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THE CHURCHMAN

October, 1916.

The Month.

The National Mission.

We are entering the month of October when, in some dioceses, the National Mission of Repentance and Hope will reach its culminating point. Yet even now, there exists in some quarters only a faint idea of the purpose of the Mission and what it is designed to effect. Its nature and scope have been somewhat obscured by the introduction of a number of bye-issues which might well have been left alone, at any rate until after the main message had been delivered. It is, of course, easy to be wise after the event, but we have a feeling that it would have been better if the Mission could have been divided into two parts, the first part being entirely confined to Bishops and clergy who, by common consent, need the Mission as much as any class of people; the second part, at a later date—say next spring and summer—to be devoted to the people. But the time has gone by for a remodelling of plans, and it is the bounden duty of Churchpeople to do their utmost to make the Mission a success. And to this end we plead that the Message of the Mission should be made as simple as possible. Its aim, if we understand it rightly, is to recall the nation back to God. It is to seek the "conversion" of the people. We use the old-fashioned word because it best expresses what we mean. Unfortunately the word has fallen into disuse, and with the disappearance of the word the thing signified, which is, of course, the really important thing, has been relegated to the background. We hope it will be recovered during the National Mission, and in this connexion we are particularly pleased with the tone and substance of the addresses of the Bishop of Manchester at the "Solemn Assembly" of his clergy. He insisted upon the primary obligation of the work of evangelization, a work which the clergy have largely neglected or, if they have attended

to it at all in their parishes, they have made it over to the Church Army Captain or other lay worker. Yet it is the recovery of the one lost sheep that matters, more even, perhaps, than the care of the ninety and nine that safely lay in the shelter of the fold. Bishop Knox was most direct and explicit in his meaning. Clergy were apt to judge the success or otherwise of their ministry by the measure of material progress—a new vestry built, a new reredos erected, etc.—and by the strength of parochial statistics. We agree with the Bishop that this is a false standard of values. The true test of the efficiency of a clergyman's ministry is whether or not lost souls are being won ; and this—and nothing less than this—will be the test by which the success or otherwise of the National Mission will be judged. Questions of public morals and of social reform, important as they are in the right connexion, are not the questions that press most heavily just at this moment. The National Mission must be concerned primarily with spiritual things ; it must seek to bring the souls of the people into direct relation with God. The teaching of the Mission must be the teaching of the old Gospel unhindered and untrammelled by any of the modern accretions of man's devising. "We preach Christ crucified," said the Apostle who gloried in the Cross, and we ask that the same note shall be the distinguishing mark of the National Mission. The heart of the Gospel is at Calvary rather than at Bethlehem, and the most successful religious movements in our own day have been those which have proclaimed in all its richness and fulness the fact of the Atonement. How was it that the Salvation Army first won the ear of the masses ? It was because they put the Cross of Calvary in the forefront of their teaching, and even now one has only to listen at the street corner to one of the least instructed of their orators to discover that it is still Salvation through the Precious Blood which is at the heart and the core of their religious teaching. We plead most earnestly then for a sharp return to the old Gospel message during the National Mission. It is the only Gospel which can convert and save ; it is the only Gospel with power.

Labour and the Clergy.

What is the secret of the estrangement of Labour from the Church, and the hostility of Labour men to the clergy ? The question is often asked, but it is rarely answered, and we confess that we have no solution of the

problem to offer. The clergy have never worked harder or with greater self-denial or with more whole-hearted devotion among the masses of the people than during the last two years, and yet the Trades Union Congress at its recent sitting gave them a rude slap in the face. There is something wrong somewhere; perhaps in the multitude of discussions which are taking place and are likely to increase in volume, on matters incidental to the war and its influence, some remedy may be found for a state of things which is as disastrous to the Church as it is detrimental to the highest interests of the people. The discussion at the Birmingham meeting of the Congress arose over the exemption of the clergy from military service. Mr. Ben Tillett, the official representative of the Dockers of London, moved the following resolution: "That this Congress regrets the unfair privilege which has been given by the Government to members of the clerical profession by granting them exemption from the operations of the Military Service Act. We view with regret that a large class of able-bodied men who are engaged in unproductive employment should not be used to better purpose during this critical period. We call upon the Parliamentary Committee at once to approach the Government with a view to removing this anomaly." "Unfair privilege"; "unproductive employment"; "this anomaly"—we are amazed that such culpable ignorance of the facts of the case should prevail even in Trades Unionist circles. So far from clergy regarding exemption as a "privilege," hundreds of them look upon it as one of the greatest hardships of their experience that the Bishops should insist on holding them back when they are anxious to take their places side by side with their own men in the fighting line. Then, again, so far from the exercise of their ministry being "unproductive employment," it may be pointed out that the clergy have done more than any other body of men to "keep the home fires burning," and they will continue their efforts "till the boys come home"—aye, and long afterwards. Once more: as to the exemption of the clergy being an "anomaly," the statement is simply untrue, as a little acquaintance with Church history would have shown. We believe we are correct in stating that in no Church in Christendom are the clergy allowed to become combatants. "But what of France?" we may be asked. Since the Separation Act the Roman Catholic clergy are called up like any other citizens,

and the Church cannot interfere, but it is nevertheless against all laws of the Church of Rome that its clergy should serve as combatants. Of course it would have been possible for the English Parliament to have included, instead of having excluded, ministers of religion from the operation of the Military Service Act, but if it had done so it would have created an "anomaly" which, we believe, the better sense of the country would have resented. The speech in which Mr. Ben Tillett proposed the resolution to the Congress was frankly disgraceful, yet he prefaced it with the disclaimer that he did not want to make any attack upon the clergy! Here are his words as reported in the *Times* :—

> He protested against the anomaly of their exemption as a profession. There were 20,000 able-bodied parsons and clerics in this country. The majority of them were at the beck and call of the conscriptionists from the beginning of the war. But when conscription came near they went through the back doors of Parliament to get exemption. Two hundred theological students of Bangor thought it would be far better to be a live parson than a dead soldier. They were not playing the game. The lawyers had created a "Devil's Own." It would be far more to the credit of the clerical profession if they would create a "God's Own." Why should these men who were so fond of talking about Heaven be so afraid to go through its gates? He protested against the action of these "cowardly creatures sneaking out of their obligations."

The resolution was seconded by a Mr. Law, in a speech which was somewhat enigmatical. He said that he was a lay preacher in a section of the Church which had a paid ministry and was not exempted, but lay preachers—working men like himself—in another section of the Church which had no paid ministry were exempted. This, he added, was an intolerable injustice. But this speech was not quite to the mind of the Congress, and a Mr. Ammon protested that it was not the business of the Congress to help one amateur sky-pilot who had not got exemption to vent his feelings against professional brethren who had. Mr. Tillet represented the Dockers of London. The Dockers of Liverpool had two representatives who stuck up for the clergy—a tribute, we may hope, to the excellent service that is being rendered by the clergy of that well-worked diocese. One of these representatives, Mr. J. Sexton, protested against Mr. Tillett's speech. There was not, he said, a university or training college which had not contributed generously of its men to the Army. Why single out the clergy for attack? There were some others exempted, he added, who were doing a good deal more mischief. The other representative, Mr. G. Milligan, spoke

still more forcibly. He said Mr. Tillett must have some private motive in raising this question. "It would create bitterness all over the country. To introduce his anti-clerical ideas into the Congress was a shameful thing, while his seconder was merely a blackleg minister. The resolution said the clergy were engaged in unproductive employment. Well, what did the dockers produce? The production of morals was surely a far nobler employment." Nevertheless the resolution was carried by 1,379,000 votes to 1,200,000—a small majority, but still a majority. Again we ask, What is the secret of the animosity of Labour towards the Church? It should be the business of the leaders of the Church to discover the reason, and, if possible, find a remedy.

The Making of a Bishop.

When Bishop Browne, late of Bristol, was Canon of St. Paul's Cathedral, he was called upon, as a member of the Chapter, to take his share in the election of a new Bishop of London, and in writing to the *Times*, describing the proceedings, he said, in his own incisive way, that he had just taken part in what was described by some people as "a blasphemous farce." How very far removed from such a description the actual proceedings really were, Bishop Browne showed most clearly, and he also vindicated in the most convincing way the absolute independence of the Cathedral Chapter in the matter of episcopal elections. Yet the old fallacy still lingers, and in some quarters, where the procedure involved in the making of a bishop is only imperfectly understood, the idea is still prevalent that the Dean and Chapter have no real voice in the matter at all. What are the facts? The *Peterborough Diocesan Magazine* has rendered a distinct service to the Church in printing *in extenso* the documents relating to the appointment and election of the new Bishop of that See, who was consecrated on September 21, and from these the true relationship of the nomination by the Crown and the election by the Dean and Chapter is clearly seen. The Crown nominates, and leaves it to the Dean and Chapter to elect, the new Bishop, and thus the rights of Church and State are preserved. The new Bishop enters upon his work with this double authority behind him. He feels that, on the one hand, he possesses the confidence of the Sovereign, and, on the other, that he is the chosen and elect of the Dean and Chapter of the diocese over which he is called to preside. Of the documents in question there is, first, the text of

the Order in Council declaring the See vacant by resignation; then the Petition of the Dean and Chapter that His Majesty will be favourably pleased to give his leave and license "to elect and choose another Bishop"; and next the *Congé d'élire* addressed to the Dean and Chapter and the Letter Recommendatory. The full text of these two documents must be quoted in full:—

CONGÉ D'ÉLIRE.

GEORGE THE FIFTH by the Grace of God
of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith.
To our trusty and well beloved The Dean and Chapter of our Cathedral Church of Peterborough Greeting: Supplication having been humbly made to Us on your part that Whereas the aforesaid Church is now void and destitute of the solace of a Pastor by the resignation of the Right Reverend the Honourable Edward Carr Glyn, Doctor of Divinity, late Bishop thereof, and declared vacant by Our Order in Council of the twelfth day of July, One thousand nine hundred and sixteen. We would be graciously pleased to grant you Our fundatorial leave and license to elect another Bishop and Pastor of the said See. We being favourably inclined to your Prayers in this behalf have thought fit by virtue of these Presents to grant you such leave and license requiring and commanding you by the Faith and Allegiance by which you stand bound to Us that you elect such a person for your Bishop and Pastor as may be devoted to God and useful and faithful to Us and Our Kingdom. In Witness whereof we have caused these Our Letters to be made Patent. Witness Ourself at Westminster the twentieth day of July in the seventh year of Our Reign.

By Warrant under the King's Sign Manual.
Crown Seal. SCHUSTER.

LETTER RECOMMENDATORY.

GEORGE R.I.

Trusty and Well-beloved.
We greet you well!
WHEREAS the Bishopric of Peterborough is at the present void by the resignation of the Right Reverend Father in God, Doctor Edward Carr Glyn (the Honourable Edward Carr Glyn) late Bishop thereof:

We let you weet that for certain considerations Us at this present moving We, of Our Princely Disposition and Zeal being desirous to prefer unto the same See a person meet thereunto, and considering the virtue, learning, wisdom, gravity, and other good gifts wherewith Our Trusty and Well-beloved Frank Theodore Woods, Master of Arts, Vicar of Bradford in the county of York is endued, We have been pleased to name and recommend him unto you to be elected and chosen into the said Bishopric of Peterborough. Wherefore we require you upon receipt hereof to proceed to your election according to the Laws and Statutes of this Our Realm and Our Congé d'élire herewith sent you and the same election so made to certify unto Us under your common seal.

SEAL.

Given at Our Court at Saint James's the twentieth day of July, 1916, in the seventh year of Our Reign.

By His Majesty's Command. A. BONAR LAW.

To Our Trusty and Well-beloved
The Dean and Chapter of Our Cathedral Church at Peterborough.

In the light of these documents it is clearly a gross misrepresentation to speak of the election of a Bishop by the Dean and Chapter as a "farce," a "formality" or a "sham." The Dean of Peterborough who, like Bishop Browne, took occasion after the election to explain the circumstances, showed that election is a power held in reserve in the last resort, so that if by any unhappy fatality a wrong appointment should ever be made such as could not be assented to by Churchmen and by Christian men, there was the opportunity—a difficult opportunity, he granted, but still always the opportunity—to dissent and to oppose. Before parting with this subject we should like to express our whole-hearted satisfaction at the appointment to the Bishopric of Peterborough. Bishop F. T. Woods, during his ministry as Vicar of Bradford, showed discernment of the signs of the times, and his policy was always practical, always progressive. We do not doubt that in the difficult days that are to come he will take a large share in the much-needed work of commending the English Church to the English people.

Education Problems.

A section of the British nation at one time believed that German methods were superior to our own in almost every department of life. Those who thought thus have probably now seen reason to modify their views. But there is one aspect in regard to which the delusion still lingers. There are still some foolish people who affect to believe that in the matter of education Germany has the more excellent way. We are sincerely glad, therefore, to find that the Rev. W. Temple in his address to the British Association took pains to combat that view, and he did so most successfully. The abstract of his paper as given in the *Times* is good reading :—

The present interest of Englishmen in education is partly due to the fact that they are impressed by German thoroughness. Now let there be no mistake. The war has shown the effectiveness of German education in certain departments of life, but it has shown not only its ineffectiveness, but its grotesque absurdity in regard to other departments of life, and those the departments which are, even in a political sense, the most important. In the organization of material resources Germany has won well-merited admiration, in regard to moral conduct, and in regard to all that art of dealing with other men and other nations which is closely allied to moral conduct, she has won for herself the horror of the civilized world. If you take the whole result and ask whether we prefer German or English education, I at any rate should not hesitate in my reply. With all its faults, English education is a thing generically superior to the German.

From this point Mr. Temple went on to speak of general education problems.

He insisted that a general education must include, if it was to be truly general, the training of all the faculties, and this plainly covered manual work as well as mental work. Technical instruction might be of commercial value, but it had nothing to do with education, and they, as interested in education, had nothing to do with it, except that they protested against such early specialization as might develop the wealth-producing capacities at the cost of dwarfing the human nature as a whole. Education was very vitally concerned to see that the physical conditions were such as might be the basis for the intellectual and moral life. For the spiritual development of the rising generation they urgently needed that corporate life in schools which the so-called public schools possessed in so large a measure.

The school leaving age selected was unfortunate in the last degree. It released children from the discipline of school just at the moment when discipline began to be most essential. The child was taught to read, and was then sent away from school at a time when it was too early to have begun the training of his taste and judgment. A system which depended upon a kind of educational ladder, by which men and women might climb from one section of society to another, was in a fair way to train a nation of self-seekers. Their demand, and here he knew that he was speaking for the whole community of Labour, must be for the educational highway. The aim of education was primarily spiritual, and there were three, and only three, primary aims of the spiritual life. These were Goodness, Truth, and Beauty.

There is much sound sense in these remarks, and we are especially pleased to note the emphasis Mr. Temple laid upon the spiritual character of education. The British Association was, perhaps, hardly the place in which to discuss the problem of religious education, yet it is the greatest problem of all—great, not because of any inherent difficulty, but because of the cantankerousness of Christian people in dealing with it. It is little short of a scandal that the Christian Churches cannot find some *modus vivendi* by which their own distinctive principles (if need be) can be safeguarded, and definite Christian instruction secured for the children. The reform of our education system will assuredly be taken in hand by the Government immediately after the war—already Committees are at work—and unless the question of religious teaching is settled by mutual agreement, the secularist party will secure an easy triumph. The Education Settlement Committee of a few years ago came so near to an agreement that it is much to be hoped that, if that body is still in existence, further attempts will be made to reach a satisfactory decision. It is not too soon for the leaders of the various Christian bodies to be putting their heads together to see what can be done to remove the deadlock. The policy which has gained the largest measure of support—certainly among Church-

people—of equal facilities for all, with the right of access into all schools—has much to recommend it and might at least be taken as a basis of discussion. But the point upon which we desire to insist with all the earnestness we can command is that the question of religious education should receive attention at once, so that when the time comes the Christian Churches may be ready with their scheme. It ought no longer to be a question of the Church *versus* Dissent, or Dissent *versus* the Church, for such an issue on such a question is a disgrace to our common Christianity; the real issue ought to be Christian Teaching *versus* Secular Teaching, and, thus presented, we have no doubt on which side the verdict of the country would be given.

The Church in Wales.

Two years have elapsed since the passing of the Welsh Church Act and we see no immediate prospect of its cruel provisions being reconsidered. When an attempt made to readjust the Home Rule Act (which is not yet in operation, whereas the Welsh Church Act is in force in several important respects save only as to the date of disestablishment) failed, notwithstanding the eagerness of leading politicians on both sides to come to an agreement, it can hardly be expected that Parliament will find time just now to reconsider the Welsh Church Act. But reconsidered it must be, for the Act was literally forced on to the Statute Book, and it has never yet been submitted to the people. Churchmen are not likely to forget the circumstances in which it was passed, nor the strong grounds which exist for demanding its repeal; and they have now to do what is possible, having regard to national interests, to show the country that the case for reconsideration is strong and clear. The current number of the *National Church*, the admirable monthly organ of the Central Church Committee for Defence and Instruction, devotes its leading article to this question, in connexion with the second anniversary of the passing of the Act on September 18, 1914.

What, it asks, has happened in Wales since the passing of the Act? On the Church side, Bishops and clergy have been indefatigable in promoting national interests. They gave their dearest and their best to the cause of King and country; they assisted in the work of recruiting for the new armies to such good purpose that it is estimated that about 70 per cent. of the recruits are Churchmen; many of them went as Chaplains to the Forces; and most of the leading laymen, whose counsel and help in a Church crisis would have been invaluable, have given themselves wholly to war work. But none of

these things moved the Government. They appointed highly paid Commissioners under the Act with power to harass the Welsh clergy with interminable inquiries as to the nature and extent of Church property in each parish, and generally to create a spirit of unrest. These inquiries often involved long and anxious research, and imposed upon the clergy—already overtaxed with work through the depletion of clerical and lay staff—a burden which has proved wellnigh intolerable. These inquiries have involved the expenditure of a very large sum of money. The official return issued some months ago showed that upwards of £5,000 had been expended in this way, and it may be presumed that every week the costs are mounting up. It is monstrous that the Church in Wales should be mulcted in this way and under such circumstances. And for what purpose are these inquiries being made? Simply that when the war ends everything may be in readiness to strike the final blow which shall rob the Church in Wales of about £157,000 per annum. The Church is admittedly—even on the testimony of some of its bitterest opponents—doing a great work; it is a strong force working for righteousness, and yet its work is to be crippled by the confiscation of its ancient endowments. Yet at the conclusion of the war, when the country should be rejoicing at the restoration of peace, the Church in Wales is to witness the transfer to secular purposes of funds which for centuries have been used in the service of Almighty God. The passing of the Welsh Church Act inflicted an intolerable wrong upon the Church, and it remains for the country to determine that the consummation of this base deed shall not be realized.

These are strong words, but, when all the circumstances are considered, they are not too strong, and it may be hoped they will be successful in calling marked attention to the injustice from which the Church in Wales is suffering. We agree with our contemporary in thinking that the future is not without hope, and that even Mr. Lloyd George, in his new mood, may look not unfavourably upon proposals for reconsideration. In his Eisteddfod speeches he spoke of the dangers of materialism and of the necessity of maintaining "every institution that will exalt the vision of the people." If there is one institution in Wales which is doing more than any other to "exalt the vision of the people" it is the Church, and so astute a man as the War Minister cannot fail to see the force of the application of his words to the case of the Church in Wales. But, however that may be, the duty of Churchmen is clear and unmistakable. They cannot, they will not, do anything that would promote dissension and difficulty while the country is at war; but there rests upon them the paramount obligation to use the interval to spread information as widely as possible concerning the history, position, and work of the Church in Wales.

Validity.

THE terms "valid" and "invalid," "validity" and "invalidity" have become prominent in connection with Kikuyu, and perhaps there is no subject upon which it is more important to have clear views. Many writers use the term "validity" in reference to the ministry, and the question at once arises as to its meaning.

1. The Archbishop of Canterbury refers to the subject thus:—

"No student of the question of our relation to other parts of the Church of Christ will forget that in almost every utterance which the Church of England has made on the subject either corporately or by its representative men—emphasis is laid on the distinction between 'regular' and 'irregular' ordination, and this without any attempt to lay down limits as to the operation of the grace of God vouchsafed to those who minister His Gospel to the souls of men. I purposely avoid the word 'valid' and 'invalid,' as I have always found myself unable, without a feeling of intolerable presumption, to give to that phrase the meaning which in popular parlance it would seem to carry. The word 'invalid' has, except when applied to physical health, drifted far from the original force of the Latin adjective" (Kikuyu, p. 30).

These are significant words and express the true Anglican tradition. But others have not been so reluctant to use the terms, and it is this that necessitates a careful study of the whole subject. It is quite clear that the Archbishop's words have met with definite opposition.

2. The Bishop of Oxford in his Diocesan Magazine for September, 1915 (p. 135), refers thus to the Archbishop's words:—

"The Archbishop deprecates the words 'valid' and 'invalid' and prefers the words 'regular' and 'irregular.' This I cannot but feel is only a refusal to face the question. 'Valid' and 'invalid' expresses a different and more fundamental idea than 'regular' and 'irregular.' If there is a visible Church having authority to bind and loose in the administration of sacraments, it must say 'Sacraments administered under such and such conditions are not sacraments which we can recognize—they carry no longer with them the guarantee of the Church.' The Church has not said that baptisms celebrated by those who are not priests are not valid: it has not even said universally or in all cases that confirmations not administered by a bishop are invalid: it has not as a whole said that schism invalidates sacraments: but it has said that ordinations to holy orders not celebrated by a bishop are invalid and that eucharists not celebrated by an episcopally ordained priest are invalid."

This means that a certain form of ministry is needed for the guarantee of spiritual blessing, that "Eucharists not celebrated

by an episcopally ordained priest are invalid." Now is this position Anglican? Article VI lays down the principle that Scripture is sufficient, and that "whatsoever is not read therein nor may be proved thereby is not to be required of any man . . . salvation." Bishop Gore himself has admitted that Scripture is "the final testing ground of doctrine," and this view of the supremacy of Scripture for essential teaching is also recognized by Canon Simpson ("The Thing Signified"). Perhaps, however, the strongest statement on this point was recently made by Dr. Headlam (*Church Quarterly Review*, January, 1916, p. 327):—

"The Church itself has always put the Bible in a superior position. It is for example a common statement of Athanasius that the Scriptures are sufficient."

This being the case and as we find nothing in Scripture to prove that "Eucharists not celebrated by an episcopally ordained priest are invalid," to ask the above question is to answer it.

But Bishop Gore shall be our first witness:—

"We have no clear information as to the limitation of the functions of the different orders in the Church, except that to the 'viri apostolici' alone is the power attributed to impart the gift of the Holy Ghost by laying-on of hands. We have no clear information as to who exactly can celebrate the eucharist or who can baptize" ("The Church and the Ministry," p. 246).

Now, if Scripture is "the final testing ground of doctrine," is it possible to urge, as the Bishop does, that the New Testament needs supplementing on so vital and fundamental a matter? To the same effect the Bishop writes in his more recent work:—

"It must be admitted that if the documents of the New Testament stood alone . . . we should feel that various tendencies towards different kinds of organization were at work in the Christian Church, that the picture presented was confused, and that no decisive conclusion as to the form of the Christian ministry could be reached. But in fact the documents of the New Testament are only some of the documents which belong to a great historical movement" ("Orders and Unity," p. 83).

And although he emphasizes the principle of Church authority, his admission destroys his own case, because he insists upon a precise form of ministry as the essential foundation of his argument. Presbyterians are just as emphatic and insistent as he is on the principle of authority.

I turn next to Blunt's "Studies in Apostolic Christianity," p. 147:—

"The well-known theory, that the continuity of God's grace in the

Church is externally secured by the Episcopal imposition of hands, that thus a conduit of grace, reaching back to the Apostles, is preserved and prolonged, has the merit of definite outline. But it is questionable whether it has any other merit. Not only does it seem to embody a remarkably mechanical and unspiritual conception of God's grace, but also it cannot produce sufficient evidence from the Apostolic writings to substantiate it. All that the evidence allows us to say is, that the threefold ministry was the system which the Church gradually developed as the representative organ of its corporate life."

Then I find similar teaching in a sermon by Dr. Ince on "The Scriptural and Anglican View of the Functions of the Christian Ministry," p. 10 :—

"It must furthermore be honestly acknowledged that there are no directions in the New Testament which give to these officers the exclusive right of administering Church ordinances. . . . It was the Church itself which confirmed the administration of the Sacraments to those who were ministers of the word, and yet reserved to itself the power of relaxing in cases of necessity the universality of this regulation, as in the case of lay baptism."

Canon Simpson's recent booklet "The Conception of the Church," may also be adduced, the whole of the second part supporting this contention. And I have failed to find any proof in Moberly's "Ministerial Priesthood" or Wordsworth's "Ministry of Grace" that the New Testament teaches "Eucharists not celebrated by an episcopally ordained priest are invalid."

3. Mr. Leighton Pullan has also some statements on this subject in opposition to the Archbishop of Canterbury :—

"The reason why the Church regards Episcopacy as so important is because a genuine Episcopacy is a means of securing a transmission of the authority given in Ordination. . . . Apostolic succession corresponds in character to the whole sacramental principle. . . . We value, therefore, the threefold ministry, because it is the form through which the Apostolic succession has descended so that the acts of our ministry are done with the authority of commissions granted by our King" ("Missionary Principles and The Primate on Kikuyu," p. 47).

It is clear from this that grace is to be understood as dependent upon an episcopally ordained ministry. Mr. Pullan gives no proof of this from the New Testament, doubtless for the good reason that there is none. At this point we may quote Canon Simpson :—

"There is no hint in the New Testament of what we call the apostolic succession. That ought to be candidly admitted. There is nothing to suggest that the apostolic Church regarded all functions of ministry as inherent in the apostles in virtue of their appointment by Christ, or as transmissible to others only in virtue of the laying on of apostolic hands" ("The Conception of the Church." p. 36).

4. Prebendary Boyd also disagrees with the Archbishop and says that he is " perhaps mistaken on one point." Mr. Boyd holds that invalidity means " the weakening of something ; it does not assert its total destruction " ("Facing Kikuyu," p. 26f), but that " some essential part of it is lacking."

" When we say that a Sacrament is ' invalid,' we mean that the outward sign has been tampered with and that objective security is not given ; it means also, inasmuch as the outward sign is the means as well as the certificate of grace, that the course of grace has been impeded according to the measure of interference with the sign " (" Facing Kikuyu," p. 28).

According to this, Nonconformity has and can have no assurance of grace, and yet it is also said that, " By declaring that these ordinances are ' invalid ' we do not imply that no grace is given through them at all " (" Facing Kikuyu," p. 30).

Two illustrations are given in support of this contention, one the difference between gold and silver hall-marked and not hall-marked, and also one in regard to the Bible, the latter of which is so surprising that the very words must be given :—

" In the same way the Church collects certain books into the Canon of Scripture and asserts that they contain the Word of God ; but there is no suggestion in this statement that inspiration may not be found in Dante and Milton, in Ruskin and Carlyle. All that is said is that in the canonical Scriptures you may be certain that you have the Divine Word. This is the attitude taken by the Church throughout its system. It states the assured facts of revelation and is silent about matters which belong to natural religion " (" Facing Kikuyu," p. 31).

It is astonishing that Prebendary Boyd cannot see the futility and essential falsity of this reasoning. In passing it may be said that if this is what he believes about the canonicity of Scripture, there is no wonder that he makes so much of the Church. But apart from this, the question is obviously not settled by these illustrations. Nonconformists either have grace or they have not. If episcopal ordination is essential for grace, then obviously Nonconformists cannot and do not receive any. Validity and invalidity in this connection are mutually exclusive and no modification to mean merely lost in degree will suffice. The fact is that Prebendary Boyd cannot deny the presence of grace in non-episcopal communities, and this is his way of accounting for it and yet endeavouring to save his own position. But it is as futile as the Bishop of Oxford calling Nonconformists " rebels " and yet admitting the presence of the Holy Spirit among them (" Orders and Unity,"

p. 184). Some years ago at a meeting held at Wycliffe Lodge, Oxford, attended by representatives of various Churches, a well-known High Churchman was asked by a leading Nonconformist scholar: "Suppose our people meet next Sunday for Holy Communion under the Congregational Minister, would they receive grace?" There was a moment's silence, for the question was obviously a hard one, and then came this answer: "They would get the grace they expected to get," to which the Congregationalist naturally answered: "Ah! that answer will not do." Of course it would not, and only pressure of argument compelled the speaker to so vague and impossible a reply.

5. But now the Editor of the *English Church Review* enters the fray and quotes the use by Ignatius of the word βέβαιος, which is usually rendered "valid," and he refers at the same time to the New Testament usage of the word. Let us look at Holy Scripture first. The word is found in several connections: Rom iv. 16; 2 Cor. i. 7; Heb. ii. 2; iii. 6; iii. 14; vi. 19; ix. 17; 2 Pet. i. 10. 19. A careful consideration of it in the light of the best lexicons and commentators gives the meaning as "steadfast," "firm," "stable." Thus, Westcott on Hebrews. ii. 2 defines it as that which "vindicates its own claims." With regard to Ignatius, everything obviously depends upon the context. Canon Simpson maintains that in his use of it there is no hint of later technicalities involving the proper minister:—

> "He is not dealing with the minister of the sacrament at all. What he says is that, if an altar be set up in opposition to the bishop, if the Eucharist is celebrated apart from his recognition or sanction, there is irregularity, and therefore no security against the inroads of gnostic heresy and the consequent depraving of a sacrament intimately associated with the Word made flesh" ("The Conception of the Church," p. 51).

The conclusion of the *English Church Review* is that a valid ministry means "one in which the essentials have been found." But this involves the previous question: "What are the essentials?" To assert that episcopal ordination is an essential is seen to go beyond the New Testament, and yet only thus can this position be maintained. And if we say of the ministry what Westcott says of the word of angels that "it vindicates its own claims," we naturally inquire as to the claims of the ministry which vindicate its validity. What are they? The only onswer is, "by their fruits ye shall know them." Some recent words of Dr. Plummer

on "Christian Agnosticism" have a special application to this point:—

"We ought to cease to talk about 'invalid' sacraments. God alone knows whether any sacrament honestly administered with the intention of doing what Christ ordained, is ever 'invalid.' If we must criticize, it is safer to speak of what is 'irregular.' Every organized communion must lay down rules as to how sacraments are to be administered; for to leave everything to the discretion of the minister would be disastrous. These rules differ in different Churches, and what is 'regular' in one Church may be 'irregular' to members of another Church. But we know nothing about the 'invalidity' of an irregularly administered sacrament, and it is rash to assert that to those who receive it devoutly it is not a means of grace. It might not be such to us, if we, in a spirit of bravado, violated the rules of our own Church; but we know nothing of its effects on those who receive it in accordance with rules which they believe to be adequate. If that is true, it is well to profess agnosticism respecting it and abstain from pronouncing any judgment as to its efficacy" (*The Expository Times*, February 1916, p. 201).

To the same effect are the words of Dr. Headlam in the *Church Quarterly Review* for July 1908:—

"Let us get rid of the expression 'validity' of Orders and Sacraments. Whether or no Orders and Sacraments are valid is after all something which we cannot settle. What we should ask is whether they are 'regular,' that is to say, whether a particular body of Christians correctly interprets the mind of Christ declared to us by His Church in the fulfilment of His command to celebrate the Sacraments and to send out messengers of His Gospel. . . . We have then to be sure not that the Sacraments of the Presbyterian bodies are valid, but that they are regular."

We may add some words by the Rev. F. S. Gardiner, a Presbyterian Minister of Kingstown, which will enable us to understand something of the attitude taken by that communion:—

"You must never approach us on the subject of Union with the underlying thought in your minds that ours is not a *valid* ministry, because we have not a bishop (in the later sense) to ordain us. What would become then of the validity of the whole ministry of the Christian Church during the second century when there was no apostle, and no bishop (in the later sense)?" (Lecture on "Passing Protestantism and Coming Catholicism," p. 31).

A further expression of Presbyterian opinion on this general subject may be seen from another extract from Mr. Gardiner's pamphlet already mentioned:—

"Any proposals for Union which have any chance even of being considered must proceed on the assumption that we respect one another's position. Now, I say, from the bottom of my heart, that I do respect yours. I respect the learning, devotion, and earnestness of your Bishops and clergy. I admire the piety of your people. I find myself at one with you in heart and sympathy. But you must remember our position. We are not much inferior to you in point of numbers in Ireland. If you have half of England,

we have eight-tenths of Scotland. And we outnumber you in Wales. We have all the Reformed Churches of the Continent, except the Lutherans, who in some respects are more akin to us. We are much more numerous than you in America; and in the Colonies we are not much behind you. We have successful missions all over the world in no way inferior to yours. Our theologians and scholars are not less distinguished than yours. You have saints. So have we. You have seals to your ministry. So have we. You have evidence of Christ's presence in your Church. Not less have we. You have episodes in your Church history which are heroic and which thrill the blood when they are recalled. So have we. And I beg of you to remember that we are proud of our Churchmanship" (Lecture on "Passing Protestantism and Coming Catholicism," p. 22f).

From all that has been said it is clear that, according to the Bishop of Oxford and those who agree with him, the Sacrament of the Holy Communion must have an episcopally ordained priest as the guarantee of spiritual validity and the assurance of grace, even though the New Testament lays down no such requirement. And it is curious that baptism can be administered by any one, as though Scripture makes such a profound distinction between the two ordinances.

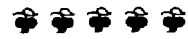
So the Archbishop of Canterbury is, of course, right, and it behoves Evangelicals to concentrate on this point, compared with which all else counts for nothing. Dr. Eugene Stock has well pointed out the important considerations involved in the whole question, and in particular, the remarkable admission made in the well-known Lambeth Quadrilateral that Presbyterianism satisfies three out of the four requirements, thereby implying and clearly teaching that their ministry is valid for spiritual blessing. Then, too, as Dr. Stock also says, recent references in India to the interned Lutheran missionaries imply that they are able to give the Sacrament of the Lord's Supper to their people, a statement which naturally involves the whole idea of spiritual and sacramental validity.

The reason for all this insistence on episcopal ordination is because grace is considered to be attached to, or resident in, the elements by virtue of consecration, as though grace were some quasi-material substance that required particular words and actions by special persons to guarantee its presence. There are few things about which many minds are more hazy than this idea of grace. In the New Testament grace is relationship to God, as our Article puts it, "God's goodwill" and "means of grace" are not channels or pipes conveying grace to the soul, since no application to the

body can carry spiritual blessing to the spirit. Means of grace are occasions and opportunities of eliciting that faith which is essential to a proper response to God's revelation and every means is necessarily associated with faith. Prayer must be the prayer of faith; the Word of God must be "mixed with faith." Baptism is only efficacious on the assumption of faith, and so it is with the Holy Communion. When we are clear about what grace means and how it comes, we are clear everywhere.

Meanwhile, we say that in the New Testament (Bishop Gore being our witness) nothing is revealed as to the precise form of the ministry connected with the Holy Communion. The view that requires episcopal ordination for spiritual validity is a gigantic hypothesis which has no warrant in Scripture, fails at the very first stage of Church history (because Episcopacy was evolved, not devolved), and is also opposed to some of the most patent and potent facts in the records of the Christian Church at home and abroad. This, as Dr. Stock truly says, is the real Kikuyu question.

W. H. GRIFFITH THOMAS.



The Church and Social Reconstruction after the War.

ANYONE who in the midst of a great war is invited to speak of the social reconstruction which is to follow it, can hardly avoid using the opportunity to advocate reforms in which he has himself most interest. Such a crisis in the history of the world as this through which we are passing compels us all to face problems which we usually leave to others.

In the matter of reconstruction, indeed, it might be urged that, while the issues of the war are still in many respects uncertain, it is too soon to think of it. Let us wait and see how we are placed at the end of the war and what it is that we have to reconstruct: things will probably go on very much as before.

Yet with some of us the great fear is lest they should: lest our boys and our men should have died for their country only to keep it as it was. For many of them no doubt that aim was incentive enough—England's worth dying for—England as she is. But many, we know, thought more of the England that is to be, and hazarded their lives for the sake of ideals from the realization of which the England that is is still far off. Yet they had faith in her, and the blood with which many of them have sealed it must surely have some redemptive power for the country for which they died.

I cannot use the language that calls this war a Judgment of God on the Nations: but war is a great probation for all the peoples that engage in it; and the people that is not made better by it, that does not emerge from its searching discipline, purified, is worsted in the struggle, even if "victory" rests with it.

It is true I suppose that war itself can never be Christianized. Nor I suppose can a pulpit or a steam engine. But both may be used for beneficent ends. And war may have a Christianizing power, and in the world as it is it may be the only means by which Christian ideals can be upheld. The nation defeated in war may, indeed, have the better chance of being Christianized; for Victory may go far to destroy the soul of a people, and crushing defeat to bring it to life. Yet peace may be at least as unchristian as war;—the forty

years of peace which our enemies have enjoyed were not wholly used for Christianizing ends.

When peace is again restored will they, and shall we, succeed in making it Christian?

That is the question which we have in mind when we speak of "the Church and social reconstruction." Throughout the British Empire, with only individual exceptions, in all classes and groups of men and women we have seen spring to life a spirit of readiness for service and sacrifice on behalf of the Empire and its ideals, which is in its range and intensity, I suppose, the most splendid witness to the central idea of Christianity that the world has ever known.

People speak of men and women having been ennobled by the war. Rather, I think, they have shown in the crisis what they really are: and they have shown, whether they know it or not, how deeply, into the core of the life of our race, has penetrated the teaching of the Cross that it is in service and sacrifice that man comes to his true life.

If then we ask what part the Church is to play in that reconstruction of society which will be needed after the war, we must answer "that part which whenever she is true to her mission she always plays in the world."

As to the means which she should use, there has been in the course of her history difference of opinion and difference of practice, but I think that at no time would her most true representatives have doubted that her chief business in the world is stated in our Collect for the third Sunday in Advent—so to prepare and make ready the way of Christ, by turning the hearts of the disobedient to the wisdom of the just, that at His second coming to judge the world we may be found an acceptable people in His sight.

There we have the three great convictions by which the action of the Church in relation to Society must always be controlled:—the first the conviction that there is a divinely purposed order, to which the present order of the world does not correspond, which will at some future time be established; the second the conviction that this order, which is called the Kingdom of God, is based on eternal principles of wisdom, righteousness, and love which were manifested in the teaching and life of Jesus Christ; and the third the conviction that the mission of the Church is to keep alive the hope of this order

in the world and win men to it, so that whatever other differences divide them, the whole race of mankind may become as one people united in following out one law of life.

These three convictions express the Christian hope, the Christian ideal, the Christian duty, in relation to Society.

There have been times when the Church as a whole has seemed to lose heart and to let her convictions fade away. She has despaired of the realization of the Kingdom of God in the world and treated this life as only an education for individuals for an eternal life hereafter. That is, no doubt, a belief with which she can never dispense; a belief without which the pain of the world—the hope of young lives cut short—the frustrated endeavour—"the height that proved too high"—would be an almost unbearable anguish. But it is not a belief which tends to make the world itself a better place and the conditions of life in it more like the conditions of life in the Kingdom of God. And whenever this hope of the coming of the Kingdom of God on earth has faded from the consciousness of the Church, she has compromised her ideal of social righteousness and narrowed her duty to the world, abjuring her mission of social renovation.

She has been content to accept things as they were, and it is notorious that she has so acted that to-day she is widely regarded as ranged on the side of the established order as the Church of the well-to-do, the squire, the lady bountiful, the landlord, the employer—as the Church of the powerful governing classes.

Yet she ought to be always trying to move forward to the goal of her faith.

"Christianity" always directs us forward, to the future, to the new order that is to be: and it does not allow us to be content to dream about it as men have dreamed of Utopias, which they never supposed to be attainable. It tells us that our very salvation depends on the measure of our success in fashioning our lives, as nearly as possible in all the circumstances of our times, according to the standards of life in the Kingdom.

Generation after generation we are born into a complex social system which is only partly Christianized, which is never stationary, but always in movement. New opportunities, new dangers, are constantly arising through the incessant flow of human activities and interests in the world as it is. Intellectual, moral, industrial

economic conditions are always changing; and every change of conditions presents new problems to be solved, new material to be Christianized.

It is the duty of Christians, of the Church, to be always seeking the most Christian solution possible. It is true that the most Christian solution possible at the moment may often wear the drab garb of compromise: sometimes a bolder faith or a more sensitive conscience and a finer wisdom, more widely diffused, might have found a more Christian way: We have to take the world as it is. As we look back on the history of the Church, it is easy to be wiser than our forefathers. At least in our own time, when indeed we are at cross-roads, let us try to take the way which tends to the Christianization of thought and life. And if we are to take it, we must face the facts of life as it is and free our minds of the unchristian idea which has constantly numbed the conscience of those of the Church's members who should be her leaders—the faithless and fatal doctrine that the order of the Kingdom of God is not the ideal for this world.

Many of those who could have done most in the past to uphold the ideals of the Kingdom in the social life of our country have been hypnotized by the unchristianized prepossessions of their class, and in large measure victims of the conventions by which the facts were concealed—the conventions of "polite society" which the Church has not disturbed. To-day we are at least half-awake. To-day the veil is drawn aside, and we must deliberately shut our eyes if we are not to see. Our very boys and girls know more of the conditions of life than men and women have known in the past. They know that underneath the fine flowers of pure and dignified service and high character is a sub-soil of impoverished and stunted lives and conditions inimical to health of body and of mind. And the best of them revolt from a social polity which, while it produces the high development of the few and the respectable level of morality and comfort of a small middle class, leaves masses of the people, by whose work and services they benefit, subject to conditions which are a disgrace even to our "civilization."

It is the present state with which we have to deal: and in recent years many a scheme for social amelioration, by general consent regarded as good and even urgently needed, has been abandoned because it would cost a few millions a year.

Yet the money spent in a couple of days of war would have been enough, and what we are spending in a month would have gone far to transform our slums and crowded cottages, and to give a living wage to the victims of sweated labour in town and country who are exploited not only by their immediate task-masters, but by us all. I say, exploited by us all—for in the economic conditions in which we live it is impossible for us to trace to their origin the things we buy and use, and so impossible for us to avoid becoming "partakers in other men's sins."

For this reason, if for no other, it is incumbent on the Christian to concern himself with "social questions." He cannot stand aloof and disclaim responsibility for unchristian conditions on the ground that he had no hand in making them, if he is, however remotely, getting advantage from them and if he has any power to help to make them more Christian.

This is not a plea for "righteousness by legislation," but rather for "legislation by righteousness," for more of the spirit of Christianity in government in all its forms: and more recognition of the fact that the only moral authority which is effective in a modern state is that which is embodied in legislation. To the mass of men the Law is the standard of Right.

The business of the Church is to do all it can to secure that every child born into the world shall have throughout his life as good a chance as possible of growing to the best of which he is capable, viz., a full-grown man—or, in St. Paul's words, of attaining to "the measure of the stature of the fullness of Christ."

And so it is the Church's business for example to take thought—according to the knowledge of the day—for the health and education of the mother and the child that the child may have life and have it abundantly. It cannot ignore these things because epileptics may be good Christians and the dividing line between saintliness and insanity has, sometimes been thin.

We know that man does not live by bread alone, and that fine character is not the creature of comfort, nor yet of the kind of education which the reformers of the seventies expected to herald the millennium. We know that clean houses don't make clean minds. And we have good reason to suspect that if the control of "capital" was in the hands of "labour," commerce would still be as much "without conscience" as it is declared to be to-day. One

" class consciousness " would be replaced by another, for the material benefit, no doubt, of a larger number than before, but not directed to the interests of the community as a whole.

Just as one class consciousness is beginning to fade away—the class consciousness of the well-to-do who have been in possession of power, it is met by another new-born and rapidly acquiring strength and force, that threatens to manifest itself just as selfishly in our common life.

The suspicions that " labour " has shown in the last few months are, I believe, abundantly justified by the policy of " capital " in the past : and the cry for the " conscription of wealth " in the interests of the State is a just demand in exchange for " conscription of men," though much less easy to bring to effect. These suspicions and this demand are the natural result of the state of civil war which has existed between " capital " and " labour " through the long years of international " peace "—a state of war that capital avows as frankly and unashamedly as labour.

Even under stress of the Nation's War and imperative necessity, it is not peace, but only an armistice, that can be arranged. If the Nation's Peace, when it comes, is to be Christianized at home, here is one great sphere for the operation of the central principle of Christian ethics that each individual person is an end in himself, not to be exploited in any one's interests,—and of its corollary that only in service to the community of which he is a member can the individual person realize himself.

It has been said that the Church cannot take sides in industrial and economic controversies. Rather it is true that whenever a moral issue is involved, the Church cannot be neutral. The Pope by his avowed neutrality in the war, and his refusal to form a judgment on the morality of Germany's treatment of Belgium, has perhaps done as good service to the world as harm to the Papacy. For like the Germans themselves he has shocked the moral conscience of mankind, and brought home to men the fact that it is the business of the Church of Christ to champion the afflicted and wronged, to resist injustice in any form, to denounce wrong-doers, to insist by all means in its power on the supremacy of the Christian moral law above all the alleged interests of the State or any group of men.

In our social reconstruction in England after the war there will be no room for the false idea that the Church of England must

be "neutral" in the rearrangements between "capital" and "labour" that will be inevitable, or in any of the settlements of questions that affect the moral welfare of the nation. It will be difficult, no doubt, as it constantly is, to establish the true proportion between rights and duties on which the Christianization of Society depends. But at least the mind of the Church and its activities must be steadfastly set against all unrighteous conditions that exist in the world, whether in trade and commerce, in domestic or international politics, or in the more personal and private relations of daily life.

And any system, or any detail of a system, that keeps one human soul in subjection to another, is unrighteous. No system is Christian in which there is schism in the body and the members do not have "the same care one for another."

We are fighting our national war against a spirit that is truly described as anti-Christian, because it denies to the soul of other nations the right to live and grow which it asserts for its own soul. It claims that right for itself alone. We can see how monstrous the claim is when it is thrust on us as it were in the bold headlines of a placard that spell out the rise or fall of the empires of the world.

But we shall not have learned the lesson of the war, or the duty of the Church of England to the people of England after the war, unless we determine to banish from our national and civic and private life as much as possible of the Prussianism by which it is infected.

The dominance of class over class, sex over sex, employer over employee, landlord over tenant, private and personal interests over the interests of the whole community in any shape or in any sphere, —this kind of dominance is anti-Christian in essence and in its working. And, only if the Church can set itself unreservedly to eradicate this kind of dominance of one over another, only then can it lead in the great movement towards a better human society, purer and less selfish, juster and more generous, organized for righteousness and the protection of personality, which instinct as it is with the spirit of Christ, whether with or without the Church's help, is certain to be one issue of the war.

J. F. BETHUNE-BAKER.

Miracle and the New Testament.

I.

IT will hardly be denied that the theological problem which has come most to the front of late years is the problem of miracles. Other subjects of controversy have fallen comparatively into the background, and yielded place to the question of the miraculous in connexion with many of the incidents of the New Testament. "The one great obstacle to the reconciliation of contemporary intellect with faith" was the way in which the Bishop of Oxford characterized "miracles" at the Middlesbro' Church Congress in 1912. Another important and authoritative pronouncement was that of the Upper House of the Canterbury Convocation two years later, which declared with regard to modernism that the denial of any of the historical facts stated in the Creeds goes beyond the limits of legitimate interpretation. There is even more opposition, and growing opposition, to-day to the miracles of the gospels than ever before. One reason for this lies, of course, in the unprecedented progress of scientific research in recent years, although, or rather, perhaps, because we live in the days of wireless telegraphy and telephony and the mysterious emanations of radium. One very practical evil effect of such scepticism has been seen in the complete abandonment of public worship by many whom the question of the miraculous has made agnostic. Modern times have indeed witnessed a vast change in the attitude of men towards Biblical miracles. It was not till after Augustine's time that these were regarded as remote or strange events which no longer happened. Similar occurrences, especially the expulsion of demons and supernatural healings, are spoken of by Tertullian, Justin and Origen as still happening. In fact not only during the patristic period but even right on to and through the Middle Ages, people, for the most part, could not conceive a world without miracles. But since the seventeenth century a continuous alteration has taken place in regard to this subject. Spinoza was the first definitely and deliberately to attack miracles. His *Tractatus Theologico Politicus* was published anonymously in 1670, and his argument is that God's nature, existence and providence cannot be known from miracles, but can be learned from the fixed and immutable order of nature. He assumes his premises and gives

no reason for their truth, and the line of his argument destroys the possibility of freedom in any form. The Deism of the seventeenth and eighteenth centuries denied divine providence and the possibility of revealed religion. Thus arose a rigid separation between God and nature. Hume, in his "Enquiry concerning the Human Understanding" contends that "a miracle is a violation of the laws of nature," and, as the evidence in favour of those laws is greater than that for any miracle, denies that there has ever been sufficient testimony to establish the reality of one. Butler and Paley are the two best known English apologists of that day. The former points out that there can be no *à priori* grounds for not accepting miracles considering the wide extent of what we do not know in nature. During the nineteenth century there arose in Germany—the *fons et origo* of many other evil things since—all the developments of rationalism. Dr. Paulus, of Heidelberg, considering that the gospel writers were deceived by ignorance of second causes, accounts for miracles on natural grounds. Sick persons were healed by the application of oil, demoniacs were calmed by sedatives, Christ did not really die. The first modern critic to attack our Lord's life in the spirit of entire disbelief was Strauss in his "Life of Jesus," published in 1835. He aimed at the total destruction of the miraculous, and sought his end by mythical solutions which no longer have any value. Harnack's position is a moderate one. It is that miracles are produced by forces of nature of which we know little or nothing.

Surveying the arguments which have been brought forward by the foregoing and other writers, it becomes possible to classify the reasons on account of which miracles are alleged to be impossible. First, it is said, miracles are impossible because, if they could happen, they would be contrary to nature; again miracles are impossible because inconsistent with the universal reign of law, or God's method of working; and, once more, because they are opposed to all human knowledge and experience. Let us examine these assertions in order.

1. *Miracles are contrary to nature.* It is at once manifest that here everything depends upon what is meant by nature. Augustine long ago saw that we have no possible right to include under the term "nature" anything more than the natural facts or laws with which man is acquainted. *Portentum fit non contra naturam, sed contra quam est nota natura.* Modern writers follow in his steps.

" The valuable element," says Professor Wendland, " in Augustine's discussion of miracle is the principle that when we speak of ' natural and supernatural ' we are making a purely subjective distinction ; for God what we call ' natural ' process and what we call miraculous are equally natural. If it is proposed to take as a mark of miracles that they could be accounted for by natural causes, Augustine would add that neither can we assign any ground why ordinary facts in nature are exactly as we find them to be. As an example he points out that we can assign no reason why fig seeds are so small " (" Miracles of Christianity." Eng. Trans., p. 57). Nature is in fact not a closed system confronting God and unalterable by man, but open to the influences of man's spirit, and controlled by God. At the same time, knowledge of the whole of nature, or the whole cosmic process, is as impossible for us as for the ancients. A truly philosophical view of the relation of miracle to nature was outlined by the Rev. Robert Vaughan in the *Church Quarterly Review* in 1910 (Vol. xx. April, p. 117). " Miracle," he says, " is a revelation of the latent possibility of things—of what they can become by divine activity within them. The whole of nature is by its creation so constituted that it can according to its very *nature* become what it is not in itself. It has a capacity to receive what it does not contain, and the isolated miracles of Christ in particular are to reveal this capacity. Such changes are not from the thing as it is in itself, and therefore not properly products of ' nature,' nor are they contradictions of the natural—for things of nature are created with a fitness for such transformation and evolution, but they are supra-natural by virtue of a communication to their nature of a fresh activity from their source."

2. *Miracles are impossible because of the universal reign of law or God's method of working.* Now what do we really mean by " law " ? Again, no more than a certain process or order of things as we know it. The uniformity of the laws of nature means merely that like causes produce like effects. We have no proof even that everything which happens in nature is inevitable. It is not certain even from the point of view of nature that the sun will rise to-morrow, it is certain only that the sun will do so as long as circumstances remain as they are to-day. We are absolutely ignorant of the manner in which many startling changes in the world occurred, as, for instance, how life came into being, how water came to be, how man came

to exist. There is analogical reason for believing that other remarkable events, such as we term "miracles," may have happened at particular times in the history of our race. It may well be questioned—as indeed it has been—whether we are at all justified in carrying over to the domain of Divine government such a conception of law as is valid for our finite experience. For we cannot draw the distinction that in miracle God is immediately working, and at other times leaving it to established laws to work. That were to take but a mechanical view of the universe. On this supposition God becomes merely a spectator of the cosmic process He has inaugurated. His interest or want of interest in what happens makes no difference at all to its happening. But only that emerges which was put into the process by God's eternal ordinance. This was the conclusion arrived at by the Stoics, and Stoicism as revised by Spinoza and modern Determinism has added no single thought or argument. The truth is otherwise: we can see how in the case of sickness, for instance, different possibilities are always or very often open. As Archbishop Trench has said, "The clock-maker makes his clock and leaves it; the ship-builder builds and launches his ship which others navigate; but the world is no curious piece of mechanism which its Maker constructs and then dismisses it from His hands, only from time to time reviewing and repairing it. . . . Laws of God exist only for us. It is a will of God for Himself . . . it is a will on which we can securely count . . . still from moment to moment it is a will" ("Notes on the Miracles," pp. 10, 11. Eleventh Edition Revised). For the strict and proper meaning of the term "law" we must look to the Old Testament. There the word means an ordinance or command of God. There are demonstrably causes and forces other than physical. Wherever men exert their free wills, the moral and spiritual intervene in the physical system. The "law" of gravitation is suspended if I lift my hand. Now if man can effect such intervention without interfering with the ordinary course of natural law, how much more can God!

3. But *miracles are* alleged to be *impossible because experience and scientific knowledge can allow them no place.* Yet Huxley said, "We can never be in a position to set bounds to the possibilities of nature" ("Science and Christian Tradition," p. 198, Ed. 194), and again, "denying the possibility of miracles seems to me quite as unjustifiable as speculative atheism" (*Spectator.* Feb. 10, 1866). But

is it at all legitimate to characterize miracles as "impossible"? There is, of course, such a thing as a scientific impossibility, as, for instance, to assert that two and two make five, or that the angles of a triangle make three right angles. There is also a *logical* impossibility, as to speak of a round square. But a miracle is neither one nor other of these. It may be *contrary* to experience, but is not *contradictory* of it; may be above reason, but is not opposed to it; conflicts not with our reason but with our expectation. Miracles may have been wrought by the Divine will by the use of laws of which we know nothing or could not employ if we knew them. The fact is science is not in a position to deny or to affirm as to the possibility of a miracle. How much might our Lord have been able to do by means of that mysterious "semi-material and semi-spiritual fluid, intangible and imponderable," which we call the ether! To-day, indeed, science can no longer deny that there exists evidence for the power of mind over body, the existence of a supersensible world, or even the possibility of communication between such a world and our own. Bishop Dolbear in his "Matter, Ether and Motion" (S.P.C.K. 1899, p. 354) wrote, "Physical phenomena sometimes take place when all the physical antecedents are absent . . . the subject matter of thought is directly transferable from one mind to another. . . . If such things be true, they are of more importance to philosophy than the whole body of physical knowledge we now have, and of vast importance to humanity, for it gives to religion corroborative testimony of the real existence of possibilities for which it has always contended. The antecedent improbabilities of such occurrences as have been called miracles, which were very great because they were plainly incompatible with the commonly held theory of matter and its forces, have been removed, and their antecedent probabilities greatly strengthened by this new knowledge." There are, too, other miracles than physical. There are the miracles of prayer. When God gives something in answer to prayer which He would not have given had He not been asked we have a special kind of action differing from the normal course of things, which is the conception of miracle. There are miracles of providence, when events explicable by natural causes occur at a precisely appropriate time, such, *e.g.*, as the plagues of Egypt. There are such spiritual miracles as sudden conversion, by which a man's whole belief, estimate of things and way of life are

completely altered; as fellowship with God, as spiritual strength or power, confidence or resignation. Can we hold that God can introduce new elements into the spiritual life and not into the physical? There can be no contrasted dualism between nature and spirit. The whole world is under Divine influence. We may conclude generally, then, that on many grounds miracles are far from being impossible.

MARCUS E. W. JOHNSON.

(*To be continued.*)

Theological Reorientation.

WHAT will be the effect of the war upon religion and upon theology? What developments may we expect to see when once again men and women turn to the ordinary avocations of civil life? What tendencies of thought will reveal themselves, what desires will be urgent to find expression in religious practices and devotional forms? It is to such questions as these that I would try to give some kind of an answer, for I am sure that in this matter, as in many others, we must be awake to the possibilities of the future—always ready to understand, to sympathize whenever we can, to condemn only under the pressure of loyalty to the deeper truth. And if the observer wishes not merely to recognize the signs of the times, but also to help others to sift and choose among them (for not every sign, though its blaze fill the heavens, is a beacon of hope), he must always remember how far greater than all human interpretation is the revelation which God gives, that no measuring-rod has been granted to him, whereby he may trace out the boundaries of the things of God, and confine their growth and power within limitations that his own "Thus far and no farther" sets up.

I.

I would speak first of the Christian truth as expressed in the Church's doctrine and theology. Will not the importance of true thought, especially in relation to the great problem of the meaning and value of life, be more widely admitted? Not to admit it, or to put it on one side in an off-hand way as a matter of no real urgency, would mean utter blindness on our part to one of the great predisposing causes of the war, to one of the facts that have been its continual accompaniment. Let me quote from a pamphlet which has come into my hands words which will illustrate my meaning and point their own most grave moral. The writer, a Prussian by birth, but for many years a naturalized British subject, declares that "those who come into close contact with the people of Protestant Prussia, and whose knowledge of the German language enables them to get some glimpse of their real inner life and thought, are confronted with a philosophy of life which is perhaps the crassest

and the most destructive form of materialism which the world has ever known, and which the mind can possibly conceive. It expresses itself in an almost complete absence of all transcendental ideals, and in entire disregard of those moral and spiritual laws and obligations which would seem to be inherent in our nature, and upon the obedience to which the healthy development of a nation's life ultimately depends. Later, he points out that the pagan development which has taken place in German national life could never have occurred " had not the truths of religion completely lost their hold upon the individual as well as upon the nation."

Let us mark those words: " the truths of religion." Not religion simply as an emotion, as a particular kind of experience, but religion as involving beliefs about the character of the world and the meaning of life, involving, at least, those beliefs in a personal God, in the spirituality of the human soul, and a future life, which the author can regard as no longer existent in the public opinion of modern Protestant Germany. Surely we shall not fail to learn our lesson here, shall not fail to recognize as at least a stupid thing the easy sneer at dogma. A dogma may be denied, but to treat as unimportant, as valueless for life and unworthy of attention, the great and venerable dogmas of the Church is sheer mental and spiritual opaqueness. What are those dogmas ?—That God is our Father, that He cared so much for men, His children, that He gave His only Son (He was never a lonely God: before He was Father of the world, before He was Father of men, He was the eternal Father of the eternal Son), gave Him to take human nature and even to die for men, that this Son of God, Jesus Christ our Lord, rose again from the dead, and that through Him there descends from the Father upon men sick with many ills, and especially upon the Holy Church, of which Christ is the Head, the Holy Spirit Himself eternal with the Father and the Son, to bless human life through the sacraments of Jesus, and enrich it with supernatural grace. To disregard such things, as though they could be in no sort of touch with ordinary life, is a mark of that impatience and even contempt for anything except material goods, which, if produced far enough, and on a large enough scale, forebodes such a national perversion as the author I have referred to draws for our amazement, and such a national disaster as we even now see in its beginnings; and as more and more the veil of the future is being withdrawn, we catch glimpses of the approach-

ing ruin of a great nation that once feared God but turned from Him to serve idols—and to serve them all in vain.

Is there any one point in Christian doctrine which we may hope that the war will throw into a strong light? There is such a point, I believe,—too much neglected in past years, though indeed it is no point on the circumference, but the very centre of the circle of Christian doctrine. The Cross with its message of redemption should, for Christians, be right in the centre of their thought of God, for the Cross is not only a mighty appeal to the feelings, nor only the greatest of examples to stimulate the will,—it is the teacher to men of God's mode of action, of the way He chooses for the salvation of men, the way of weakness, of suffering, of apparent, most apparent, failure. And the challenge of the war to the troubled mind and the breaking heart is—can these horrors, this ghastly suffering, this appalling waste of young life, cohere with any doctrine of God at all with any belief that the world means intensely and means well? I think that this question would be even more perplexing than it is were it the central doctrine of the Church that God is the kindly, sometimes almost the genial, Father. But in the gloom of the Cross we trace another message: what seemed the greatest, most miserable waste of the most heroic young life (He was only 33) was God's method of redemption, His richest gift and His profoundest teaching. In the darkness of to-day's world, the gross darkness which covers the peoples and lies, one heavy pall, upon men and women from end to end of a suffering continent, there is hope in the concentrated, supernatural darkness of the Cross. How can we justify God before the present world? Only by recovering the Cross and its Gospel of a suffering God. If God is in Christ dying for men, then God cares. He stands above the battlefield now; but He once descended on to it and died there. Christ's obedience passed through suffering to final victory. Obedient to the call of country, millions have given themselves to-day, many of them to meet the last enemy, death, by him to be slain. Is there for them no final victory? Let those who doubt remember how others doubted when on Calvary everything was finished. Yet it was not finished as they thought, and as they were to learn. It is the same lesson that we all have to learn, to be forced back upon it, to repeat it boldly because in it alone do the world's mysteries and tragedies find a key—Christ died for our sins, He rose again the third day, He is alive for evermore.

II.

Let me pass from the more theological to the more ecclesiastical side of my subject. What forces may we expect to see at work in the Church of England, what changes to be promoted by their interplay and their conflicts? There are two which, I have little doubt, will prove strong, and even turbulent. When I speak of them as Catholicism and Interdenominationalism, I hope that my meaning is plain, even if the terms used are open to objection. Both forces will have gained in power from the long stay of our Army in France, from the close association of Englishmen of every kind of religious conviction and denominational attachment in the face of extreme danger, and from the goodwill and mutual respect created among the army chaplains. Thus I think it almost certain that the bitterness of the old suspicions and prejudices which blazed up in the so-called crisis in the Church of the beginning of this century will become more and more feeble, except in some isolated and not very influential circles. A strong desire will be felt, even a determination, that the religious practices and devotions of the Church of England shall not necessarily be confined within the four corners of the existing Book of Common Prayer. There are things which may not be liked, which ecclesiastical authority may not like, but which, only at great peril, will, in the future, be simply forbidden in the Church of England. There will be a good deal of religious and devotional experimentation which may often be dangerous, sometimes quite undesirable, but which will either have to be allowed and, as far as possible, controlled—or prohibited, with no results except the increase of anarchy and the absence of all restraint. Let me refer to two of the practices most disliked by moderate Churchmen, which will need the most careful handling, practices that must be observed at work before any scientific and final judgment can, in my opinion, be passed upon them. The first is the Invocation of Saints, the second is the reservation of the Blessed Sacrament for the purposes of devotion. To condemn such practices out of hand as superstitious and unedifying seems to me both unscientific and arrogant: unscientific as being a rash judgment in advance of the collective experience available as to the value of such practices, experience which deserves to be carefully noted and sifted—arrogant as implying that, in respect of its sixteenth cen-

tury opinions on these subjects, the Church of England has said the last word and has nothing to learn. And of this I am very sure—belief in the supernatural, and in its relationship to human life, is not so strong in modern England that we can afford to return nothing but a harsh and unsympathetic negative to those who wish in their devotions to realize and assert the fact that the other world is populated, even as ours is, by holy and helpful personal forces; those who, believing with all their hearts the truth of the Christmas message, Emmanuel—God with us—would worship and pray in the presence of what they believe to be a special manifestation of His abiding with His people. That such practices involve, as the condition of their possibility, a united congregation, that they should be carefully regulated and controlled, goes, I imagine, without saying, but control is one thing, and prohibition another. In so far as there is self-will, individualism and even anarchy in the Church to-day, it is largely due to the many years during which the latter policy was adopted. Even to-day one catches a murmur now and then of a threat that the time will come when within the Church of England the letter of the law—as some account law—will prevail. Such threats are useless, and even were they successful, would have as their one result the disruption of the Church and her overthrow as the religious representative of the nation. Is it too much to hope that after the war there will be a change in our whole point of view as to policy? The method of suppression, even were it desirable, is not feasible, as the campaigners of fifteen years ago for the suppression of the Mass and the Confessional—(in some such terms the catch-phrase ran)—were to discover, though both in the Press and in Parliament they had powerful backing.

But if there is to be a tendency in the direction of a freer use of Catholic devotion, there will also be one in the direction of interdenominational unity, towards the breaking down of barriers and a readier intercourse with Nonconformists. It is possible, though not, I think, very likely, that Kikuyus will be multiplied at home. But as we may expect a settlement of this whole question, a settlement which may not please any body of opinion to any very great extent, but may work tolerably well in practice, when the next Lambeth Conference meets, speculation is not very profitable. But this I would say: the whole question of our future relationship with Nonconformity must be very greatly affected by the success of

the suggestions of the new President of the Free Church Council for the creation of a United Free Church of England, and by the lines, doctrinal and ecclesiastical, along which such an experiment proceeds. In a brilliant sermon at the recent Bradford Free Church Congress, Dr. W. E. Orchard, of the King's Weigh House, pleaded for what one may broadly call the enrichment of the Free Church Life by the restoration of certain Catholic elements and ideals, priesthood, sacramentalism and the like, but without what he considers the narrowing interpretation of these ideals, of which older Churches have been guilty. How such elements can find a place within English Nonconformity is hardly for an outsider to say. But if Christian union at home is to be brought nearer in the future —and union may be interpreted, as by Bishop Chandler, of Bloemfontein, writing in the *Constructive Quarterly*, as "the fusion of different elements into a single whole," and contrasted with the federation which, as the same theologian says, does but "perpetuate and stereotype" our divisions—it will, I believe, be through such a sympathetic inclination on the part of Nonconformists towards the historic Catholic element in Christianity as will lead them to accept, not episcopal control—except in the broadest and most formal way possible—nor episcopal ordination of all their ministers, but the episcopal ordination of those ministers to whom their own congresses, unions, or synods entrust the administration of the sacraments. Any such concession would, I believe, be met from the Church's side by a frank willingness on the part of all for whom the Church is primarily not a political but a spiritual institution, to open up the whole question of establishment and endowment, and to recognize without reservation the special message of Nonconformity (to use a title that would then be out of place) and the rightfulness of its special characteristics. But I am well aware that all this, even if such lines of progress seem at all desirable, will be in advance of the times for very many years to come.

III.

I have touched on only a few points in this great subject. Of much which is by no means of second-rate importance I have said nothing, in particular of the question—may we expect a powerful demand for a freer interpretation of the historic creeds, for such a revision of theology as the Roman Catholic Modernists attempted

to secure? Such a demand will certainly be made, and even now meets with support which, though limited in extent, is often of high intellectual quality and indubitable moral sincerity. If a real inner breaking-point is to be reached in the Church of England, it may be on this issue. But our whole thought on this matter is still in its early stages; it will not, I think, fall to this generation or even to the next to give anything of the nature of a formal decision.

In conclusion, let us not be pessimistic. Clearer and clearer it seems to me to become that in the future, and the further into the future we gaze, the choice must be, in Western civilization and ultimately all over the world, between the Christian religion and no religion at all, between Christian truth and no truth that man can ever grasp and know. I do not rule out the possibility that the alternative which mankind in the future will choose will be the alternative that to us must seem utterly gloomy, and dooming to atrophy man's noblest powers. But in the Gospels I read a nobler hope, the hope of a good time coming, of the best time that humanity has known or could know, while this earth and age remain and God's eternity still tarries, a time when the earth will be filled with the knowledge of the Lord, as the waters cover the sea.

J. K. MOZLEY.

The Clergy and National Irreligion.

VERY much has now been written and more spoken about the need for national repentance for sins and general estrangement from God. And without a doubt we marvel that God has so long spared our nation any overwhelming catastrophe. That He has done so in face of the persistent flouting of His laws and careless contempt for true religion, must imply that He has a knowledge of a future return to righteousness of which we, as yet, have but the very faintest signs, though strong hope.

The great National Mission of Repentance and Hope is being assiduously brought before the majority of people in the land by the clergy. Organization is being pushed almost to the danger point wherein we shall begin to trust in man's power to do what only the Holy Spirit can. Vast floods of earnest prayer are being poured out at meetings conducted by the clergy; and if God was to be influenced by persistency and volume alone, rather than by other conditions, there could be no doubt of the ultimate result of the work of the clergy.

But there is a verse in Psalm lxvi, that may well give the clergy pause. "If I regard iniquity in my heart the Lord will not hear me." The writer cannot longer withhold what has long been bearing heavily on his mind and conscience to deliver.

For the irreligion of the country at the present time the clergy are in very great measure directly responsible. They have been, and are yet, with quite few exceptions, helping to perpetuate this irreligious spirit, and at the same time encouraging prayer for a radical change in the nation's relation to God. But "If I regard iniquity in my heart the Lord will not hear me." Having made a charge, it is a duty to substantiate it.

The thought was borne in upon the mind of the writer some months ago. Since that he has, at least, refused any further share in the wrong to the country. But the evil that men do lives long, and he acknowledges guilt in the past.

It is so easy to overlook causes, and to be misled into attacking results, that we clergy are in great danger of perching ourselves upon a pedestal of imagined blamelessness, concerning the Sabbath desecration, the widespread immorality, drunkenness, gambling, and

deplorably low public morality evidenced in the literature and cinema shows of the day.] But are the clergy blameless? Emphatically No! That is, not blameless, if we, as Christians, believe that prayer is of any value; that the Holy Spirit is ready, in answer to prayer, to guide the individual soul and life, and therefore (since the nation is only composed of individuals) the religious life of the nation. Let me use an example.

We have, all of us (at one time or another), been asked to add our signatures to a petition to be presented in Parliament, or to a body of those in authority, or even (some of us) to our Sovereign Ruler. Very rightly great weight has attached to the number of signatures to be obtained. The reasons are obvious. Those interested in the matter to which the petition relates are so in earnest, so keen that the hoped for result shall come about, that they take all trouble and use every possible means to bring the matter and the opportunity for signature before the greatest number of likely sympathizers; and then they make it easily possible for signatories to be present to sign the petition. However worthy the object, however it might commend itself to the Sovereign or body petitioned by reason of its own intrinsic merits, we must allow that numbers do and should carry much weight and influence. But if, instead of using every means for attaining some worthy object (e.g. one which would undoubtedly prove of benefit to the national health), those who were officially responsible for obtaining signatures throughout the country were content to arrange that Petition Forms should be on the tables at an hour when in all probability the fewest signatories were likely to be present, or even failed to announce the hour at all, but left it to chance, or—worse—even secretly planned, at the request of some one with influence, to meet at an hour unknown to the public for the purpose of signing the petition together,—if this was their conduct, and if in consequence the petition failed, and as a result the nation was caused loss of benefit, suffering in its national health, upon whom would you without hesitation fix the blame? Whom would you consider responsible for the after results upon the nation at large? There is no need to help you in coming to a right conclusion. The answer is evident. Those responsible for the evil results are those who failed to do their best to cause it to be otherwise. "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. iv. 17).

Without driving the simile to undue lengths, let the Petition be replaced by the Service for " Public Baptism of Infants " of the Church of England; let the " Sovereign Ruler " be the King of Kings Himself; let the " subject of the Petition " be the outpouring and indwelling of the Holy Spirit upon the individual to be baptized; let the eligible signatories be replaced by the praying Christians of our congregations; let those responsible for obtaining signatures be represented by those who have been solemnly ordained, and at one time promised to " serve God for the promoting of His glory and the edifying of His people," and are, beyond all others, responsible for obtaining prayers for the little souls commencing a Christian life as individuals of a great nation, and the point of this paper is not difficult to discern.

I take it for granted that (1) no one reading further is a believer in " Baptismal regeneration," in the sense that, " ex opere operato " the outward and visible administration of Baptism, of necessity, either invests the soul with the Holy Spirit, or converts the baptized; (2) that we do approve of Infant Baptism, and (3) that the one great and active force in our " Public Baptism of Infants " service is the petition, more commonly called prayer, to " God the Father, through our Lord Jesus Christ that of His bounteous mercy He will grant to this Child that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church and be made a lively member of the same."

Our Prayer Book, of the Protestant Church of England, with purposeful intention calls this service " Public." There is a perfectly distinct direction that Public Baptism of Infants is " not to be administered but upon Sundays and other Holy days when the most number of people come together." I say there is intention of spiritual importance to the nation in this rubric. The whole idea is that, because Baptism of itself cannot effect any change in a child's soul, there may be numbers there to accept the invitation, given in the first breath of the service, " I beseech you to call upon God." This invitation is a result of the conviction that upon the prayers of the people will depend the future spiritual life of the Child to be baptized.

Multiply this one " child " by some millions, and you have each twenty years the spiritual life of a generation at stake; in sixty or seventy years, you have, dependent upon the prayers of those who

should be present at Baptisms, practically the whole spiritual life of our nation.

Now bear with some plain questions ; first to the clergy, then to the people.

How far have you, by arranging for Public Baptism to be held at a time (which the Prayer Book has ruled is best for the religious life of the nation) " when the most number of people can come together," helped to obtain for the children of the nation the prayers of the largest number possible, so that they may be granted " that which by nature they cannot have," thereby aiding true religion amongst us ?

How far have you, by following a bad long-standing custom, and arranging for Public Baptism to be practically a private service, often without any notice given to those who have a right to know (without being compelled to take in a parish magazine or to read over a notice board), or worse, how far have you, by actually conniving at a secret " Public " (oh, the sadness of it) Baptism, for a child of so-called " Superior " parents, who for hateful caste reasons (though not daring to ask for like concessions in the other sacrament) refuse to meet around the font with their " beneath them " neighbours' children ; how long and how far, by this careless and unworthy practice, have you, by depriving your children of the nation of the prayers of Christians, been indirectly, at least, reducing the number of petitioners at the throne of the King of Kings, and have that far failed to do all that you, as responsible, ought to have done to secure the greatest numbers of prayers for the Holy Ghost to take those young lives of the nation into His charge and to guide them into true religion ? How long ?

Then to the people. How long and how far have you, by your determination to be present whenever at all possible, however awkward the hour arranged, at the admission of new members into your society, the Church of Christ, been helping the religious life of the nation by your prayers for its youngest citizens ? Or how often have you taken part in, or even actually proposed (what placed your minister in a most awkward position) the secret Public Baptism Service, thereby reducing to the minimum the prayers that could be offered for the particular child's soul ?

Solemn thoughts these. But when we are faced with the results of irreligion in our nation, and feel it high time to organize a Mission

of National Repentance, the possible causes are not lightly to be ignored.

This denying of the prayers of many hundreds of thousands (who are present at morning or evening services) for the future religious life of the children of the nation has been going on for long years. Who have been responsible for this? The clergy of course. The result is abundantly evident now. It could have been foretold with certainty. We are, as a nation, quite irreligious, and an irreligious nation must be a nation of sin-committers. The pushing of the Sacrament of Baptism into a corner; the careless encouragement thus given to the people to treat this solemn means of grace, ordained by Christ Himself, as nothing more than something to be "done" or as a respectable charm, by the majority of our clergy, is a glaring scandal in the Church, and a permanent black finger of rebuke to those whose very reason for existence, as a body, is to further national religion.

The Sacrament of Baptism must be restored to its rightful place, both in the services, and in the minds of the people, for the spiritual life of the nation is depending upon it.

It is of no avail to quote "where two or three, etc.," as an excuse for continuing to arrange to make the attendance of the "most number" wellnigh an impossibility. What right has any minister of the Gospel to encourage "caste" abominations in the administration of one of the Sacraments? Is it done to keep peace with some influential moneyed parishioner, upon whose purse many parochial organizations depend for support? It is done at the price of lost prayers for such an one's child's soul. Is this a good exchange? If these children grow up irreligious, who is primarily responsible? (A clergyman's wife, talking over this matter, tells me "all our children were privately baptized in church!" Shame.) When a pastor has continued this practice for long years in a parish, and then learns of so many whom he baptized at hours when congregations were not present becoming utterly careless of their own souls, and falling into sinful irreligion, can he dare to face his congregation and talk of the need for national repentance? Better to have given the generations of children their rights when they were being launched out on to the sea of the world, than now to be hastily throwing lifebuoys when their souls have been wrecked!

If prayer at Baptism is of any value towards helping a child to

"lead the rest of his life according" to the religious beginning, if ten praying persons are better than two, and forty than ten, and so on, then those in authority (before they proceed further in organizing their dioceses to repent for results) should tackle the cause, and see that this great wrong being done to the nation's children, and so to the nation itself, encouraged and winked at by the clergy, is remedied at once. The Prayer Book provides the authority in its rubric. They must insist that in all parishes the Sacrament of Baptism be restored to its rightful place, and that the chance "if necessity so require" is not interpreted in any parish so as to mean "on all possible occasions," but very strictly as the exception to the rule.

The fact is that the clergy are very greatly responsible for the present irreligion of the nation.—*Q.E.D.*

If one-tenth of the energy now being spent directly and indirectly, openly or otherwise, to make the Lord's Supper the "chief service" of the Lord's Day, were expended upon restoring Baptism to its rightful place, thus giving back to the nation's children a right long since denied to their forerunners, there would be greater hope for the future of the Empire. For the nation the Sacrament of Baptism is of greater value than the Sacrament of the Lord's Supper. One is to influence a whole life. The other is for a life that has been influenced.

Objections, difficulties, "modern conditions," the demand for shortened services and the like, will be urged against this needed reform, but not by the spiritually minded. Those who believe it better to deal with even one possible cause (if it is not *the* cause) of the present terrible results of irreligion, will treat difficulties as incentives to perseverance in reform. It will not be easy to educate the minds of the people to the changed order. It will be strongly resented by many whose sole appearance in a place of worship is biennial, or earlier, when the form of baptism has to be gone through. But besides having the welfare reform of the nation in view the clergy have to clear themselves of the reproach of having encouraged irreligion.

C. D. FOTHERGILL.

The Church of England and the Evangelical Spirit.

THESE familiar words of St. Paul—"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth"—are not chosen as an ornamental prefix, they are no mere pious irrelevancy; they have an intimate connexion with the subject before us—"The Church of England and the Evangelical Spirit."

The word "Evangelical" will recall to most minds the memory of that great movement of the eighteenth century which awoke the Church of England to a new life, or it may suggest that school of thought within the Church which has inherited the traditions of the great Revival. But the Evangelical Spirit did not originate in the eighteenth century: it has been in the Church from the beginning: nay, it may be traced further back yet. It is the very spirit of the prophets who sought to remove the emphasis in religion from the externals of worship to the attitude of the heart, who strove to train the people not in the due observance of ceremonies, but in right ideas of God. Upon St. Paul pre-eminently the mantle of the Prophets fell. And yet there was a difference. For the Incarnation means nothing less than a Revolution: all history takes a fresh start from Christ: He "makes all things new."

So it was a new evangel that the apostles proclaimed. Christ was their gospel, the supreme revelation of the Father. Endued with His Spirit, and devoted to His cause they went forth to carry the torch of the gospel into the thickest darkness of heathenism; and the fire which was kindled in the earliest days of Christianity has never died out. The Evangelical Spirit has been a permanent heritage in the Church. At times indeed it has smouldered low, and might almost seem to have been quenched.

In our own Church, it burned brightly in the days of the early Celtic missions: it gleamed forth again in the age of the Friars and of Wycliffe: it broke out strongly at the Reformation and again burst into fervent flame with the preaching of Wesley and Whitfield. And from their days the work has been handed on in constant succession by that school of thought which is known as Evangelical.

But, I take it, it is not our present aim to trace the history of a party, but rather to examine the spirit of Evangelicalism and to inquire into its principles.

Now, at the outset, it seems necessary to clear the ground by two negations.

In the first place, Evangelicalism is not the same thing as Low Churchmanship. Historically the name "Low Churchman" has quite a distinct origin, dating back to the beginning of the eighteenth century, when it was applied to the fox-hunting parsons who paid much attention to their social connexions and as little as possible to their ecclesiastical duties. Unfortunately the two types have become confused in the minds of many people, and Evangelicalism has suffered from the association. But essentially there is no connexion between Evangelicalism and slovenliness; on the contrary, any student of the Evangelical revival of the eighteenth century cannot fail to be struck by the fact that its leaders were strict to obey the rules of the Prayer Book, and did a great deal to re-establish decency and order in the conduct of public worship.

In the second place, Evangelicalism is not synonymous with a merely negative Protestantism. Though from time to time Evangelical Churchmen have been driven into controversy and have opposed doctrines and practices which seemed to be contrary to the teaching of the Apostles and to the principles of the Reformation settlement, yet they have never altogether forgotten that their vocation is to preach a positive evangel, that it is not the presence of ceremonial or its absence that is of vital importance, that it is not circumcision that "availeth anything, nor uncircumcision, but a new creation."

So properly Evangelicalism stands for the proclamation of a positive evangel.

But, it may be urged, is not this true of the whole Church of Christ? Yes, indeed, all Christians are called to be witnesses, to be salt and light in the world. Yet there are certain aspects of the truth, which it has been the special contribution of Evangelicals to emphasize: and to these we must now turn our attention, and ask, what are the characteristic notes of Evangelicalism?

Now, I believe that we find them summarized, or at least adumbrated, in the words of St. Paul quoted at the head of this article which indeed form the keynote of the whole Epistle to the Romans,

the thesis which St. Paul works out in the following chapter—" I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." And, notice that the correspondence which we shall seek to trace between the Apostle's teaching and the tenets of Evangelicalism is no accidental or arbitrary coincidence: there is a direct and fundamental relationship. For it was the reading of Luther's preface to the Epistle to the Romans that led to the conversion of John Wesley and so was the means of bringing about the great Revival.

In the first place, St. Paul says that he is not ashamed of the gospel, because it is the " *Power of God,*" that is to say, its power lies in its divine origin: it is not a means of salvation devised by man, it is the " gospel of the *grace* of God." Now this is exactly the point that Evangelicalism is constantly bringing to the front, that salvation is not man's achievement, but God's free gift: man is impotent to do or to be what God wills in his own strength, he must look away from himself and receive in faith what God offers.

The presentation of this truth is not, of course, confined to one section of the Church alone: it is constantly being borne witness to in the sacraments and proclaimed by men of very different types in the Church: but for all that, it remains true that the emphasis upon this fundamental doctrine of Christianity is eminently characteristic of the Evangelical spirit. Witness only the typical hymns of the Revival—

" Other refuge have I none,
Hangs my helpless soul on Thee ". . .
" All my trust on Thee is stayed,
All my help from Thee I bring."

or again—

"Not the labours of my hands
Can fulfil Thy law's demands."
" Nothing in my hand I bring,
Simply to Thy Cross I cling."

Now,—to turn for a short space to a side issue,—this emphasis laid on Grace has led to two doctrines which have sometimes been exaggerated or misunderstood. On the one hand, it has tended to produce Calvinism or at least Augustinianism: it has made some men lose sight of the necessity of co-operation on man's part.

Consequently among Evangelicals there have been those who have adopted a rigid theory of election: but this is not to be re-

garded as a characteristic of the whole body, for it has found as many opponents as champions.

The other doctrine which, when rightly understood, is seen to be vitally associated with the doctrine of grace, is more truly typical of Evangelicalism: it is the doctrine of Assurance, which has often been regarded as the fruit of presumption and self-confidence, whereas in reality it has sprung from the desire to focus the attention not on man at all, but on God's almighty power. It is born of a grand confidence that "if God be for us" nought can be against us; "He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things?" "He which hath begun a good work in you, will perfect it until the day of Jesus Christ."

Then St. Paul goes on, "the gospel is the Power of God *unto salvation.*" The free gift of God is salvation: the burden of the gospel is man's deliverance, it is good news for a lost world. Jesus Christ came "to seek and to save that which was lost." Hence it is characteristic of Evangelicalism to regard Christianity primarily as a religion of Redemption. Therefore the atonement occupies the central position. "Calvary is the only spot from which a true view of Sinai and Bethlehem and Olivet can be obtained." This belief in the Cross as the culmination of the revelation of God in Jesus Christ we may take as the second of the characteristic marks of Evangelicalism. It was the very kernel of the preaching of John Wesley: it was the secret of the philanthropic fervour of Wilberforce and Shaftesbury: it is the fountain-head of the missionary Society to-day. "The love of Christ constraineth us because we thus judge that One died for all." This point was emphasized recently by one of the Church newspapers. "Perhaps, above all," it said, "we have to thank the Evangelical movement for the prominence which its sure grasp of the fundamental truths has led it to give to the cause of Foreign Missionary work. Of course, the Evangelicals have not been alone in this: but they have for many years past realized the primacy and urgency of this claim as no other section of the Church, taken as a whole, has done."[1]

And so St. Paul continues—the gospel is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." And here, I believe, the apostle brings out not only

[1] *The Challenge*, January 16, 1916.

the universal application of the gospel, but also the terms of its application. It is to "*every one that believeth.*" If a man come in the right attitude of faith he may have "boldness to enter into the holiest by the blood of Jesus." That privilege is no longer limited to the High-priest. Because of the finished work of Christ, the way is open and free: "we may, we must draw near."

And here we find the third, and perhaps the chiefest, characteristic mark of Evangelicalism, in the assertion of the right of direct access of every individual to God through Jesus Christ. "There is one mediator between God and men, the Man Christ Jesus"—and no other. This truth Evangelicals have stoutly maintained, in spite of all opposition. In the worship of God, they put no stress on *place*—men can meet with God in the market-place or by the river-side no less than in the sanctuary: they put no stress on *ceremony*—no ritual form must be required as a *sine qua non*: they put no stress on *priest*—there is no need of any human mediator. Do not mistake my meaning. Ministry, sanctuary and ceremony are necessary to order, but they are not necessary to salvation. Good and helpful as they are indeed, if they serve their purpose, they are not essential *as between God and man.* For every one direct access to God is available through our Lord Jesus Christ. Because of Him, confession of sin is made to God direct, forgiveness is ready to hand, the presence of God is immediate. It is as Brother Lawrence found when he wrote "The time of business does not with me differ from the time of prayer: and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed Sacrament." The monk did not on that account neglect the Sacrament: neither does the wise Evangelical. But he did not limit the operation of the Spirit of God to that means of grace. Whether it be in the trenches or in the jungles of Africa,

> "Spirit with spirit can meet;
> Closer is He than breathing,
> Nearer than hands and feet."

Here then are the characteristic notes of Evangelicalism—Christianity and religion of Redemption, salvation the free gift of God, access to God direct. What a message! Truly we can say with St. Paul, we are "not ashamed of the gospel, for it is the power of God

unto salvation to every one that believeth." It is powerful: it is a dynamic force: its value then can be appraised.

What is the verdict of experience. "By their fruits," said our Lord, "ye shall know them." Let the history of the great Revival bear witness. Here is a tale to thrill and to inspire. Read of the awakening of spiritual life, that changed the face of England—two or three thousand people listening to John Wesley preaching in the open-air at five o'clock on an October morning, the churches crowded to overflowing, aristocrats and pitmen alike forsaking a sinful life for one of godliness. Read of the revival of organized Church life under those early Evangelicals, who introduced daily services, and early celebrations, who were the first to adopt Sunday Schools, and all that has come to be recognized as the necessary machinery of a well-worked parish. Read of Champneys of Whitechapel, called the "pioneer of the modern type of parochial organization," or of Grimshaw, whose country church could scarcely hold its thousand communicants. Or again, read of the social and philanthropic work that was set on foot under their influence—prison visitation, the reform of mad-houses, the abolition of the slave-trade. Recall only the names of Wilberforce, of Buxton and of Shaftesbury.

And what of to-day? is this the glory of the past alone? has the work of these leaders been accomplished? Some tell us that it has, that their message has been assimilated by the Church of England as a whole. But is this the case? In reply, we need only point to the large body in our Church—larger now than ever before—who are proud to consider themselves the heirs and trustees of the early Evangelicals. These would rejoice, indeed, if it were true that the principles of their fathers had been assimilated by the Church and if the spirit of Evangelicalism permeated the whole. They do not remain members of the Church merely to push the interests of a party. They are loyal, satisfied members of the Church of England, Catholic, Protestant and Reformed: they are convinced that all the essential elements of true spiritual religion are to be found within their beloved Church. But they believe that they still have a witness to bear, a deposit to guard, a message to pass on, delivered them by their fathers.

And so we face the future without fear. The crisis through which we are passing is putting all things to the test, tearing away

conventionalities and revealing born reality. But we are glad rather than anxious. We speak of reconstruction, and in some form it is bound to come; but the Gospel needs no reconstruction. Doubtless we shall interpret and apply it in new and more living ways, but the fundamentals must remain. And the question may well be asked, Dare we meet the difficulties of the present time and the problems that crowd upon us unless we take our stand upon these three great truths?—the truth that before and behind everything lies the grace of God, that from eternity He "so loved that He gave," the truth that this gift of God is redemptive, that it is able to save the world from its pride and selfishness and cruelty, and the truth that God's grace is ready to hand, made accessible to all in Jesus Christ our Lord.

J. R. S. TAYLOR.

Emily Brontë's Poetry.

THE recent Centenary of Charlotte Brontë has reminded us of her sister Emily's poetry which has perhaps not been sufficiently appreciated. Probably this is to be accounted for from the fact that her poetry is largely suggestive. But that it has charm and imagination was seen by Matthew Arnold, who wrote of Emily Brontë—

> How shall I sing her? whose soul
> Knew no fellow for might,
> Passion, vehemence, grief,
> Daring, since Byron died—
> That world-famed son of fire—she who sank
> Baffled, unknown, self-consumed;
> Whose too-bold dying song
> Stirr'd, like a clarion-blast, my soul.

There is one characteristic note in Charlotte's introduction to her sister's poetry which cannot be overlooked—the reference to Emily's love of liberty: "Liberty was the breath of Emily's nostrils, without it she perished." She longed for the moors—

> For the moors, where the linnet was trilling
> Its song on the old granite stone;
> Where the lark, the wild skylark, was filling
> Every breast with delight like its own.

And Emily Brontë loved life, and shrank from death. Though her outlook was often sad, she could face conflict. She wrote—

> No coward soul is mine,
> No trembler in the world's storm-troubled sphere;
> I see Heaven's glories shine,
> And faith shines equal, arming me from fear.
>
> Though earth and man were gone,
> And suns and universes ceased to be,
> And Thou wert left alone,
> Every existence would exist in Thee.
>
> There is not room for death,
> Nor atom that His might could render void
> Thou—Thou art Being and Breath,
> And what Thou art may never be destroyed.

Lord Haldane regards this poem as one of the greatest in any language. The standpoint is immeasurably beyond the ordinary standpoint. It was written just before she died, "when the mists of death were almost gathered upon her brow, when she, a country girl, brought up in a country vicarage, under the traditions of

Christianity, might well have turned to the ordinary consolations which weaker spirits require, the ordinary props which are needed by those who have to enter the River. Not so Emily. The first words that break from her show her as utterly disdainful of doctrine as of doubt,—she had a faith in her greater than could be expressed by any creed."

There is one poem, "A Little While," which illustrates her deep desire for the sympathy of those she loved when she was distant from them, possibly when she was living at the Brussel's school, though her sister Charlotte says the poem was written when Emily was in her sixteenth year. Judging from internal evidence the former supposition would appear the more probable. Its strength of dictum and solidity of thought are remarkable—

A little while, a little while,
The weary task is put away.
And I can sing and I can smile,
Alike, while I have holiday.

Where wilt thou go, my harassed heart—
What thought, what scene invites thee now?
What spot, or near or far apart,
Has rest for thee, my weary brow?

There is a spot 'mid barren hills,
Where winter howls, and driving rain;
But, if the dreary tempest chills,
There is a light that warms again.

The mute bird sitting on the stone,
The dank moss dripping from the wall,
The thorn-trees gaunt, the walks o'ergrown,
I love them—how I love them all!

A heaven so clear, an earth so calm,
So sweet, so soft, so hushed an air;
And, deepening still the dream-like charm,
Wild moor-sheep feeding everywhere.

That was the scene. I knew it well;
I knew the turfy pathway's sweep,
That, winding o'er each billowy swell,
Marked out the tracks of wandering sheep.

Even as I stood with raptured eye,
Absorbed in bliss so deep and dear,
My hour of rest had fleeted by,
And back came labour, bondage, care.

Among the poems published in 1846 is one on "Death," and is a striking example of her remarkable facility of expression. What a wealth of imagery there is in the following stanzas—

Leaves upon Time's branch were growing brightly,
Full of sap, and full of silver dew;
Birds beneath its shelter gathered nightly;
Daily round its flowers the wild bees flew.

Sorrow passed and plucked the golden blossom;
Guilt stripped off the foliage in its prime;
But, within its parent's kindly bosom,
Flowed for ever Life's restoring tide.

Cruel Death! The young leaves droop and languish;
Evening's gentle air may still restore—
No! the morning sunshine mocks my anguish—
Time, for me, must never blossom more!

Strike it down, that other boughs may flourish,
Where that perished sapling used to be;
Thus, at least, its mouldering corpse will nourish
That from which it sprung—Eternity.

It may be said that Emily Brontë exhibited the visionary side of life, that she was one who "dreamed dreams." And yet she was far from unpractical. This is seen by the part she took in home-work. Loving the moors as she did, it must have required a firm determination to accept what life offered her at times; and when we find her doing rough, and what is usually considered menial work in the kitchen, we can hardly regard her as the same individual whose imagination knew few restraints. For, as it has been well said, she wrote "wildly, passionately, because she could not help herself."

In Emily Brontë's approach to nature she resembled Meredith in one respect—she realized that man must build his future upon his past; but, apparently, she did not experience the joy of living so manifest in Meredith's poetry. It is true she hoped, she longed for something more, somethimg better—

Be still, reviving hope doth say,
Departed joys 'tis fond to mourn,
Think every storm that rides its way
Prepared a more divine return.

Was Emily Brontë nearer the spirit of Wordsworth than that of Meredith? Possibly, because like Wordsworth she saw the distant realization of her hopes, though "through a glass darkly." In one respect, however, she resembled Meredith; she believed that in order for man to grow both physically and intellectually, he must go into the fields and woods, "where the trees, unlike human children in great cities, grow to fulness of their stature, where the wild, shy things run free, where the birds sing to no audience, and the flowers are beautiful for beauty's sake."

It is curious to observe that Charlotte Brontë destroyed all records of her sister Emily except her poems—and, of course, "Wuthering Heights." After Emily's death she published a selection from Ellis and Acton's poems, and wrote for it a preface giving to Emily the precedence in the temple of fame. Yet Lockhart declared that Charlotte's poems were better than Emily's. This is not the opinion of critics at the present day. Charlotte herself, in a letter to Mrs. Gaskell, writes of the volume of poems she was sending her friend: "I do not like my own share of the work, nor care that it should be read; Ellis Bell's I think good and vigorous, and Acton's have the merit of truth and simplicity. Mine are chiefly juvenile productions, the restless effervescence of a mind that would not be still."

Yes, Emily's work stands incomparably higher in the realm of verse than Charlotte's. Whether we consider the poem, composed, it has been said, when she was but sixteen, or the last poem she ever wrote, we recognize the immense gap between the respective merits of the sisters' poetry. Charlotte speaks of Emily's poems as "wild, melancholy, elevating." They are mainly occupied with the stern aspects of Nature, and the austere aspects of life: "the moon, the stars, the night, and the night-wind, the outcast mother, the prisoner, the wanderer from the fold—sorrow, ruin, sin, death. It is true, they sing also of brighter things and moods, of summer and the song of birds, and the thousand lyres of the heather in June, of day-dreams, of hope, of fancy, but they are mostly shadowed by the darker things of the human lot, and the nature they know is that of the Haworth Moors. They are not pessimistic, but they certainly are austere rather, and distinctly stoical."

Dr. Bruce calls Emily "the laureate of the moors,—wild, passionate, fearless, and for a time at least, though not to the last, sceptical and agnostic." He thinks she would have been a happier woman if she had sought communion with God and her fellow-man, and that she was self-reliant and independent almost to a fault. But he fails to see that though "she preferred apostrophizing her own fancy and imagination and addressing the howling wind and the cold stars in poetic rhapsodies, to opening her heart in prayer to God," she had a Wordsworthian vision of Nature, whom she regarded as a teacher whose wisdom we can learn, and without which, all things are "unutterably vain."

J. C. WRIGHT.

The Missionary World.

AS the weeks in which the National Mission is to express itself in special meetings throughout England draw near, the missionary aspect of the whole movement impresses itself freshly upon us. Suppose that God in His infinite grace and mercy opens His windows of blessing upon us, what will it mean for the world? Could we ask more than a quickened ministry, an enlightened and consecrated church membership, a national life in which commerce and industry were ennobled and self-interest subordinated to love of our fellow-men? If these things came to pass in England the world would know it. The power of the Gospel message would impel men and women to go forth to proclaim what they had felt of its captivating power; a fresh love for God and man would unlock the resources of the wealthy and double the sacrifices of the poor; redemption of trade would purify the influence of our country in the distant parts of the earth and silence those blatant voices of self-interest which now drown the gentler voice of the Church. "If the National Mission is a movement of the Spirit of God in which a warm stream of love to man is breaking on the cold shores of our lives, then neither an island nor an empire will be the limit of its influence. The evangelization of the world will be, and is, its ultimate goal, and the life which generates here will be felt afterwards in every land."

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These words are taken from *Missionary Workers and the National Mission* (National Mission Paper No. 28) just published by the S.P.C.K. It is addressed to those who are already workers for missions abroad, and will be found suggestive and searching. Other National Mission papers directly related to foreign missions are *The Revelation of Spiritual Powers*, by Sir Arthur Hirtzel, K.C.B.; *The World and the Empire*, by Bishop Montgomery; *The Evangelization of the World and the National Mission*, by the Archdeacon of Sheffield; *Foreign Missions as a Soldier sees Them*, by Robert Holmes; *What should our Attitude as Christians be to Indian Nationalism?* by Edwyn Bevan; and *The Christian Gospel*, by J. H. Oldham. We note that three Saturday afternoon Discussions are

to be held at the S.P.G. House on October 7, 14, and 21 on "Which comes first—the National Mission or Work for Missions Abroad?" The subject is being studied in connexion with Mr. Oldham's book, *The World and the Gospel*. Particulars can be had from the Study Department of the S.P.G.

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The number of missionary magazines—and the size of some of them—has appreciably lessened this month, but several articles are of quite unusual interest. The Wesleyan *Foreign Field* contains a moving story of a "Hindu Seeker after God," a leading teacher and ascetic who has recently been baptized; the B.M.S. *Herald* has an article on "China's Second Revolution," which marshals important facts helpful both to students and speakers; The *Bible in the World* opens with a thoughtful study of the war as a commentary on the Bible; the U.F.C. *Record* has a paper on "The Joy of Pioneering," by the Rev. Donald Fraser of Nyassaland, which shows one in delightful fashion how far a Scotsman's imagination can range when once he lets it go free; and the S.P.G. *Mission Field* gives us one more of those "Scripture Messages" which hide their visions under a thin veil of anonymity.

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Two of the magazines are of such outstanding and varied interest that they stand alone. The L.M.S. *Chronicle*, finding a motto in Rupert Brooke's phrase, "We have beaconed the world's night," sets forth the immediate situation of the London Missionary Society, with the record of a magnificent response to their appeal in the near past and far-reaching possibilities in the near future. As these pages are published a conference which may well become a turning point in the history of the Society will just have come to a close at Swanwick. Among several other living articles we can only notice one, an estimate of the significance of the Indian Evangelistic Campaign by the Rev. H. A. Popley. He finds that this campaign has given new hope and courage to the Indian Church by its fresh revelation of the power of God; it has discovered new opportunities for evangelism and new response; the spirit of prayer, Bible study, and the practice of meditation have been greatly strengthened; various quarrels and factions in the Church have been healed; bands of personal workers have been gathered out and trained; the work of men and women has been brought into

co-operation; new ideas and methods have been introduced into old work; laymen have been enlightened as to the real nature of missionary service; a new sense of social service has been developed; the Indian Church, in short, has found itself. The article is one which every leader in the National Mission should ponder and lay to heart.

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The other magazine which the present writer has read almost from cover to cover with unflagging interest is the September number of *China's Millions*. It is a living record of the power of a living Lord. The account of revival blessing at one station leads on to the story of an evangelistic mission among Chinese women, a special effort to influence newly married Chinese girls for Christ, a united Bible School for helpers and leaders, the story of many individual conversions, remarkable opportunities of preaching the Gospel at the opening ceremony of a boys' school, a self-extending spiritual movement in a girls' school, and an account of the work of an evangelistic band of men and women, foreign and Chinese, delegates from several centres. One of the band had been a Taoist priest for eighteen or nineteen years; another had been a leading Buddhist vegetarian for over twenty years; a third had been a carver of idols for twelve years.

* * * * *

Missionaries, American, as well as British, are again gathering round their work in Persia, but in Mesopotamia, Syria, Palestine and Turkey difficulties still increase. There is a great separating force at work in the lands of Islam, a parting of Turkey from Arabia and from orthodox Islam. Of this the revolt of the Sherif of Mecca is the outward token, but the division is going forward in every department of life. Sooner or later, perhaps with startling suddenness, it is bound to culminate in a religious revolution in Islam, far other than that Holy War which Germany sought to stir up. The question of the future of the Caliphate must be faced ere long, and Turkey is losing hold. None dare to forecast the details of the future. But it is a time when the Church of Christ should be awake. Fresh responsibilities are bound to come upon us, and if we have not been forward in love and service for Moslems in the past how can we rise to our trust? Prayer should be earnestly offered for the whole situation, that the moving of the nations and

the clashing of human wills may forward the Will of God and the establishment of His Kingdom upon earth.

* * * * *

Mr. J. H. Harris, ever a ready advocate of the rights of subject peoples, has been collecting evidence as to the way in which the coloured colonials of the British Empire forgot their grievances and rallied to our help on the outbreak of war. A sum of £150,000 has come from communities of the Empire who a generation ago were in the main unable to read or write. The Emirs of Northern Nigeria sent a gift through Sir Frederick Lugard of £38,000; the Alake of Abeokuta sent £500; the great South African chief Khama has given nearly £1,000. Now the dependencies of the Empire are further offering to take up a portion of the war debt in order to relieve taxation. Ceylon has offered to take up £1,000,000, Jamaica £2,400,000, Nigeria £6,000,000, Bermuda £51,700. Since the beginning of the war the Fiji Islands have contributed something like £50,000 towards the various British patriotic funds, a considerable proportion being given by the native Fijians, Indians and other coloured people. The natives of one of the provinces are also raising funds for two motor ambulances to cost £700 or £800. Truly the " grey old Mother " is beloved of her children, and owes them all that a mother can give in return.

* * * * *

Two books recently published should find place in our missionary reading at this time. One is *Friends Abroad,* the Jubilee History of the Friends' Foreign Mission Association, by Dr. Henry Hodgkin, issued in time for the Jubilee celebrations of this month. Though in some respects no Christian body is further from us in its ordinances, none is nearer in spirit than the Society of Friends. Their mission work in Syria, India, China and Madagascar is making a real contribution to the upbuilding of Christian nations. The other is a small volume issued by the Baptist Missionary Society, *Among the Punjab Women,* which is a series of charming sketches of the life and work of a missionary who got close to the heart of India. The book will prove excellent for reading aloud.

G.

Notices of Books.

CONCERNING PRAYER: ITS NATURE, ITS DIFFICULTIES, AND ITS VALUE. By the Rev. Canon Streeter and others. London: *Macmillan and Co.* Price 7*s.* 6*d.* net.

A timely subject, but a disappointing book. It is a collection of fourteen essays by eleven writers, eight being Anglicans and including three laymen and a lady. The result is, as might be expected, a volume difficult to review. For it is impossible to go much into particulars, and generalizations are often misleading. Some things, however, may certainly be said. The book, taken as a whole, reeks of Modernism. There are good points and helpful passages scattered up and down in it, and one or two of the essays are good and helpful throughout; but there is very little definite Christianity about many of them, and indeed one's impression of the whole book is that most of it could have been written by any Unitarian, if not by any speculative Theist. Moreover, one or two of the papers contain some of the most outrageous statements about the Old Testament that we have ever read. The methods of some of these writers seems to be to hold up a caricature and pour scorn upon it—a strange way of "simply following truth," which we are assured all the writers have tried to do. We are not sure that some of the others have quite avoided the same mistake. There are several references to the origin and meaning of calamities, and it may be questioned whether they fairly represent what is commonly held by Christians, though it may be true that confusion of thought is frequent. Much is made of our Lord's teaching on the subject, e.g. in Luke xiii. and John ix. We cannot pursue the matter, but one question may be asked, Did our Lord, or did He not, teach that the fall of Jerusalem was to be expected as a judgment on sin?

Canon Streeter's own contributions, though "modern," are not so startling as some already mentioned. He offers some practical suggestions on worship which are a welcome relief, and with many of them (though not all) we cordially agree. The author of "Pro Christo et Ecclesia" says some good things in the course of her first essay; but her later attempt to justify prayers for the dead on grounds of pure reason will not convince every one. We are rather entertained by a surprising description of Modernism (with one exception, in the author's view) in a footnote by Mr. A. C. Turner, thus—"the psychological hubble-bubble which in many forms is put forward . . . as the beginning and end of religion is a somewhat precarious substitute for salvation." The best contribution of the series is perhaps that of Mr. Edwyn Bevan on Petition. Mr. R. G. Collingwood chooses the present unfortunate moment (he seems, indeed, somewhat conscious of a doubt whether all his readers will consider it a fortunate one) for an attempt to disprove the personality of the devil; and he leaves us with a wonder we have felt before—where did the suggestion of evil come from in our Lord's Temptation? This is quite apart from the fact that our Lord Himself believed in a personal devil (which of course is equally important), and seems to involve the very essence of Christian doctrine.

Those who have the ability—and the patience—to sift the wheat from the chaff may find a meagre harvest of spiritual consolation in the book, but in truth there is immeasurably more help in a modest little treatise like Fosdick's on "The Meaning of Prayer," lately noticed in these pages, than in all the philosophy of this pretentious volume. And what is more, we believe it rests upon a sounder philosophic basis. We turn with relief from

these complex speculations to the restful simplicity of the apostolic injunction—" In nothing be anxious ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The Introduction to the book invokes the Divine Spirit in view of the difficulties of our time, and believes that moral and religious revival may come in unlooked-for ways. We admit the danger of quenching light because it is unfamiliar or unexpected ; but we are sure of two things—first, that what is new is not necessarily true ; and secondly, that those whose aim is " simply to follow truth " must keep more closely to the only revealed source of truth than do most of the contributors to this volume. There is too much tendency in these days to suggest that those who decline the conclusions of modern thought are like the stoners of the prophets. We must not suffer ourselves to be intimidated by current reminders of the blindness of the Pharisees or others, or we shall be for ever running about with the cry, " Lo, here ! " or " Lo, there ! " and may even be persuaded to open the door to Antichrist himself under the plea of new light. There is one infallible touchstone of truth. Most of these authors do not convince us that they have applied it, or indeed that they regard it as in any real sense a touchstone at all. W. S. H.

CONSCIENCE AND CHRIST. By H. Rashdall, D.Litt, LL.D., D.C.L., Canon Residentiary of Hereford. London : *Duckworth and Co.* Price 5*s.* net.

Dr. Rashdall perceives a contrast between the ultimate appeals of Philosophy and Theology. The human conscience is the authority of one : Christ alone is that of the other. In this volume, containing the Haskell lectures of 1913, he attempts a harmony of the two positions. Wealth of learning and width of reading combine with independent thought to produce a readable and instructive book. But in some respects we cannot follow his guidance.

Prevalent hypotheses of New Testament criticism lend themselves to reconciliation of this character with a nicety which ought to excite suspicion. Assume that the Synoptists were incapable of more than copying pre-existent material : imagine that one document was accessible to all, that others were available to two only, and that such had before him a manuscript unknown to the others : emphasize the importance of divergent texts : concede some misapprehension of vital doctrine : reflect on the possibility of later interpolations and alterations : cling to a conception of the kenosis which attributes to our Lord errancy in detail or ignorance of the full meaning of His own words : the door is now effectually opened to deduce from their writings any desired system of ethics. But herein is a logical fallacy from which Dr. Rashdall by no means escapes. Difficulties of exposition and interpretation have given rise to these ingenious theories, and constitute the alleged proof. The reverse process of utilizing the theories to justify the exposition is without warrant. The reasoning becomes a " vicious circle." Too many recent authors have fallen victims to its snares.

Conscience, being " a kind of Reason," can lay no claim to finality. It is capable of deception, of education, and of growth. A fuller examination of its authority than is here given is desirable. There is asserted, to say the least, a doubt about the infallibility of Christ : there is none about the infallibility of conscience. In an age when " conscientious " differences abound the final authority of any individual conscience should not be tacitly assumed. Further, the word " development," as frequently applied to Christ's teaching, is beset with danger. What is developed ? the teaching, or our apprehension of the teaching ? We do not now interpret the Scrip-

tures as our forefathers did. Is the change in the Scriptures, or in our minds? That our Lord laid down general principles, and that in their application we are set in wholly different circumstances to those of the early disciples, everybody will allow. We have outgrown all those objections to the advancement of learning upon which Dr. Rashdall pours a needless amount of indignation. But that the teaching of Christ has been modified by such development is not proved. We have slowly changed under His direction. It may well be doubted whether we can yet say more than this—that the harmony of conscience and Christ as authoritative over the action of man will be perfected as soon as, but not before, the human conscience is fully enlightened in all truth by His Holy Spirit.

Considerations of space prohibit a more detailed examination of the separate references to New Testament passages contained in this book. But bearing in mind the cautions we have ventured to offer, the reader will find a useful and helpful study of a question which is involved in some of the most burning of modern controversies.

HIDDEN PICTURES; OR, HOW THE NEW TESTAMENT IS CONCEALED IN THE OLD TESTAMENT. By Ada R. Habershon. London: *Oliphants, Ltd.* Price 3*s.* 6*d.* net.

As the title implies, this book consists of word-pictures taken from the Old Testament which are unfolded in the light of the New. Perhaps the keynote is best seen in the first quotation printed in large text: "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Young people will find these stories pleasant reading. They will be reminded of the truth of St. Augustine's lines:

"The New is in the Old concealed,
The Old is by the New revealed."

Yet though the study of the Types is interesting, we should remember they are but Types to enable us to see the meaning of these things "concerning Himself."

"Hidden Pictures" is most attractively produced in good cloth binding, gold lettered, and is suitable for a present.

THE PRIMATES OF THE FOUR GEORGES. By Aldred W. Rowden. London: *John Murray.* Price 12*s.* net.

The writer of this fine volume has here gathered a vast array of fact relative to the lives of the eight Archbishops of the Georgian Period. William Wake may, he thinks, be considered the first, as his predecessor lived only two months after his elevation. Wake took his degree of B.A. on October 26, 1676, and two and a half years later the M.A. degree. His father is said to have designed him for trade, and to have laid out a sum of £10,000 to put him into the clothing business. But Wake was not to be forced into work for which he cared nothing, and resolved to take orders.

In passing from Archbishop Potter to Archbishop Herring we are struck with the difference of the men. Though the latter was conscious of his inability to cope with the unrest of a few of the clergy, he did not show the least sympathy with the movement inaugurated by Wesley and Whitfield. In his opinion Wesley was "of good parts and learning," but "a most dark and saturnine creature." Writing to a friend, Herring said: "The subjects you mention of the Methodist preaching are excellent in the hands of wise men (not enthusiasts)." And that really reveals the Archbishop's belief on the subject.

Of the primates of the eighteenth century Secker may be considered, says our author, the ablest and the best. "He had critics, perhaps we should says enemies; as what man, certainly what good man, in a prominent place, has not?" He was a High Churchman after the type of his day. To him the Church was a divinely appointed organization, of which Episcopacy was the essential element. He did not regard the sects as fellow-workers moving on lines converging on the same goal, but wanderers. He had no sympathy with Broad Churchmen. Yet as a man we cannot but admire his untiring industry, and recognize his erudition. His literary remains are considerable, and he will be remembered as the most learned archbishop of his time.

The three remaining archbishops of this period—Cornwallis, Moore, and Sutton—are treated with fullness, and the record of their lives is made interesting by statements of facts that will appeal to the reader. We may add that the volume is illustrated by eight finely executed plates, and that the book is well produced in respect of both paper and binding.

REVELATION AND THE LIFE TO COME. By the Author of "The Way; the nature and means of Revelation." London: *G. P. Putnam's Sons.* Price 6*s.* net.

The author of this work on spiritual phenomena has the courage of his convictions, but no treatise, be it ever so able, can explain the unexplainable. He writes two introductory chapters to the record of an "experience," or on the record of a series of experiences extending at intervals over several years. Selections are taken from this record, and are from a direct product of experiences which are explained in an appendix at the end of the book. But we cannot do better than quote the author. He says: "These writings are of the nature of a revelation of the life to come; in their higher spiritual form they are of the character of what were formerly termed prophesyings and manifestations of the spirit."

This work will appeal to those who are inclined to investigate the supernatural, but only the devout will derive good from the study of spiritual manifestations. That which is psychic, as to forces and phenomena, pertains to an invisible realm, or state of being wherein all things are outwardly conditioned in a form of substance corresponding to psychic organisms, and are governed by laws that are preternatural, but not supernatural.

MISUNDERSTOOD TEXTS OF THE NEW TESTAMENT. By Sir Robert Anderson. London: *Nisbet and Co.* Price 3*s.* 6*d.* net.

Sir Robert Anderson has little use for theologians, little patience with scholars, little respect for clergy and ministers. He speaks of the "grossest blasphemies of the Christianized infidels who, in these days, pose as Christian Ministers." Fortunately, when scholar and theologian and minister have failed us, we have Sir Robert, and he is quite confident of himself. "During a study of the passage extending over half a century I have sought for an exposition of it . . . and I know of at least one that satisfies these requirements."

The book begins with a chapter of discussion concerning the first gospel, in which the author incidentally declares that "it is mainly by these very Scriptures (viz., those of the Old Testament as against the Sermon on the Mount) that we ought to be guided in our conduct of affairs in every sphere of life." Then there follow notes upon some seventy passages, some of those passages which have been misunderstood, some of those passages which Sir Robert Anderson thinks have been misunderstood, and many of those passages which we venture to think he misunderstands. There is much that is sugges-

tive and helpful, but alas ! there is much with it that is unhelpful and mischievous. The author is so concerned with the assumed mistakes of others, that he overlooks his own dangerous theorizing. There is still some use for the theologian, the commentator, and Sir Robert Anderson's book is evidence for the fact.

TWELVE SHORT MEDITATIONS FOR INTERCESSION SERVICES. By the Rev. A. A. David, D.D. London: *S.P.C.K.*

In this booklet the Head Master of Rugby has given us a series of brief meditations. They are eminently suitable for reading at weekday Intercessions. We know a country church in which there has been a well-attended daily service since the war began. The interest has been kept up, in some measure at least, by the careful selection of short readings from the mass of literature which has recently appeared dealing with the National crisis. No doubt the same thing has been done in many parishes. We commend the practice and this book.

THE DYNAMIC OF FAITH. By Paget Wilkes. London: *Oliphants, Ltd.* Price 2*s.* 6*d.* net.

A delightful exposition. Mr. Wilkes possesses the analytical faculty, and in a very lucid way he sets forth in these pages the nature and effects of faith. There are a good many illustrations out of the author's experiences as a missionary in Japan as well as some remarkable answers to prayer. Mr. Barclay F. Buxton contributes a preface to this useful little volume.