised by 2 Corinthians, those of the relations of St. Paul to Corinth, whether carried on in person, by messenger, or by letter, are, of course, as paramount as they are involved. These relations lead to a list of numerous points which need discussion, and on one's attitude to which the construction of a chronological scheme, without which no adequate interpretation of the Epistle is possible, depends. Dr. Plummer's examination of the evidence, partly in the Introduction and partly in the Commentary, is fair and full. No two students are likely to agree upon a scheme in every detail; but it can be said, without fear of serious contradiction, that the scheme of events presented on p. xviii is fundamentally and in the main sound. The points where one might disagree are the minor and more highly speculative points, where really no solution can be certain for lack of evidence. We should like to call attention also to the discussion of the nature of the "thorn in the flesh" on pp. 348-350. Here, again, the only wise conclusion is the one given—"We still do not know, for the evidence is insufficient." But the pages contain not merely a good exegesis of the Greek phrase, but a full summary of possible views from the Greek Fathers down to Ramsay.

We come, lastly, to theology and its foundation, careful exegesis of the text; and as an illustration let us select the discussion of the future life. Is there an advance in St. Paul's thought from 1 Cor. xv. to 2 Cor. v.? It is a highly debated question. Dr. Plummer has three pages about it in his Introduction, and he has an additional note on p. 160 ff. He seems to agree with Deissmann and others that St. Paul's mind was surging with great feelings born of his spiritual experience, that he gave expression to them from time to time in varying phrase to meet different needs, and that it is unjust to him to try to work his several statements into detailed schemes. The conclusion is surely right, though negative. Then it becomes more important to understand each passage in its grand isolation. And here we would call attention to a good feature of the Commentary which is adopted from Sanday's "Romans"—the insertion of an expanded paraphrase of each section of the text. No book needs such expanded elucidation more than

2 Corinthians. Most readers of the CHURCHMAN will possess Weymouth's version. Here is Dr. Plummer's expansion of the difficult passage v. 1-9:

> "I affirm this because we know well that, if the tent-like body which is our earthly dwelling should be taken down, God supplies us with a better building, a dwelling that is supernatural, lasting, with its site not on earth, but in heaven. For truly in this tent-dwelling we sigh and groan, desiring greatly to have our heavenly home put over us, sure that this putting of it on will secure us from being found at Christ's coming without any house at all. For verily we that are still in our tent, awaiting His return, have reason to sigh and groan, feeling oppressed because, while we shrink from the idea of losing it by death, we desire to have the better dwelling placed over it, in order that all that is perishable in the one may be swallowed up by the imperishable nature of the other. Our feelings may seem to be a poor security for this, but we have a far stronger one. He who has schooled us for this very change is none other than God Himself; and He has given us, as a guarantee that we shall have it, no less than His Holy Spirit.
>
> "Having, therefore, at all times such a sure ground for confidence, and knowing that so long as we are still at home in the body we are in a sort of exile from our home in the Lord—for here we have to guide our steps by means of faith, because the realities which shape our lives cannot be seen—we have, I say, a sure ground for confidence, and in that confidence we are well content rather to go into exile from our home in the body, and take up our abode in our home with the Lord. Having such a preference, we are not only well content to leave the body, but we earnestly desire that, whether we are still in it or already out of it, we may find acceptance with Him."

Paraphrases of this kind are often more valuable than much detailed commentary, and we are grateful for their insertion. But the Commentary also is carefully written, and the Greek text is fully explained. Dr. Plummer has amassed a great amount of relevant information. Thus, there has been an interesting discussion lately in the *Expository Times* as to the voice of ἐνεργουμένη in Jas. v. 16 and elsewhere, and we turned to see what was said about it in the note on 2 Cor. i. 6. Of course, that discussion is not noticed (it might be in the next edition), but there are the appropriate references to Lightfoot and Robinson, and a leaning is shown to the now fashionable view of Robinson.

We trust we have said enough to illustrate the thoroughness and saneness of Dr. Plummer's work, and we commend it heartily to the attention of every student of the New Testament. C. H. K. BOUGHTON.

THE FOURFOLD GOSPEL: THE PROCLAMATION OF THE NEW KINGDOM. By E. A. Abbott. *Cambridge University Press*. Price 12s. 6d. net.

Fifteen years ago Dr. Abbott published Part I. of his monumental work "Diatessarica." Since then he has given us a new Part nearly every year. "The Fourfold Gospel" is Part X. of the "Diatessarica," and the present volume is Section iii. of "The Fourfold Gospel." It covers more than 570 pages, and deals with St. Mark i. 16 to iii. 35, together with the corresponding passages from the other Gospels.

It is not a commentary in the ordinary sense of the word, but an investi-

gation, first into the words, then into the thoughts, of the Evangelists, and through these into the thought of our Lord in proclaiming the Kingdom of God.

Dr. Abbott evidently does not pay much regard to modern commentators. With the help of Concordances, the Septuagint, the Targumim, and other versions, and the writings of the Early Fathers and Jewish commentators, he works on the text of the Gospels, subjecting every significant word or phrase to a thorough examination, pointing out the deviations of Matthew and Luke from Mark, and trying to ferret out the cause or causes of such deviations. He believes that the Synoptical Gospels were in the hands of St. John, who constantly intervened to correct or supplement them. Thus supplemented, the Synoptists will reveal that the object of our Lord, from the first, was "not the establishment of what men would commonly call a kingdom, but the diffusion of what we should rather call the atmosphere of a family, a spiritual emanation spreading like a widening circle from a source within Himself as its centre, and passing into the hearts of all that were fitted to receive it, so as to give them something of His own power or 'authority'—a term defined in the Prologue of the Fourth Gospel as being 'authority to become children of God.'"

The whole subject is treated with the originality, clearness, and vast learning which characterize the author's other publications. The subtlety of reasoning often yields very charming results, though sometimes the result may not be convincing to every reader. Here is an example. The author is discussing the Calling of the Fishermen, and draws attention to the fact that St. John often applies to our Lord the word "walk." The first instance of this is found in John i. 36, where we read: "Looking steadfastly on Jesus *walking*, he [*i.e.*, the Baptist] saith, Behold, the Lamb of God." As a result, two of the Baptist's disciples followed Jesus, and "abode with Him that day. *It was about the tenth hour.*" Why does John mention "the tenth hour"? Dr. Abbott believes that St. John is modelling the early parts of his Gospel on the early chapters of Genesis, and therefore turns to Genesis for an explanation. Now, the first instance of the word "walk" in the Old Testament is found in Gen. iii. 8, "And they heard the voice of the Lord *walking* in the garden *in the cool of the day*." But the LXX. has "in the afternoon," and Rashi says that Adam and Eve "*sinned the tenth hour.*" "This indicates, in John," says Dr. Abbott, "an allusive mention of 'the tenth hour,' as though the Evangelist said: 'At the end of the first Genesis, the divine Voice (not the Word) descended to convict man of sin, and to sentence him to death.' At the beginning of the second Genesis, the divine Word descended to redeem man from that sin, and to deliver him from that death. In both cases the hour was . . . *about the tenth hour.* Adam, fallen man, hid himself, and was terrified by the Voice of Him that '*walked*' on earth. The men of the new Genesis, on the contrary, 'followed' the Word that 'walked' among them."

The book is exceedingly suggestive, and the student who takes delight in the study of every word of the Gospels will be both charmed with and instructed by this volume, though he may think that some of the author's conclusions are far-fetched.

Dr. Abbott shows special appreciation of the Gospel of St. John, and of

its message to the present generation. "Never was there an age when it was more practically needed—an age that has been so far led astray by the impostures of false philosophy and false science as to dream that man's permanent welfare can be brought about by an appeal to enlightened self-interest, through the re-adjustment of social and political arrangements, with the aid of the marvellous discoveries of modern science. Against this imposture all the Gospels in various ways protest. But the Fourth Gospel protests most clearly by bringing before us the Incarnation as a part of a Plan from the beginning, the Plan of the Father to conform mankind to His own image and likeness through the assimilating power of the revealed Son. This Gospel uncompromisingly teaches us that there is no hope of any permanent universal good, except through a permanent universal change of heart, a regeneration in all races, nations, and classes of mankind."

K. E. KHODADAD.

THE WORLD WAR, AND AFTER. An Inquiry and a Forecast. By Alfred E. Knight. London: *Morgan and Scott*. Price 2s. net.

The Great War is the one all-absorbing, fruitful topic of the day. Even our never-failing friend, "the weather," is hopelessly beaten out of the field! Books, too, on the war pour from the Press in a veritable stream. Needless to say, many of these are not worth the paper on which they are printed, but this book is an exception. Not concerned immediately with the political and diplomatic causes of the war, Mr. Knight discusses the three probable moral causes: (1) Prussian militarism under the malign influence of the Kaiser; (2) the aggressive atheism and nature philosophy of Nietzsche; (3) the decadent teaching emanating from the German gymnasia and the universities. He quotes Herr A. Kerr as saying: "The love of gain has become its ruling passion; the whole of Germany is hypnotized by the golden calf of profit. You (the French) are rich. Therefore your possessions are coveted. But I must say we gaze more towards England than towards you." He contrasts the Germany of to-day with the Germany of the Reformation, with its lofty ideals and sturdy faith, and shows that German theology is simply the natural outcome of German rationalism. From "the menace without" he turns to "the menace within," and reviews the state of religious thought and feeling in England to-day. Though he is not one of those who think the German Emperor is Antichrist, or that the present war is Armageddon, he yet believes that we are on the threshold of greater events. These he deals with in a chapter entitled "After!" He criticizes—we think very rightly—the declaration of *The Times* that the shelling of Rheims Cathedral was "the greatest crime of the war." "The murder," he says, "of the feeblest child is of greater moment than the wrecking of the proudest cathedral." He charges the Pope with his inaction, showing that, while he has protested against the destruction of churches, he has not raised a finger in behalf of those who have suffered untold cruelties at the hands of the Germans. Mr. Knight makes no attempt to reconstruct the map of Europe. This is, we believe, a good thing. It is better to wait and see how God works His purposes out. But the closing pages of this book constitute a trumpet-call to the Church of God, and thoughtful Christians will find them stimulating.

THE AUSTRALIAN ABORIGINAL AND THE CHRISTIAN CHURCH. By the Rev. Herbert Pitts, sometime S.P.G. Missionary in North-West Australia. *S.P.C.K.* Price 2s. net.

The author has condensed a great deal of most interesting information into this little volume, throwing light upon the origin, the habits and customs and capacities of the Australian natives, amongst whom he himself has laboured and for whom he evidently still retains a strong affection. He believes the ancestors of the present "blacks" to have come from the Deccan in India, driven out by other tribes, they in their turn dispossessing a still earlier race of which the natives of Tasmania, who became extinct in 1876, may be taken as specimens.

Striking testimony is borne to the talents of these interesting people. Thus, "even a child, from an upturned stone or some marks on the bare soil, will say how many men have been along the track, and how long ago." The Rev. George King, an S.P.G. missionary, reported of the girls in his school that "they were not one degree inferior to the common average of European children." Another girl, married to a European, "was quite able to hold her own in every way with the white woman. Her home and her children were always beautifully neat and clean, and she" was even "credited with having taught her husband to read."

Three chapters are devoted to missionary work among them, one of which gives account of Roman Catholic Missions. The following from the closing paragraph of the book is well worthy of attention: "Charles Peace, the murderer, once told the prison chaplain that if he really believed his message it would be worth his while, not only to go to the ends of the earth to proclaim it, but to go with his bare feet over broken bottles. . . . If we have heard the utterance of the Great Intercessor, if we have listened to the beating of His Heart, we shall be unable to rest till every aboriginal has been won, because His Heart is restless so long as one single soul is in ignorance of Him." The book is excellently written and deserves an extensive circulation.

GOD'S PLAN IN EVOLUTION. By the Rev. E. Petavel, D.D. Translated by the Rev. H. W. C. Geldart, M.A. London: *Elliot Stock.* Price 1s. 6d. net.

The author is a believer in and a strong advocate of a "Christian Evolution"—*i.e.*, Evolution regarded as a Divine method of creation. He maintains that the making of man from the dust of the ground and the breathing into his nostrils the breath of life was not a single act, but a long process covering vast ages. He thinks that the Bible, so far from condemning, is rather in favour of the doctrine of Evolution. With all this we have no wish to disagree, though we should certainly contend for a definite point when, through the Divine inspiration, man became a moral being. Dr. Petavel, however, seems to recognize some break between, as he would put it, the first and second chapters of Genesis. Regarding them as two distinct records, he regards man in the first as in an animal or "infra-moral" stage. This line of argument seems to us contrary to the statement in chapter i. that man was made in the image of God.

While there is much that appeals to us in the author's defence of

Christian Evolution, there are many things in his treatise that we cannot endorse. We do not like to read, "God has given neither an infallible Pope . . . nor an infallible Bible." Is the Bible—the Word of God—to be mentioned in the same category with the utterances of, at best, a mere man? Dr. Petavel is evidently a believer in Conditional Immortality. He considers that Evolution explains original sin, which he takes to be an animal tendency inherited from our brute ancestors. We cannot agree that God does not "foreknow who will or will not be among the elect," or that while "there are crowns kept in reserve, He who keeps them has been pleased not to know who will wear them."

If the author's contention for Evolution from a Christian standpoint could be taken apart from the side issues, we think it might help the great work of bringing together our thoughts on religion with those of science.

THE REVELATION OF DISCOVERY. By the Right Rev. Charles H. Brent, Bishop of the Philippine Islands. London: *Longmans, Green and Co.* Price 2s. 6d. net.

In about 130 pages the Bishop discusses, *inter alia*, such important subjects as the Incarnation, the Virgin-Birth, the Atonement, the Resurrection, the Holy Spirit, and the Communion of Saints.

In the first chapter, entitled "The Relation of Discovery to Revelation," the Bishop says: "God's will to manifest Himself to man must be met by man's will to search for God. Revelation and discovery are two sides of the same shield; or, to use a different simile, man's seeking is the receptacle into which God pours His self-showing."

In chap. iii. he has some pertinent remarks to make on the compatibility of Divine love with the existing order of things. We are sometimes staggered at some of the sad mysteries of life, and we ask: "How can it be that a God who is love should permit this? As Dr. Brent shows, our difficulty is occasioned by our imperfect or one-sided conception of love. Our earliest conception of love is that it is indulgent—it does nothing but give. But indulgence often carries within it degeneracy and ruin. "God does not make us His darlings." "We have yet to perceive that love has vigour as well as tenderness, self-repression, as well as self-sacrifice; that love holds a pruning-knife as well as a balm; that love often gives its best by taking away most." It is not a token of indifference, but an expression of trust, when the mother withdraws her supporting arm from the timid, tottering babe learning to walk. She gives by taking away. Space would not allow us to quote more. The book is altogether up-to-date, thoughtful, sober and constructive. The younger clergy would do well to read this book and then lend it to thoughtful members of their congregation.

K. E. KHODADAD.

THE OTHER SIDE OF DEATH. By the Rev. R. Jones, B.A. London: *Sir Isaac Pitman and Sons, Ltd.* Price 2s. net.

This is a course of six sermons on the Great Beyond. It deals with the continuity of personality, and of memory and the activity, in Paradise. It is clear and reverent, though somewhat dogmatic. We are told that "the Anglican Church has always discouraged prayers *to* the dead, or invocation of saints; but prayers for the dead she has encouraged." We do not pray

that the departed "may be delivered from pain and suffering, neither do we ask that they may be pardoned. But we may ask for an increase in their growth towards perfection. We may ask for an increase in their purification, their knowledge, their peace, their rest and happiness." Mr. Jones repeats the fallacious argument of Luckock that "prayers for the departed were used in the worship of the Synagogue which our Lord Himself regularly attended and took part in. He never said a word against it, thus showing that He agreed with it" (p. 76). We have no hesitation in saying that there is not the slightest evidence that in any of the synagogues in Palestine prayers were offered for the dead in the days of our Lord. About fifty fragments of the prayers used in public and in private about the time of Christ have been preserved in the Talmud, and not one of these contains anything even approaching prayers for the departed.

TYPES OF CHRISTIAN SAINTLINESS. By William Ralph Inge, D.D. London: *Longmans, Green and Co.* Price 1s. sewed; 2s. cloth, net.

In three lectures delivered to the London Diocesan Girls' Association Dr. Inge discusses the chief characteristics of Catholic, Protestant, and Liberal Christianity as represented in the Church of England, indicating the best effects, and most probable dangers, in regard to holiness of life which each is calculated to produce. This course of a study is opportune and fruitful: opportune, for we are troubled by acute controversies; fruitful, for a true spirit of charity is hereby engendered. The reader's anticipation that Dr. Inge will prove an instructive and thoughtful guide will not be disappointed, although entire agreement with him may not be possible. The statement that "the idea of holiness is characteristically Catholic" is not correct. Have not Protestants proclaimed the need of "justification" in a legal sense, argued the possibility of attaining to "perfection," and cultivated practical holiness by such movements as the Keswick Convention? The chapter on Protestantism makes no mention of the doctrine of "justification by faith," obscures the teaching concerning "faith" and "works," and attributes a Bibliolatry which reads the Bible "utterly uncritically" where nothing more is meant than disinclination to accept the unproved results of modern extravagance of criticism. More modern examples of Liberalism than Whichcote and the Cambridge Platonists could be readily found and would be more useful. It must be admitted that the author has evidently laboured under severe restrictions of space, and that with all its defects this is a helpful book.

THE WAR AND RELIGIOUS IDEALS. By the Rev. C. L. Drawbridge. London: *Longmans, Green and Co.* Price 1s. 6d. net, cloth; 1s. sewed.

The output of volumes dealing with various aspects of the present war has been prodigious, but a welcome will be extended to this book by the well-known writer and speaker on Christian Apologetics. Mr. Drawbridge has come into contact with a great number of people—whom most parish clergy are also encountering—who proclaim that the war shows the bankruptcy of Christianity; who affirm that England, if she were really a Christian nation, would not be fighting; and who even go on to declare that the fact of the war is the negation of God. It was to meet these and such-like questions that the present little book has been written, and it is

well worth perusal. The first chapter deals with the German Imperial ideal, and covers ground with which Professor Cramb and others have made us familiar. This sketch is then followed by a few pages on the theory of the survival of the fittest as applied to nations, a brief chapter in which Mr. Drawbridge shows how transient the present German ideal must be. The third and most important chapter deals with the Christian ideal of war, and the writer faces fairly and definitely many of the queries which are being raised in the minds of people by the war.

BIBLICAL DISCOVERIES IN EGYPT, PALESTINE, AND MESOPOTAMIA. By the Rev. J. Politeyan, B.A., with Foreword by the Rev. Canon R. B. Girdlestone, M.A. London: *Elliot Stock.* Price 2s. 6d. net.

Last year Mr. Politeyan gave a course of lectures at the L.J.S. Summer School at Swanwick. These lectures are now published in a book form, together with sixteen illustrations and maps. The author has carefully read the authorities on the subject, and has selected certain points of history and archæology which throw light on, and confirm the veracity of, the Old Testament narratives. The book covers a very wide area—in fact, from Genesis to Ezra—and discourses in a happy-go-lucky way on many topics. Mr. Politeyan is reverent, and does not loose sight of the spiritual side of the subject. He hits the "Higher Critics" sometimes deservedly, and occasionally undeservedly. He shows that the art of writing was known centuries before Moses, and hazards the suggestion that the Garden of Eden was in Armenia (the author has Armenian blood in him!), and follows Naville by taking the word "day" in Genesis i. as equivalent to a "period of time." The book is not intended for experts. In spite of minor inaccuracies and want of system in the treatment, the general Bible reader will find much in the book to help him.

HISTORY IN PROPHECY. Studies for Pilgrims in the Present Crisis. By the Rev. William Baillie, M.A. Pp. 88. London: *Charles J. Thynne.* Price 1s. 6d. net.

This little volume, which is dedicated to the memory of the late Canon Garratt of Ipswich, is written from the standpoint of the Historicist School of Prophecy, the particular outline of interpretation of the Book of Revelation being that which was maintained by Canon Garratt himself. Mr. Baillie evidently believes that the Lord's coming is very near. He does not regard the present war as being the final one, though he thinks it is leading on to the end. He sees the fulfilment of prophecy in the passing of the Turkish Empire, and thinks the third war of the Apocalypse will be connected with Russia (Gog and Magog). The two horns on the second "Beast" of Revelation xiii. are connected with the two little horns of Daniel, and are taken as indicating a union of the Roman and Greek Churches under one head in the time of the end. The book is admirably adapted to the present time, and we wish it an extensive circulation and a large number of readers.

SEEING THE INVISIBLE. By the Rev. N. A. Ross, M.A., LL.D. (Johannesburg). London: *Elliot Stock.* Price 2s. 6d. net.

A little volume of sermons that have in them the ring of the old Gospel of redeeming grace. They have been selected to cover a wide range of

subjects. There is one, for instance, on the Lord's Supper, and another on suicide. In these days of confused thought and speech it is refreshing to find plain words upon the Real Presence: "There is no miracle by which the bread and wine are changed or transubstantiated into the actual Body and Blood of the Lord Jesus. Such a change we hold to be unscriptural, irrational, and naturally impossible. It is also repugnant to the nature of the ordinance, to its very idea and intention." There is no mistaking the preacher's position. He proceeds to speak of "seeing Jesus" (his text is John xii. 21) as (1) the Revealer, (2) the Reconciler, (3) the Redeemer. The subject of suicide is dealt with in a sermon entitled "Is Life Worth Living?" and he shows it to be (1) self-murder, (2) moral cowardice, (3) a blunder—a huge miscalculation. These references will serve to show the orderly method of these excellent discourses. Preachers, experienced and inexperienced, will find here much that is suggestive and helpful.

HEAVEN ON EARTH, AND HOW IT WILL COME. By Aunt Kate. London: *Marshall Brothers*. Price 3s. 6d. net.

Who "Aunt Kate" may be we have not the least idea, and we have, indeed, no wish to pierce the veil of anonymity. But she is certainly as courageous as she is capable, for she has attempted the elucidation of what is confessedly one of the most difficult books in the Bible—the Book of the Revelation. We are not prepared to accept all her conclusions, but we are bound to admit that she has accomplished the task she set herself with very considerable skill. Primarily intended for the young, we think it probable that many older folk will turn to these pages with interest. The Divine benediction is promised to those who study this book of the Apocalypse: "Blessed is he that readeth . . . the words of this prophecy."

RECENT DISCOVERIES ILLUSTRATING EARLY CHRISTIAN LIFE AND WORSHIP. By Arthur John Maclean, D.D., Bishop of Moray, Ross and Caithness. Second edition revised. London: *S.P.C.K.* Price 2s. net.

This little book contains much interesting information regarding Christian life and worship in the early ages, and especially in the fourth century. For instance, in the Church Order called "The Testament of our Lord" (*circa* A.D. 350) we are told that late comers to church had to wait till they were brought in by the deacon, who offered the following petition on their behalf in the Litany: "For this brother who is late, let us beseech that the Lord may give him earnestness and labour, and turn away from him every bond of the world" (p. 84).

THE BOOK OF JUDGES. By H. C. O. Lanchester, M.A. *Cambridge University Press*. Price 1s. 6d. net.

This new volume of Revised Version for schools gives just the necessary introduction and notes that a school-boy may need. The Book of Judges is divided by the author into three sections, the central one being composed, after 622 B.C., from ancient records. The other two sections are "undoubtedly ancient and of great historical importance," though "added to the book after the completion of the Deutronomic edition." From a teacher's point of view we doubt the wisdom of introducing J, E and D into a book intended for children. Is it right or wise to tell children that the exploits of Samgar (iii. 31) are "probably unhistorical"?

WITNESSES TO THE CHRISTIAN CREED. By T. Herbert Bindley, D.D. London: *S.P.C.K.* Price 1s. net.

This is a very useful little book. It contains "extracts from pagan and Christian writers bearing on Christian practice and doctrine to A.D. 325." The extracts are from such writers as Suetonius, Tacitus, Ignatius, and Polycarp, as well as from documents like the Didache and the Shepherd of Hermes, and should prove helpful to the general reader. The extracts are all given in English, together with a brief account of the writer.

THE COURAGE OF HOPE. By the Rev. J. O. F. Murray, D.D. Lay Reader Headquarters, Dean's Yard, Westminster. Price 1s. net.

This book consists of three addresses given by the Master of Selwyn College to the Lay Readers of the Diocese of Southwark during last Lent. The subjects of the addresses are "Faith," "Hope," and "Love," and they provide some stimulating reading. We hope they will be read widely, even though some may cavil at the "larger hope" which appears on a couple of pages.

THE COMING OF THE KINGDOM OF CHRIST TO THE ROMAN EMPIRE. By the Rev. William C. Tuting, D.D. London: *S.P.C.K.* Price 1s. net.

This book attempts to give an idea of the world at the time of our Lord's birth, and in a short space describes "The Preparation of the Gentile World for Christ," "The Religious and Moral Condition of the World," "The Persistence" and "Passing of Paganism," and "The Victory of Christianity." It is a book which will be read with interest and profit.

THE CHRISTIANIZING OF CHINA. By Edwin A. Pratt. London: *S.P.C.K.* Price 1s. 6d. net.

This book presents a brief sketch of the Christian work which is going on in China at the present time. The writer does so because he believes that everything in China—"faiths, habits, customs, aspirations, outlook on life"—have been thrown into the melting-pot, and that it depends upon the efforts of Christian missionaries whether the new China is to be Christian or Agnostic. The book is pleasantly written, and will be read with interest.

THE LIGHT OF ONE DAY. By Isa J. Postgate. London: *S.P.C.K.* Price 1s. 6d.

This little book consists of a series of short, simple stories, the point of them being to inculcate ideas associated with the "advanced" section of the Church of England.

A MARTYR'S SERVANT. By Arthur Shearly Cripps. London: *Duckworth and Co.* Price 2s. 6d. net.

This volume forms one of the Roadmender Series, a series well known to readers of Michael Fairless. The story, which is autobiographical in form, describes the experiences of John Kent, the protomartyr of Mashonaland, in the middle of the sixteenth century.

HINDUISM IN EUROPE AND AMERICA. By Elizabeth A. Reed. London: *G. P. Putnam's Sons.* Price 5s. net.

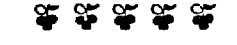
The title of this book is somewhat misleading, for, instead of being an attempt to examine and put on record the ramifications of Hinduism in Europe and America, it is rather a summary of Hinduism, with some warnings for those for whom Hinduism might have a superficial attraction.

LAWS OF LOVE. By E. M. Howell-Smith. London: *C. J. Thynne.* Price 1s. net.

In his Foreword to this manual Dr. J. H. Townsend says that he has never met with one that appealed to his mind quite in the same way as does this little book. It consists of a series of short instructions on the Ten Commandments, and is just the book to put into the hands of Confirmation candidates and young communicants. Here, as Dr. Townsend says, "a young heart speaks to other young hearts with simple, pure devotion to God and to His law."

STUDIES IN THE SECOND EPISTLE OF ST. PETER. By E. Iliff Robson, B.D. *Cambridge University Press.* Price 2s. 6d. net.

A technical essay, advocating the theory that the Second Epistle of Peter is not homogeneous, but consists of four "possibly Petrine fragments," which have been added to and thrown into epistolary form by a subsequent editor.



Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

THE DIVINE PROGRAMME: SUGGESTIONS FOR ITS STUDY. By the Rev. Canon R. B. Girdlestone, M.A. (*C. J. Thynne.* 1s. net.) No. 3 of the "Aids to Prophetic Study," issued in connection with the Prophecy Investigation Society. An interesting and useful work by one of the most careful and accurate of living Bible students. Canon Girdlestone is a guide who can always be trusted.

THE HOPE OF THE KINGDOM OF GOD. Bible Study Notes. By the Rev. G. C. Walker, B.A. (*Edgeley Press, Ltd.* 1s.) A thoughtful and suggestive work, showing a wide reading course of reading.

THOUGHTS ON LIFE AND RELIGION. An Aftermath from the Writings of the Right Hon. Professor Max Müller. By His Wife. (*Constable and Co., Ltd.* 1s.) A reprint in "Constable's Shilling Net Series" of a well-known work.

DIVINE CLUES TO SACRED PROPHECY. By the Rev. E. H. Horne. (*C. J. Thynne.* 1s. net.) A second impression of a work first issued fourteen years ago, but now "God's prophetic outline" has gained a new interest; and as it "can never be out of date," the author has not found it necessary to alter a single word.

WAR LITERATURE.

THE ROLL-CALL OF SERVING WOMEN. By Mary Frances Billington. (*Religious Tract Society.* 3s. 6d.) A most interesting volume, giving a record of woman's work for combatants and sufferers in the great war. Miss Billington's picturesqueness of style gives additional charm to this stirring story of woman's activities which made themselves felt in the very earliest stages of the war, and have been increasing in volume ever since. We like the book immensely; its own interest is great, and it will be a useful record of the part—the noble part—women have taken in the great war.

PRIVATE 7,664: A FAITHFUL SOLDIER OF THE BRAVE WORCESTERS. By Edward Smith, J.P. (*Religious Tract Society.* 6d. net.) A selection from the letters of this gallant soldier, who gave his life for his country. A deeply religious man; his life was a standing witness to the power of the Gospel. This is just the book to place in the hands of a young soldier.

THE BOWMEN AND OTHER LEGENDS OF THE WAR. By Arthur Machen. (*Simpkin, Marshall and Co., Ltd.* 1s. net.) A collection of "legends" which have appeared

in the *Evening News*. The real interest of the reprint centres in the Introduction, in which Mr. Machen explains the genesis of the widely circulated rumours of the appearance of Angels at Mons. They grew out of his story "The Bowmen," which, he says, was "pure invention." "I credit none of the 'Angels of Mons' legends, partly because I see, or think I see, their derivation from my own idle fiction, but chiefly because I have, so far, not received one jot or tittle of evidence that should dispose me to belief."

THEY ALSO SERVE. By Professor George Hare Leonard. (*Student Christian Movement.* 8d. net.) A reprint of five papers read to students of the University of Bristol, "and now put together here as a little Book of Consolation, of Encouragment, [for those] who have to stay at home in time of war."

BIBLE PROPHECIES AND THE PRESENT WAR. By Marr Murray. (*Hodder and Stoughton.* 1s. net.) A volume which should be much in request just now. Among the questions discussed are: Are we at the end of the Dispensation? Are the British the Lost Tribes? Are the Germans the Assyrians? Revelation and the Future of Britain. The Millennium. Babylon and Rome. Will Babylon rise again? The Career of the Anti-Christ. The Kaiser as Anti-Christ. What will happen to the Faithful? Armageddon, etc. Whatever may be thought of the writer's views, his conclusion, "To your Bibles, O ye Britons!" is thoroughly sound.

MISSIONARY.

"CALLED." By E. May Crawford (*née* Grimes). (*C.M.S.* 2s. 6d.) A most uplifting book. In a succession of impressive chapters the writer shows how servants of God have been "called" to service, beginning with the call of Abraham. The later chapters deal with the call of early missionaries, later missionaries, and living missionaries, and thus the book has a personal and present-day touch at once. The chapter on "The Glory of God's Call" is a fine piece of work. The Bishop of Durham contributes the Introduction.

THE WAY OF THE GOOD PHYSICIAN. By Henry T. Hodgkin, M.A., M.B. (*C.M.S.* 1s. net.) A striking exposition of the glory and grandeur of the medical missionary's calling, to which is added the story of C.M.S. Medical Missions.

GENERAL.

LIFE OF JOHN EDWARD NASSAU MOLESWORTH, D.D. An Eminent Divine of the Nineteenth Century. By his youngest son, Sir Guilford Lindsey Molesworth. (*Longmans, Green and Co.* 4s. 6d. net.) A biographical sketch of a famous Vicar of Rochdale, who held office from 1840 to 1877—a most exciting period of Church life. He had to face the Church Rates difficulty and the violent opposition of John Bright.

THE FIGHTING CHANCE. By Robert W. Chambers; and THE HERO OF HERAT. By Maud Diver. (*Constable and Co., Ltd.*) Two volumes in "Constable's Shilling Series."

SAMPSON RIDEOUT, QUAKER. By Una L. Silberrad. (*T. Nelson and Sons.*) A further volume in Nelson's "Sevenpenny Library Series."

PAMPHLETS.

THE FUTURE LIFE. By F. Homes Dudden, D.D. (*Longmans, Green and Co.* 1s. net.) Four sermons preached at St. John's, Notting Hill.

THE WAY OF RENEWAL. By Cyril C. B. Bardsley. (*Longmans, Green and Co.* 4d. net.) A vivid and impressive call to individual Christians so to exercise personal penitence, obedience, faith, and consecration, that renewal of life within the Church, which is the fundamental need of the world, may be the result.

THE GREATER WAR. (*Mission House, 3, Bridewell Place, E.C.*) The Eighteenth Annual Report of the London City Mission.

PERIODICALS.

THE JOURNAL OF THEOLOGICAL STUDIES. (*Humphrey Milford.* 3s. 6d. net.) The July issue of this valuable quarterly has the following "Notes and Studies": The Tabernacle Chapters (A. H. Finn). The Text of Jeremiah vi. 27-30, in the Light of Ezekiel xxii. 17-22 (T. H. Robinson). David's Lament over Saul and Jonathan (A. Guillaume). The Derivation of the Acta from Early Acts of Peter (Rev. H. J. Bardsley). St. Ambrose as an Interpreter of Holy Scripture (Rev. R. H. Malden). Notes on the Apostolic Constitutions: II. The Apostolic Canons (C. H. Turner). Un Texte peu remarqué de Saint Augustin sur le Canon de la Messe (Mgr. P.

Batiffol). The Ordination Prayer for a Presbyter in the Church Order of Hippolytus (C. H. Turner). Liturgical Notes: (i.) Kyrie Eleison; (ii.) "Miserable Sinners" (Rev. W. Lockton). Nestorius's Version of the Nicene Creed (Rev. F. J. Badcock). The Home of the Pseudo-Cyprianic *de montibus Sina et Sion* (A. Souter, Litt.D.). Siloam (Rev. A. Wright, D.D.). Evst. 235—Scrivener 228 (Rev. C. Steenbuch). The Reviews include the following: The Eschatological Teaching of Our Lord (H. L. Jackson, E. W. Winstanley)—Rev. B. H. Streeter. The Meaning of Christianity (F. A. M. Spencer)—Rev. S. C. Carpenter. Forgiveness and Suffering (D. White); Evolution and the Need of Atonement (A. S. McDowall); The Spiritual Interpretation of Nature (J. Y. Simpson); Authority (G. Freeman)—W. Spens. The Early Church in the Light of the Monuments (A. S. Barnes)—H. S. Jones. The Gospels and "the Historical Jesus" (H. Weinel—A. G. Widgery, M. Jones, F. C. Conybeare, H. Schell)—J. F. B-B. The Rise of Modern Religious Ideas (A. C. McGiffert); and Modern Theology and the Preaching of the Gospel (W. A. Brown); St. Augustine (W. Montgomery); Dr. Pohle's Dogmatic Works (A. Preuss)—J. F. B-B.

THE EXPOSITORY TIMES. (*T. and T. Clark.* 6d. monthly.) The August issue has articles as follows: The Unrealized Christianity of Shelley (Eleanor Anglin Johnson). The Niffer Story of the Creation and the Flood (Theophilus G. Pinches, LL.D.). In the Study: (1) An Induction Sermon (Rev. A. F. Taylor, M.A.); (2) Virginibus Puerisque. The Pioneer of Faith and of Salvation (Rev. Alfred E. Garvie, D.D.). The Study of Theology (Rev. J. Agar Beet, D.D.). Recent Foreign Theology: Pre-Hellenic Civilization (Rev. James Baikie). The Notes of Recent Exposition, Reviews and Contributions and Comments, are full and scholarly.

THE ENGLISH CHURCH REVIEW (*Longmans, Green and Co.* 6d. net.) for August has articles as follows: Peace and War (Canon H. Scott Holland, D.D.). The Sin of Disunion (Rev. Arthur W. Robinson, D.D.). The Value of the Episcopate (the Editor). The Teaching of Christ (Rev. Fr. Neville Figgis). Concerning Sermons (A Layman). The Doctrine of Sacrifice in the Encyclical *Sæpius Officio* (Rev T. A. Lacey); and The Kikuyu Opinion.

THE CHURCH MISSIONARY REVIEW (*C.M.S. House.* 6d.); THE GREATER BRITAIN MESSENGER (*Colonial and Continental Church Society.* 1d.); THE LAYMEN'S BULLETIN (*Laymen's Missionary Movement*, double number. 4d.).

THE BRITISH REVIEW. (*Williams and Norgate.* 1s. net.) Quite the most interesting paper in the August number is that on "King George V. and his People," in which Mr. T. H. S. Escott recalls some of the early incidents in the life of the King. He shows how the training which he underwent and the characters with which he was brought into contact moulded him for the times in which he was to rule.