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THE CHURCHMAN

March, 1918.

The Month.

C.M.S. Affairs.

THE Report of the Memorials Sub-Committee presented to, and adopted by, the General Committee of the Church Missionary Society, on Tuesday, February 12, was so carefully balanced in its conclusions that neither set of Memorialists can claim a victory. From the point of view of the Society, and the Society's work, this is a great gain. It was the work of the Sub-Committee to heal, if so it might be, the divisions over grave questions which were threatening to split the C.M.S. in twain; and if they had issued anything approaching a partisan Report the results must have been disastrous. Yet it is not by any means a colourless statement. On the contrary, on all the points in dispute the Report is clear, emphatic and convincing; and the conclusions assume a greatly added importance from the truly remarkable fact that they are subscribed to by each of the twenty-one members of the Sub-Committee. When the composition of that body is considered such unanimity is little short of wonderful. The members consisted of three groups, of seven members each—one group representing the original memorialists, another the counter-memorialists, and the third nominated by the President of the Society. There was all the material available for discord; but instead of that the result has been absolute harmony. How was it achieved? The Report explains it thus: "Prayer was made without ceasing unto God for us by friends of the Society. Those prayers were wonderfully answered." And the Sub-Committee offer "humble and hearty thanks to Almighty God for His manifest guidance and help in all our deliberations." Friends of the Society will join heartily in this thanksgiving to the Most High; and, next, they will not fail to recognize how very much they owe to the Bishop of Liverpool, whose wise statesmanship and leadership proved, under God, of such unspeakable value to

the Sub-Committee, of which he was Chairman. It is a great report the Sub-Committee have produced, and it will accomplish great things. "May we not believe," the Sub-Committee say, "that His loving-kindness to us is an earnest of His guidance and help in the near future, and that, with the good hand of our God upon us, this same spirit of mutual confidence, of Christian courtesy, of keen consideration for the convictions of others, and of overmastering desire for the glory of God, combined with a burning jealousy for the truth, will be given to the friends and supporters of the C.M.S. throughout the world?"

The Conclusions Examined.

The full text of the Report has been so widely circulated that it is not necessary, having regard to the limited space at our disposal, to reproduce it here. But some of its conclusions may briefly be examined. The terms of the three Memorials are not given: the Sub-Committee, however, extracted from them five subjects for consideration. The first related to the general spirit of the Society. If there has been in any mind a suspicion that the Society is leaving its old moorings this Report should promptly reassure them. The Sub-Committee affirm their "full confidence that there is not, and has not been, on the part either of the officials at home or of the missionaries abroad, any thought of swerving, or any desire to swerve, from the well-understood principles of the Reformation and of the Evangelical founders of the Society, which principles have been openly expressed and deeply valued during the whole period of the Society's existence. They are frankly recognized by those Churchmen who do not themselves adopt them. We are sure that the General Committee will never contemplate any departure from them." This is sufficiently definite, and we hope now we shall hear no more of the charges of "unfaithfulness" which, of late, have been bandied about rather too freely. The Society has always "a hearty and brotherly welcome" for men and women of Evangelical convictions who can give assurance of "their absolute devotion to our Lord, and their deep love and reverence for the Bible." We are sincerely glad that in this, and a subsequent paragraph in the Report, such strong emphasis is laid upon personal devotion to Christ and His Word. It is a point which was strangely left out of count in recent controversies, and we hear far too little of it in

controversial discussions at all times. Yet it is the one thing that matters, above all else. On the question of Ceremonial the Sub-Committee find in favour, as, indeed, we should expect them to do, of the North side as the traditional position of the Evangelical School, and they express the hope that this use will, as far as possible, be "the normal practice of the officers of a Society so distinctly Evangelical as the C.M.S." But there are occasions when considerations of Christian courtesy may arise which might appear to a deputation of the C.M.S. to "make it a matter of obligation to conform to the custom of the church in which he officiates." These occasions, the Sub-Committee think, must be left "to the judgment of the individual conscience," and they say "it is not desirable to assert a strict obligation on the subject." How far the granting of this measure of liberty will appeal to those who hold that under no conceivable circumstances should an Evangelical clergyman take the Eastward position we do not know, but the emphasis with which the North side is declared to be "the normal position" may well be pointed to as determining the attitude of the Society as a whole.

The Authority of Holy Scripture.

By far the most difficult question with which the Sub-Committee had to do was that connected with the Authority of Holy Scripture, and the conclusions at which they arrived are of great interest and not a little significance. The subject of "Higher Criticism" is not so much as mentioned, but the principles the Sub-Committee enunciate will be found to determine much in regard to not a few matters which some people would like to regard as open questions. The paragraphs in this section have evidently been drawn with the utmost care. The Sub-Committee assume the acceptance by members of the C.M.S. of the views with regard to Revelation and Inspiration which are expressed in the formularies of the Church, but since these have been variously interpreted, they think it right to state that "to all of us these views involve a recognition of Holy Scripture as the Revelation of God mediated by inspired writers, and as holding a unique position as the supreme authority in matters of faith." While they deprecate any attempt to lay down a formulated definition of the mode of inspiration, they say it is clear that in Articles vi. and xx., inspiration, in whatever way defined, "is attributed to Holy Scripture as a whole." Then as no knowledge

of Holy Scripture is adequate which does not lead to a personal knowledge of the Lord Jesus Christ, they recognize that "our use and treatment of the Bible should be in harmony with His." Further they hold that "it is the duty of the student of Holy Scripture, under the guidance of the Holy Spirit, to employ every faculty in its study, and to take into the fullest consideration every light that scholarship and saintliness can furnish." There are at least two points of outstanding importance in these conclusions, viz. (1) that Holy Scripture "as a whole" is "inspired"; and (2) that "our use and treatment of the Bible must be in harmony" with Christ's. We are thankful for these distinct and definite declarations. They carry us a long way—in fact all the way—and so long as these principles are faithfully observed the student of the Bible cannot go far wrong. It is when men hold loosely to them—particularly in relation to our Lord's attitude to the Bible—that the trouble and the danger come. These questions were considered chiefly in view of the responsibilities of the Candidates Committee. The Sub-Committee give this body something in the nature of a vote of confidence, the justice of which will be generally acknowledged. "We have no reason," they say, "to believe that the present Committee have failed to maintain the high level of loyalty and devotion to the Society exhibited by their predecessors." But having regard to the special difficulties of students and young people at the present time, they offer in their case three suggestions, which have such an immediate bearing upon the controversies which led to the appointment of the Sub-committee that we quote them in full:—

(1) That every student should be interviewed by some who know and understand the life of students to-day.

(2) That personal devotion to Christ as Lord and Saviour should be a primary condition for acceptance, and that such doctrinal definitions as are more appropriate to maturer years should not be required.

(3) It is desirable that among the officers of the Society there should always be one or more attached to the Candidates Committee who possess a personality attractive to students as well as to other candidates, so as to carry on a work in the student world calculated to show that the Society is neither out of date nor impervious to new ideas or new methods of working.

Other Points.

The Report deals very fully with the question of the relation of the C.M.S. to other Societies. It distinctly sets aside the suggestion that the Committee have had at any time "any thought of amalgamation with any

other Society," and goes on to affirm that the growth of friendly intercourse in missionary work is to be welcomed and fostered. The work of co-operation which, since Edinburgh, has centred round the Annual Conference of Missionary Societies, is warmly referred to, and the Report points out that the C.M.S. is specially called upon to show brotherly fellowship towards the missionary agencies of its own Church "provided"—and the proviso should be specially noted—"that in all such intercourse the adherence of the Society to great Evangelical principles be maintained." In regard to co-operation with the Central and Diocesan Boards of Missions the Sub-Committee hold that "each new call must be considered by itself in the light of our responsibility to our own tradition and to the needs of the Church as a whole." These words will be hailed with real relief; it would have been disastrous if the Sub-Committee had deprecated the fostering of missionary unity; and it is just as fortunate that they have indicated the importance of the adherence of the Society to great Evangelical principles. With a brief recommendation that the Committee should give attention to the question of administration "without delay," and a solemn appeal that we should "settle our differences," the Report closes. It will, of course, be eagerly discussed by the Society's friends and supporters throughout the country, and we are persuaded it will make for unity. With confidence re-established, and peace reigning, the Society will be able to go forward to the great work awaiting it, strong in the power of its living, reigning and coming Lord.

Interpretation of the Creeds.

The discussion on the appointment of Dr. Henson to the Bishopric of Hereford has had one excellent result—it has shown how wide and deep is the agreement among Churchmen, alike of the Evangelical and the Neo-Anglican Schools, that acceptance of the Creeds in their natural and received sense is fundamental to the position of a clergyman of the Church of England. Dr. Henson himself, before his consecration, gave the Archbishop the assurance that when he repeats the words of the Creed he does so *ex amino* without any desire to change them, and he rather bitterly complained that it should be thought by any one to be necessary that he should give such an assurance. The Rev. Gerald V. Sampson, Vicar of New Beckenham, who himself "accepts the historical statements of the

Creed in their traditional meaning," has an interesting letter in the *Guardian*, in which he says he "cannot accept the conclusion that, things being as they are, our attitude is inconsistent towards those who, in their traditional sense, reject them":

> For, in our use of the Offices of the Church, we make mental reservations again and again. Every Sunday morning we do this when we bid people refrain from work on the Sabbath and tell them that the earth was created in six days. On certain great Festivals we do the same when we affirm that those who withhold faith from sundry theological definitions will without doubt perish everlastingly. On many Sunday afternoons we do the same when we describe as children of wrath those whom Christ described as of the Kingdom of Heaven and demand belief in the Resurrection of the Flesh rather than of the Body. On other occasions we do the same when (as sometimes happens) we invoke the blessing of a mystical union in the Divine love upon a profligate man and an erring woman, or when we thank God for the deliverance from this sinful world of a wicked person whose sole desire was to remain in it, and commit to the earth in sure and certain hope of the Resurrection to eternal life a body which was the bond-servant of sin. We do the same once more when we proclaim in a Lesson as actual fact that the prophet of Nineveh survived his envelopment in a large fish, and exact from choristers the plea that the sin of the mother of the ungodly be not done away.

From this very slender foundation he argues that "consistency seems to require that either we must be ready to allow a non-natural interpretation of the historical clauses of the Creed or else agree to alter our own usages." We are unable to follow this argument. The historical clauses of the Creed are fundamental to the Christian faith, whereas the examples he gives of "mental reservation" are not. Mr. Sampson's references to the Creation and to the story of Jonah are sufficiently indicative of his own attitude towards the Old Testament. In regard to some of the other matters he mentions they undoubtedly present difficulties if regarded from the narrowest point of view, but is there not good reason for interpreting the formularies of the Church in the spirit of the widest Christian charity?

The Philosophy of the Incarnation.

The Rev. William Temple's sermon on "The Philosophy of the Incarnation" preached before the University of Cambridge and published in the *Guardian* of February 14, contained a much-needed re-statement of the relation of the Divine to the Human in the Person of our Lord. We quote the following passage chiefly for its vindication of the Virgin Birth and the Resurrection:—

> It must be insisted that the human life of the Incarnate Word of God

was perfectly and utterly human. The New Testament gives no encouragement to the effort to separate within it the spheres of the Divine and the Human Natures. He was in all things made like unto His brethren; He was made perfect through suffering, learning obedience by the things which He suffered. He grew up to the perfect unity with the Father, and yet at every stage was in unity with Him. This may be hard to express, but is not specially hard to understand. If we trace the life of a great man from infancy to old age, we know that the man is more than the child, yet that the child may have perfectly fulfilled his own part. So Christ is perfect as child, as youth, as man. In every stage He corresponds to the Divine Will for Him at that stage; but in that unbroken correspondence to the Divine Will He is carried forward step by step until He is called to make the absolute surrender wherein He reaches the perfection of obedience and unity with God beyond which there is no further step to take. In the moral sphere His Deity reveals Itself through a perfect, yet normal Humanity.

But such correspondence with the Divine Will on the part of human nature is itself unique. And it is therefore in no way and from no justifiable point of view incredible that He should have been born into the world without human volition and action, but through the energy of the Holy Ghost, or, in other words, of God's love at work in the world. Nor is it in any way incredible that the Body which had been the organ of that unique life should itself be delivered out of the corruption of death. It is indeed more worthy of notice that the deliverance did not come until the last, worst agony had been faced and endured. He was not saved from suffering, but through suffering; and it is so that He saves us.

His protest against a scheme of teaching which results in an unconscious Arianism may also be quoted :—

The traditional theology of the Church, at least as popularly expounded, has never been thoroughgoing in its philosophy of the Incarnation. It has approached the subject, as it was bound to do, with certain preconceived notions as to the nature of God and the nature of man, and has never allowed the revelation given in the historic fact to react fully on those conceptions. Thus what we see on the Cross is the Suffering of God; and it is the Divine Passion that converts. Yet a Greek notion of the Divine impassivity has been allowed to prevent theology from fully grasping and expressing what every simple believer knows perfectly well. Similarly it has been assumed that human powers are limited to those with which apart from faith we are familiar; therefore all that Christ did which we are unaccustomed to suppose that we could do is attributed to His Divinity and not to His humanity. But similar actions are reported of His Apostles, of saints in all ages, and indeed of holy men other than Christian. Thus we have failed to find in the Incarnation either the perfect revelation of God, for we do not read back His agony into the Life of God, or the perfect revelation of Man, for we exclude from the human sphere all in which He differs from ourselves. The resulti s virtually an unconscious Arianism, which is of small philosophic or spiritual value. But the teaching of the New Testament is quite plain. In the Gospels we read the story of a perfectly human Life that was lived by God. We spoil its value utterly if we regard the Life as in any way other than human, or Him Who lived it as in any way other than God. As we watch Him, we are watching God. But we watch God living under strictly human conditions.

But is not this the " traditional theology " of the Church as set

forth in the *Quicunque Vult*? Mr. Temple, however, saves himself by adding "at least as popularly expounded."

Revision Once More.

If ordinary people find it difficult in these sad days to conjure up any degree of enthusiasm over Prayer Book Revision, the Bishops of the Province of Canterbury suffer from no such handicap, and at the last session of Convocation they devoted a considerable amount of attention to it, although, to do them justice, they did not neglect questions relating to the war and reconstruction after the war. The Revision matters came before them in the Report of Resolutions passed by the Lower House, presented for concurrence by the Upper House. That concurrence, we are glad to note, was refused on three very important points. The Bishops by a unanimous vote decided not to concur in the resolution to reinsert the name of King Charles the Martyr in the Calendar on January 30 as a Black Letter Day. This result is probably due to the way the matter was ridiculed in the public Press, which seems greatly to have impressed some of their lordships, the Bishop of Oxford remarking that the attempt to restore the name "had already brought upon the Church a great deal of what he must call mockery." The proposal to reinsert All Souls Day was, however, only defeated by one vote. The Bishops, by 17 to 6, also rejected the proposal to reduce the number of those who must communicate with the priest from three to one, which, if it had been carried, would have "legalized," as the Bishop of Chelmsford pointed out, something in the nature of "solitary masses." A notable feature in the debate was the strong speech by the Bishop of Hereford, who pointed to the fact that a section of the Church of England was bent on making changes always founded on the model of the Romish Church, and they must be careful not to support any proposal which at all lent countenance to that movement. He strongly opposed the alteration on those grounds. On the question of the rearrangement of the Canon the Bishops, by 13 votes to 7, accepted the resolution of the Lower House.

Studies in the Gospel of St. John.

I. THE PURPOSE AND PLAN.

IT is often said, and it can scarcely be said too often, that many people know about the Fourth Gospel who are not as familiar as they ought to be with the Gospel itself. There is a world of difference between knowledge of what men have said concerning this Gospel and acquaintance with its actual contents. The object of these outline studies is to call attention to the Gospel as it is, to examine its contents, and thereby to see something of its meaning and message. Taking it just as it stands, an attempt will be made to discover what its author believed, and how he regarded his Master, who is admittedly the theme of the writing. There is nothing to compare with a personal impression resulting from a personal study of the actual document.

The purpose of the writer is given at the end (xx. 30, 31), as though to suggest a reading through first, to get the proper impression, but whether we look at the purpose in the light of the Gospel or the Gospel in the light of the purpose, we shall see that the entire writing possesses a unity based on a definite object, and every section appears to be selected with direct reference to its specific purpose. Jesus Christ is central, and each incident, even when He Himself does not appear, is associated with Him. It is an argument in the form of a narrative, an argument for Christ arising directly out of the account given of His life and work. A new revelation is shown to have been given to the world, and in the revelation a new power is offered every human life.

The existence of a purpose does not detract in the least from the reality of the record. Even a novel written with a purpose is valuable, whether the purpose is actually stated or not, for as some one has said: "A novel without a purpose is like a life without a career. In order to be a story it must have something to say." The same is true of history, for it is obviously impossible for genuine history to be uncoloured. Mere annals are of no further value than as a record of facts, and it is the historian's imagination in reconstructing the life and purpose of the period that makes his work so valuable. "It is imagination that must take data and rebuild the past." It is the

same with a religious work, as we see from the Old Testament history, which was written with a special purpose by prophetic men, though their object never affects the historical character of what they record. In like manner the purpose of the Fourth Gospel is in no sense derogatory to the facts which form the substance of the writing. Indeed, not one of the Books of the Bible can be properly understood unless we endeavour to arrive at a clear idea of what the author meant, and it is this definiteness and distinctiveness of purpose that give the Gospels in particular their real value.

Four Gospels and one Christ. Four records and one aim. Four pictures and one Person. Four methods of recording impressions of that Person. St. Matthew may be said to demonstrate; St. Mark to depict; St. Luke to declare; St. John to describe. St. Matthew is concerned with the coming of a promised Saviour; St. Mark with the life of a powerful Saviour; St. Luke with the grace of a perfect Saviour; St. John with the possession of a personal Saviour. Each Gospel has been given a keynote from the Old Testament: St. Matthew, "Behold, Thy King" (Zech. ix. 9); St. Mark, "Behold, my Servant" (Isa. xlii. 1); St. Luke, "Behold, the Man" (Zech. vi. 12); St. John, "Behold, your God" (Isa. xl. 9). It is therefore important that, whatever may be the relations between these four records, each should be studied alone, first of all, to obtain the definite impression intended by the writer.

I. The Purpose.

Unlike St. Matthew and St. Mark, St. Luke and St. John both give the reason why they wrote their Gospels (St. Luke i. 1–4), and St. John's definite statement bears so closely on the composition and contents of the whole of his Gospel that it must be considered with all possible minuteness. "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (xx. 31). This shows that the writer had a definite purpose: "These are written that"—and that the purpose is twofold: (1) to lead to personal belief in the historical "Jesus" as "the Christ" or Messiah (for the Jews) and as the "Son of God" (for the Gentiles); (2) to lead, by believing, to the possession of life in His name.

There are seven terms in this verse which are characteristic of the entire Gospel. They can be tested by a good concordance, or

else by reading the Gospel through and marking the references.

1. "Believe": Ninety-eight times in St. John as compared with St. Matthew eleven times, St. Mark fifteen, and St. Luke nine. This keynote of faith is struck in the earliest chapter and is found everywhere until it culminates in the message to the Apostle Thomas (xx. 29).

2. "Jesus": The historic name, and nowhere are the true humanity and historic character of our Lord more clearly set forth than in St. John's Gospel.

3. "The Christ": This term, signifying the Jewish Messiah, is a special point, more particularly in relation to the Jews, in the first great section i. to xii.

4. "The Son of God": Another title of Christ found in the first chapter and illustrated all through. There is perhaps no title which is found more frequently than "the Son" with its correlative "the Father."

5. "Have": This word is peculiarly characteristic of St. John and always implies *conscious* possession of spiritual things, having and holding, obtaining and retaining.

6. "Life": The Greek word (ζωή) always refers to the inward and spiritual reality as distinct from the outward and visible expression (βίος). This distinction (and contrast) may be seen in our words "zoology" and "biology." The word "life" occurs in St. John thirty-six times as compared with St. Matthew seven, St. Mark four, and St. Luke six.

7. "His name": A phrase wholly characteristic of St. John (i. 12; ii. 23; iii. 18) and occurring no less than eleven times in chapters xiv. to xvii. The "name" always means the revealed character and "in His name" means in union with what we know of Him.

The whole Gospel is built up on the truths associated with these seven terms, and when we thus study carefully the purpose of St. John, we find the two ideas of Fact (v. 30) and Faith (v. 31); the revelation and the record; the work and the writing. Our Lord's life is intended to be the basis and inspiration of our faith. Every fact in Him is to be a factor and a force in us. We must therefore study the Gospel along the lines of this purpose as expressed in these ideas, and the more closely we do so, the more we shall see that everything from beginning to end is deliberately and definitely included in the special object here so clearly set forth.

II. The Plan.

This purpose (xx. 31) is built up and realized by means of a definite plan. Everything in the Gospel subserves the purpose and careful study shows that nothing is superfluous. What is this plan? Can we discover it? It is the presentation of Jesus Christ in those aspects of His revelation which drew forth faith in Him. This is not done by argument or by philosophy or even by theology; it is set forth as the manifestation of a Life. Thus we have a definite, though comprehensive picture of Christ Himself as a personal, practical Gospel for man. While the materials used are all historical, such a selection of facts is made as to adapt them strictly to show the way in which Jesus revealed Himself to men and also the way in which He was received by them.

Yet side by side with this manifestation of Christ to faith, there is the obvious and sorrowful fact that all did not receive Him, and so the Gospel reveals a growing unbelief which culminates in Christ's rejection and crucifixion. This unbelief is shown to be due to the deep-seated sinfulness of man and his consequent alienation from God.

These two aspects of Faith and Unbelief are strikingly shown by the recurrence of one phrase, "His own," in two places (i. 11; xiii. 1). We are told first of those who were "His own" people who did not, because they would not receive Him (i. 11). Then we are shown the other class, "His own" who did receive Him (xiii. 1).

Thus three elements may be said to run through the Gospel: Revelation, Reception, Rejection. They are found in the prologue, and in one way or another they are the substance of every chapter from first to last.

III. The Plan Outlined.

With the purpose of the Gospel (xx. 31) clearly in mind and the plan realized, it is now necessary to consider the way in which the plan is developed and the purpose at every point shown. The chief main division has already been given, consisting of two parts: (1) i. to xii., "His own"; (2) xiii. to xxi., "His own." Then we find that the Gospel is further divided into seven great sections.

1. The Prologue (i. 1–18).

(*a*) The Revelation (i. 1–4).

(*b*) The Rejection (i. 5–11).

(*c*) The Reception (i. 12–18).

2. The Revelation of the Messiah (i. 19 to vi. 71). The beginnings of faith and unbelief. At each stage a selection of scenes is given in which Jesus manifested Himself, and in the discussions on which the true meaning and twofold consequence of His revelation were brought out, sometimes resulting in faith and at others in unbelief.

(*a*) Faith begins in the disciples (i. 19 to ii. 12). This is due to the threefold testimony of John the Baptist, the first disciples, and the first miracle.

(*b*) The first public manifestation (ii. 13 to iv. 54). This includes Judæa, Samaria and Galilee, the three main sections of the land.

(*c*) The crisis of the manifestation (v. 1 to vi. 71). This is seen first in Jerusalem (v.) and then in Galilee (vi.).

Every part illustrates the growth of faith and unbelief, and the seven points of xx. 31 are all illustrated and developed in this section.

N.B.—Some writers prefer to end this section with chapter iv., but as chapters vii. to xii. form a unity of place, time and circumtances, it is better to regard the latter section as the beginnings of the end, rather than the end of the beginning.

3. The Great Conflict (vii. to xii.). The development of unbelief into active hostility and the growth of faith in the true followers.

(*a*) The commencement of the conflict (vii., viii.). This is seen in three stages: before, during, and after the feast.

(*b*) The course of the conflict (ix., x.). This includes the Sign and its consequence (ix.), the Shepherd and His claim, and the Son and His consciousness (x.).

(*c*) The culmination of the conflict (xi., xii.). This is shown in the great miracle (xi.) with the differing results (xi. 47 to xii. 19), followed by the closing scenes (xii. 20–36).

Then comes a concluding comment on the public ministry (xii. 37–50), giving first the evangelist's and then the Master's judgment. There was no need of further testimony, for Christ's public work was over. So this epilogue is given, showing that Isaiah's explanation was true and that the manifestations of Christ were quite sufficient. The outcome was seen in the two sides of light and darkness. In all this it is important to continue noting with great care how the purpose of xx. 31 is developed in detail in this section.

4. The Development of Faith (xiii. to xvii.). We are now to

give special attention to our Lord's manifestation to His disciples with reference to their faith.

(*a*) The education of faith (xiii.).

(*b*) The instruction of faith (xiv. to xvi.).

(*c*) The encouragement of faith (xvii.).

5. The Culmination of Unbelief (xviii., xix.). The Betrayal, Trial and Crucifixion.

6. The Culmination of Faith (xx.). The Resurrection.

7. The Epilogue (xxi.).

(Personal Conclusion, vers. 24, 25.)

The prologue and epilogue should be compared and contrasted the former dealing with Christ before His Incarnation and the latter with Him after His Resurrection; the former trea ting of His Firs Coming and the latter of His Second.

Thus on the foundation of the manifestation of Jesus Christ are built the two great facts and factors of faith and unbelief. In some respects the prologue contains the whole Gospel:

(*a*) i. 1–4 = i. 19 to vi. 71.

(*b*) i. 5–11 = vii. to xii.

(*c*) i. 12–18 = xiii. to xxi.

As we review the Gospel, we can see how the record is gradually and significantly concentrated. In the first twelve chapters (the first part), dealing with the public ministry of Christ, His work is connected with all three provinces of Palestine and covers practically three years. In the last nine chapters (the second part), our Lord's ministry is confined to one city and covers only a few days. Then too, we observe how the three outstanding lines of thought are shown by characteristic words and expressions from beginning to end (1) Christ's revelation is noticeable all through and is indicated by such words as "glory," "manifested," "sign," "works," "light," "word." An important part of this revelation is the relation of the Father to the Son and the Son to the Father. The phrase, "He that sent Me," occurs over forty times, and our Lord often repeats the significant assertion, "I am," with its obvious claim and meaning. (2) Then we also observe the twofold result of this revelation, sometimes in unbelief and at other times in faith. There are three statements in which it is seen that the manifestation of Christ makes a very distinct separation between those who accept and those who reject Him. The word "division" indicates this (vii. 43; ix. 16;

x. 19). On the one side is the solemn result of unbelief and rejection as indicated by such words and phrases as " world," " blind " and " ye will not come to Me." This process of unbelief is seen almost everywhere in the public ministry recorded in the first part. Then the element of reception is equally clear and is indicated by such words and phrases as " sheep," " His own," and by the attitude of faith that marks the true disciple. While unbelief is a wilful rejection of truth, faith is based on and is a response to what is declared as true. One of the most striking words in the Gospel is " witness," which occurs almost fifty times, and the direct response to this is seen in the word " believe " which, as we have seen, occurs nearly one hundred times. All through the Gospel the testimony of various witnesses is given, and the outcome is either belief or unbelief, according to whether the testimony is received or rejected. (3) The issues of this faith and unbelief are also clearly seen in the Gospel in " eternal life " on the one hand and " judgment " on the other. It is interesting and perhaps significant that the idea of death is practically non-existent, but, instead, we find emphasis on the solemn thought of judgment as an act or attitude that commences here and culminates in the life to come.

The more thoroughly the details are studied, the clearer it will be seen that every part in some way subserves the purpose and is part of the plan of the Gospel.

IV. A Special Feature.

It has frequently been pointed out that there is one element in the plan which runs through every part of the Gospel. This is the personal factor which is often clear, sometimes only hinted at, but is always real. It is as though the selection of material was due to the personal experience of the Apostle himself, and the Gospel, as it stands, is a progressive record based on his own life. It is, as some one has well said, the story of " how I came to believe and how you also may believe." If this be true, John's Gospel is intended to elicit experiment in others and thus lead in turn to further experience. This personal element is certainly seen in the minute details of chapter i. and the personal touches of such passages as xiii. 23–26 ; xviii. 25–27 ; xix. 25–27, 31–37 ; xx. 5, 8 ; xxi. 7, 22.

It has also been noted that only three times in the Gospel have we any direct hint or suggestion of the writer himself, but when the

three passages are put together, they seem to indicate three stages of his progressive experience: (*a*) i. 38, the desire of the young believer, "Where dwellest Thou?" (*b*) xiii. 25, the inquiry of the growing believer, "Lord, who is it?" (*c*) xxi. 7, the insight of the mature believer, "It is the Lord." This seems to correspond with John's own division of Christians into children, young men, and fathers (1 John ii. 12–14).

And so, when we review the Gospel and pay special attention to its purpose, plan and progress, we see how every part helps to carry out the writer's intention of recording the Divine manifestations of Jesus Christ and the twofold result in some being hostile and others loyal to Him. His claim to reveal the Father and His call to men, "Follow Me," lead either to rejection, which culminated in the crucifixion, or to reception, which culminated in the adoring cry, "My Lord and My God" (xx. 28).

In the light of all that has now been said, it is not surprising to read that Dr. H. Clay Trumbull on one occasion, being met by an exceptionally intelligent student who had imbibed Agnostic views, advised him to study the Gospel according to St. John for the purpose of examining with all possible fairness the strongest presentation of Christian truth. The man read it through from beginning to end, taking it simply as a book without examination of outside evidence of its genuineness. When he read it through, he said: "The One of whom this book tells us is either the Saviour of the world or He ought to be," and it is interesting to know that, because of what the Gospel told the Agnostic of Jesus Christ, he was ready to heed the call of our Lord so frequently uttered throughout the Gospel. It is not surprising to know that this testimony has been endorsed by other leading Christian workers who are convinced that any man who is determined to know and do the truth cannot study this Gospel without becoming a Christian.

It is a familiar story, but one well worth repeating, how the venerable Bede had for his last labours the translation of this story of St. John. We are told that he wrote while age crept upon him, and as he drew near the end of his work, his strength failed him. His disciples urged him on and cried, "Master, Master, there is but one chapter more." He wrote on until his strength was gone, and his disciples said, "There is but one verse more." Summoning his failing strength, he translated the remaining verse and then said,

"It is finished." They answered, "It is finished," and then as he lay where he could fix his eyes on the place where he used to pray he passed away to be with that Saviour Whom he loved, served and glorified.

It is no wonder that in all ages this has been regarded as the most remarkable of our four Gospels. Testimony after testimony to this could be quoted from leading minds through the centuries from Clement of Alexandria to the present day. Luther's words are often quoted: "This is the unique, tender, genuine, chief Gospel. . . . Should a tyrant succeed in destroying the Holy Scriptures and only a single copy of the Epistle to the Romans and the Gospel according to St. John escape him, Christianity would be saved." And coming down to our own time, the late Bishop Ellicott well said: "If the heart studies the Christ as portrayed in this writing it will need no other proof of His Divinity."

W. H. GRIFFITH THOMAS.

(To be continued.)

Catherine Marsh and her Friends.

FUTURE historians will point out that the century separating the two greatest European wars was sharply differentiated from the preceding and following periods. For the Anglican Church, it was as eventful as the century of the Reformation, an age of great churchmen and of notable churchwomen also. Among these, four Catherines, all born within seven years, stand out as peculiarly typical of their age—Catherine Glynne (1812–1900), wife of W. E. Gladstone; Catherine King (1817–93), wife of the Rev. William Pennefather; Catherine Spooner (1819–78), wife of Archbishop Tait; and Catherine Marsh (1818–1912), whose life bridges the whole period, for she was born within three years of Waterloo, and the present war began less than twenty months after her death. All had intellectual power, strong affections, endearing social qualities and noble unselfish aims, and all belonged to "the landed gentry" in the days of its still undisputed ascendancy. Mrs. Gladstone was a baronet's daughter and a peer's granddaughter; Mrs. Pennefather's grandfathers were an Irish earl and an Archbishop of Dublin; Mrs. Tait's father was an archdeacon and her mother's nephew a baron; Catherine Marsh's grandfathers were a distinguished soldier and an Oxfordshire squire. Her father, her only brother, and all her brothers-in-laws were beneficed clergy.

The other three devoted long wedded lives to co-operating with men who did notable work. The statesman and primate are more renowned than the founder of "Mildmay," but it originated and inspired much beyond its actual achievement, re-starting, for instance, in our Church, the ancient order of Deaconesses, though the time was not yet for the formal ordination which Mildmay as well as other deaconesses now receive. Catherine Marsh was one of the very first to show what valuable service a religious woman who is not a "religieuse" and a woman in society who is not a wife can render to the Church and nation. It was to her and her friend and contemporary, Florence Nightingale, that Kingsley referred in the Preface to *Yeast* as "those human angels of whom it is written—'The barren hath more children than she who has a husband.'" But as with other spinsters whom the world coldly disparages there had been romance, ending in tragedy, in her life,

and it was because she had learned in the school of sorrow that her overflowing sympathy and genius for friendship enabled her to become such a power for blessing to others.

Her happily named and well-written Life [1] is among the most interesting books of this season. There is the charm of contrast to our own days, as we read that her fellow-lodger protested against staying in a house where three telegrams were delivered in one day; and a charm of likeness too, as it pictures the deep emotions and active efforts stirred by the outbreak of a European war sixty years ago, after long peace; the revival of spiritual religion which followed on the mournful and terrible days of the Crimean Campaign and the Indian Mutiny, and the Society of Friends' timely aid to French peasants ruined and homeless through German invasion in 1870.

At first this Victorian gentlewoman seems to belong wholly to the past. She came of "the untitled aristocracy" with its Tory and exclusive traditions and its engrained reserve as to expressing feelings, especially religious feelings. Her well-to-do menfolk, landowners, diplomatists, soldiers and parsons, regarded leisure and ease as the right of their gently nurtured wives and daughters. The appearance of a lady's real name in the Royal Academy Catalogue or on a title page would to them have been only less indecent than the appearance of the lady herself on a public platform. Miss Marsh's books were all either anonymous, or attributed merely to the author of such and such a previous volume. And how limited and uneventful was her life! Except for one Swiss holiday in her youth, a few trips to the Riviera in later life, and two flying visits to an oculist at Wiesbaden, when aged and blind, she was never outside the United Kingdom; and though she once declared that she would live in London if she were homeless, her visits to the metropolis were very rare and short. It is a proof of her generous and amiable disposition that though she never had a house of her own, she always had a thoroughly happy home. Her first thirty-two years were divided equally between her father's vicarages at Colchester, Birmingham and Leamington. Then she and he lived with his son-in-law at Beckenham Rectory for ten years till he, aged eighty-five, undertook a new parish at Beddington where

[1] *The Life and Friendships of Catherine Marsh.* By L. E. O'Rorke. With portraits and other illustrations. (Longmans, 10s. 6*d.* net.)

he died four years later. Having given just half her life to him with unfaltering devotion, she wandered for a year or two, and then at fifty, took up her abode once for all, with the Rev. Henry O'Rorke and his wife, who was her niece and adopted daughter, for eleven years at Sheriff Hales Vicarage in Shropshire, and for thirty-three years at Feltwell Rectory in Norfolk. Yet she was so much in advance of her time that she dared to defy many of its conventions, though always gently and graciously ; and so eager to do good to all within her reach that the Archbishop of Canterbury can describe her as " the veteran pioneer of women's evangelistic forces in the England of to-day." She was her own taskmaster and knew what toil meant. She speaks of being " at her desk nine hours a day," of " writing till 3 a.m. and being up at six," and she would return prostrate with headache from addressing great audiences in heated halls. Her intense, unwavering faith, her insight into spiritual destitution, her capacity for calling out what was best in all with whom she came into contact compelled her to bear witness. And the real humility which never arrogated any spiritual superiority, the gift of beauty and distinction, of an exquisitely musical voice, of a tact that never asked personal questions uninvited, and of that perfect sympathy which is never achieved by persons preoccupied with themselves, gave her an attractiveness and a popularity which she turned to highest ends. Thinking of her, Lord Shaftesbury wrote in 1872 that " women have an instinct in religious things that no man can attain to," adding his conviction that God is about to do great things for the world by the instrumentality of pious women. Her intimates included many of high social standing, and the incidental evidences in her correspondence of their simple goodness and unfeigned piety, would be wholesome reading for scribblers of third-rate fiction and scandal-mongering " Society " journals. Very few have so large a circle of friends, or can have written and received so many letters of a personal, not business kind.

Her influence on young men, from the days that Addiscombe cadets for the Indian Army were welcome Sunday afternoon guests at Beckenham Rectory, is closely associated with her *Memorials of Captain Hedley Vicars*, killed before Sebastopol, of which 70,000 copies were sold in one year. A small personal reminiscence may be permissible here. More than thirty years afterwards,

I was one of two girls waiting in an open boat to be fetched off a remote Highland coast. The elderly boatman gave a religious turn to our talk, and adduced Hedley Vicars as an example of a young and heroic life given to God, adding that he had bought the book again and again, but had always passed it on. For him, the result of that half-hour on the tossing waves was receiving from Miss Marsh herself an autographed copy, an illustration surely not only of the lasting popularity of her book, but of her spontaneous friendliness to all sorts of obscure people. Perhaps it was her intercourse with Charles Kingsley that removed her so far from the vaguely well-intentioned Lady Bountiful of olden days. For when a great immigration of navvies were transforming Beckenham from a rural village into a crowded suburb, she laboured unceasingly for their welfare, as a pioneer not only of the Navvy Mission, but of many similar efforts for special classes whom modern industrial developments segregate from their fellows. It was she who inspired Mrs. Ranyard to organize Bible-women, and Miss Agnes Weston and Miss Sandes to work among sailors and soldiers; and Mrs. Sumner, founder of the Mothers' Union, acknowledges a similar debt to her.

In her second famous book, *English Hearts and English Hands*, she pleaded with her own class that what the labouring man needs is not kindness but sympathy; "Allow him the equality of being able to repay friendship with friendship." Does not that adumbrate Public School Missions, University Settlements and Friends of the Poor to-day? Once on the Brighton parade, she noticed a bricklayer at the top of a dangerously high ladder, lifted up her heart in a prayer for his safety, and when he came down, talked with him. Eleven years afterwards, the incident was related to a clergyman of her acquaintance, by a chance fellow-passenger in the train, who knew this bricklayer as a man leading a consistent Christian life, and had heard him relate that the lady had hardly gone out of sight before he thought, "Can a stranger care to pray for me, and I never pray for myself! It is high time I began."

One closing word about Catherine Marsh as a loyal and devoted churchwoman, with an ever-growing appreciation of our services and festivals. She belonged inevitably to the old Evangelical School, as the goddaughter of Charles Simeon, and habitually sat under its ministry and breathed its atmosphere. Her only outlook beyond it came through her friendship with Dean Stanley and

Kingsley. For although the Oxford Movement was stirring the whole Church during the most impressionable years of her life, there is no hint that either its leaders or its books ever crossed her path. The only reference to the controversies around it is a letter expressing the fervent hope that the Judicial Committee of the Privy Council's judgment in the Bennett case would not lead to a secession of Evangelical clergy: "For them to desert their Church would be little less than treason."

We get a keynote to this large-hearted and deeply spiritual Christian's life in a letter written to Mr. Gladstone when he was nearly eighty-five and she was seventy-six: "What a full Heaven we shall find, to fulfil these words, the most delightful of promises: 'He shall see of the travail of His soul *and shall be satisfied.*'"

MARY L. G. CARUS-WILSON.

Atonement and Salvation.

SIR OLIVER LODGE coined a famous phrase when he said a few years ago that men to-day are not worrying about their sins. Unfortunately his remark has a good deal of justification in common life, for there is not the slightest doubt that the sense of sin is, broadly speaking, weak. The man in the street is very apt to be hurt if you suggest that he is not all he might be, and he usually retorts by pointing to his possession of some very commonplace virtues, or, more frequently still, to his freedom from certain vices. A necessary result of this is that he does not see any particular reason why he should seek the services of a Saviour, or avail himself of the Saviour you make known to him. Nevertheless Sir Oliver Lodge's dictum does not cover all, nor even the larger part of the facts of human life all the world over. As the late Dr. Orr pointed out in his book on *Sin as a Problem To-day*, while there is a great deal of moral indifference in private life, there is set over against it a much keener moral sense in certain social matters. There never was a time when more stir was made about alleged injustices in the relations of capital and labour, and about the conditions of life among the poorer sections of the population. Moreover if we let our thoughts wander from West to East, we are at once arrested by the phenomena in such a country as India. Continuously, pathetically, with untold labour and pain her people have gone about seeking salvation from sins which pursue them relentlessly through successive incarnations.

Assuming, then, the reality and tragedy of human sin, it becomes of primary importance that the right remedy should be found and recommended. Now among Christians it is agreed, and among followers of other faiths it is coming more and more to be recognized, that there is none other name under heaven given among men whereby we must be saved except the Name of our Lord Jesus Christ. This is a pure question of facts and of experience. When, however, it comes to a question of explaining the facts and of presenting a reasoned account of the way of salvation, the utmost variety of opinion is at once manifested. The history of the Church is as full of theories of the Atonement as it is of theories of the Person of Christ, and both problems have received a large number

of suggested solutions in the last hundred years. From one point of view the variety is not a cause of wonder. Both the Person and work of Christ are much too big to be embraced in their completeness by any created brain, and all explanation must reach a point where it becomes baffled. There is, too, an obvious parallel between these subjects and a great mountain. Men may see different sides and describe them with equal truth and equal inadequacy of truth. What is best is to try to appreciate fairly all the points of view, or, in other words, to gather up the most helpful thoughts in the various writers and to hold them together, even though there may be some difficulty about making them exactly fit.

It is not the purpose of this paper to attempt any historical account of the theories of the Atonement, but it may be helpful to our constructive object just to notice the general principles of classification, and thus to bring out the salient points to be kept in mind. We may set aside at once as totally inadequate that type of theory which makes Christ's death an insignificant episode in his life, and regards it as having no greater value for us than as a splendid example of a noble death. Ritschl may be taken as a representative of this view. He will not admit any deeper meaning in the Cross than that "the death of Christ has the value of the covenant offering and the universal sin offering, not because of the fact that His enemies put Him to death, but because of the fact that He yielded Himself to this fate as in the providence of God a certain result of His special mission." Apart from this view, which clearly is not true to the New Testament any more than it is satisfactory to human need, atonement theories which recognize the unique place and importance of the Death of Christ fall into two classes, commonly called objective and subjective, terms which may be roughly taken to mean that stress is laid on the Godward and manward aspects of the Atonement respectively.

To find a thorough going and unrelieved objective theory we probably have to go back as far as Anselm's famous *Cur Deus Homo?* completed in 1098. The essence of his theory can be sufficiently stated in a couple of quotations. In Book I, chapter 11, he says:—

"This is the righteousness or rectitude of will which makes men righteous, or right in heart: that is, in will. This is the sole and entire honour which we owe to God, and which God requires from us. . . . The man who does

not render to God this honour, which is His due, takes away from God what is His own, and dishonours God, and this is to sin. Moreover, as long as he does not repay what he has stolen, he remains in fault; and it is not sufficient only to restore what has been taken away, but in return for the injury inflicted he ought to restore more than he took away. For just as when one injures the health of another, it is not sufficient to restore his health, unless he give some recompense for the injury inflicted by causing him suffering: so when one wrongs any person's honour, it does not suffice to restore his honour, unless he gives back to the man whom he has dishonoured something which may be pleasing to him, according to the extent of the injury caused by his dishonour. . . . In like manner, therefore, every one who sins ought to render back to God the honour he has taken away, and this is the satisfaction which every sinner ought to make to God."

This is the statement of the necessity for an atonement. The way in which the necessity was met is stated in Book II, chapter 17.

"You have shown by many and necessary arguments that the restoration of human nature ought not to remain unaccomplished, but yet could not be effected unless man paid to God what he owed for sin, and which debt was so great that though no one ought to pay for it who was not man, no one could pay for it who was not God, so that the same person must be both man and God. . . . Moreover you have most clearly proved that the life of this Man (Jesus Christ) was so exalted and so precious that it may suffice to pay what is due for the sins of the whole world, and infinitely more. . . . This Man freely offered to the Father what it would never have been necessary for Him to lose, and paid for sinners what He did not owe for Himself."

It is probable that Anselm failed to express completely all that was in his own mind, and that his heart was truer than his head on the subject. But his theory as it stands is purely external, rigidly quantitative and redolent of feudalism. It is an attempt to express one side of New Testament teaching, but an attempt so one-sided as to be hopelessly unsatisfactory. It makes shipwreck on the rock of our perfectly correct feeling that no account of the Atonement is satisfactory which does not in a real and vital way bring our sinful personalities into connection with it. The effects of the Atonement must be seen there.

This feeling has been at the bottom, accordingly, of that whole group of theories which are subjective, which, by way of distinction from such a theory as Anselm's, take to themselves the epithet "moral." For a good illustration of an extreme subjective theory we may turn to J. M. Wilson's *How Christ Saves Us*. He will not give any countenance to the idea that the Atonement has an effect upon God, and hence he has to minimize to the point of explaining away a great deal of the language both of the Old and New Testaments. He writes that it is

" not only [1] permissible, but obligatory, for us gradually to eliminate from our thought of the reconciling work of Christ every trace of expiation, or penalty, except as illustrations such as might be given in parables and metaphors. . . . We must regard these as the temporary presentations and mutable garb of truth " (p. 68); and again (p. 73), the Cross " is to me a proof that suffering is no sign of God's anger: it is a proof that God loves man infinitely, even to death; it is an evidence that nothing, not even torture and humiliation, are outside God and His will. It inspires confidence in Him and reconciles us to the discipline of life and death: a confidence without which the human heart can never be courageous, as each man faces for himself his own life, and the untried, unimaginable experience of death. The death of Christ has therefore in a special sense the power of reconciling us to God. It inspires love to Him, drawn out by that infinite love and patience, and can enable us to bear the failures and inadequacies of life, not with Stoic resignation, but with something of the Pauline spirit of joy." " It is through His suffering and death alone that we are assured that, through the agonies of the world, God is still our Father " (p. 75).

There is no need to deny the helpfulness of such a view, nor that it contains elements of Truth. We are bound, however, to be suspicious of its adequacy when we notice how much Biblical language it has to explain away, and, moreover, that the very language which it rejects is precisely the basis upon which the objective type of theories rests. There is a further difficulty. It is a grave question whether the subjective theory taken strictly by itself is not like a house without a foundation. In this matter, as in some others, a man who goes about looking for effects is the least likely to find them. Dr. Bushnell, in his *Vicarious Sacrifice*, is a doughty champion of the " moral influence " idea, but he is constrained to hanker after what he calls the " altar terms " of the objective theory, and his statement of the reason for his longing is significant enough.

" When I conceive that Christ is my offering before God, my own choice Lamb and God's, brought to the slaying, and that for my sin, my thought moves wholly outward and upward, bathing itself in the goodness and grace of the sacrifice. Doubtless there will be a power in it, all the greater power that I am not looking after power, and that nothing puts me thinking of effects upon myself."

The upshot, of course, is that the attempt to set objective and subjective theories over against each other was a great mistake. The two sides cannot be separated, and each is necessary to the other. Most modern writers on the Atonement have realized this, and combine them, but the old error still crops up from time to time and therefore there is still need to refute it. We hope we are

[1] The page references are to Macmillan's sixpenny edition.

not unjust to the Rev. C. E. Raven's recently published book (1916) on *What Think ye of Christ?* in saying that an otherwise very beautiful statement of the way of our salvation by Jesus Christ seems to suffer by its lack of an "objective" foundation. The two-sidedness of the Atonement was laid down in Scripture when St. Paul used the word Reconciliation (καταλλαγή) to denote it. Reconciliation is emphatically something which is effected between two persons. It denotes the removal of a condition of estrangement which has existed between them. Both persons must be affected by this removal. There is a change of some sort in the offended person as well as in the offender. No doubt the Bible speaks most of the change in man's attitude towards God, and not a few writers try to restrict the meaning of the word to the human side. It is good therefore to find the double aspect realized in the note on Reconciliation in Sanday and Headlam's *Romans*, and to note a confirmation from the literature of fiction [1] in Mrs. Humphrey Ward's *Marriage of William Ashe.*

The true relations of the objective and subjective aspects have never been expressed better than by the late Dr. Moberly, in *Atonement* [2] *and Personality*. He writes that the Atonement is

"objective first, that it may become subjective. It was real to Godward in Christ, that it might become the reality, in Christ, of men. It is real in others that it may be real in us. It is first an historical, that it may come to be a personal, fact. Calvary and the Ascension precede any thought or apprehension of ours. But Calvary and the Ascension are none the less to become an integral part of the experience and reality of our personal consciousness. If Calvary and the Ascension were anything less than the most real of historical realities, there would be in fact no possibility of their translation into our personal characters. But if even Calvary and the Ascension were past history merely, they would not after all have saved, or have touched us."

Acting on this statement, which obviously sums up the lessons to be drawn from the history of the doctrine of the Atonement, let us make a brief and simple attempt to set forth a more rounded exposition of the way of salvation in Christ—remembering always, however, those limitations of human intelligence which even a St. Paul was constrained to recognize in his phrase, "I speak as a man."

I. *The Basis of Salvation.* The first thing to be done is to appreciate the truth involved in the phrase that Christ is our Substitute.

[1] See the *Expository Times*, xxvi, p. 344. [2] P. 143.

No doubt the phrase has been much misused, and the misuse largely accounts for the discredit into which it has fallen. It has been represented in certain popular statements that as God wanted to punish somebody, and did not want to punish man, He punished Christ instead. Such a statement at once invites the criticism that the Atonement is immoral, for it is unjust and indeed impossible to punish anybody except the person who is guilty. It also suggests a perfectly untrue distinction between an angry Father Who punishes and a loving Christ Who wards off the punishment, and thereby goes against the elementary facts stated in the two texts, "God so loved the world that He gave" and "God was in Christ reconciling the world." However much we hold that Christ was a Substitute, we must not forget that there is a Christian doctrine of the Trinity, and that the first beginnings of salvation lie in the love of God.

We may find the necessity for a Substitute in the classical statement of St. Paul in Romans iii. 25, 26: "Christ Jesus Whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God, for the showing, I say, of His righteousness at this present season, that He might Himself be just, and the justifier of him that hath faith in Jesus." Let us put into simpler words the thought of that passage. All through the days of the Old Testament men had been falling into sin, men had been repenting, had been coming to God with a prayer for forgiveness, and had in the mercy of God been receiving it. Men had been repenting. The statement is true and yet untrue. They had been repenting up to their lights. But just because sin has a deadening effect upon the conscience, and sinful men do not realize the gravity of their own sins, the repentance of Old Testament days was all imperfect. Men did not realize the depth of the contrast between their sin and God's holiness. In other words there was a certain obscuring of God's holiness and God's attitude of utter abhorrence of sin. It was absolutely necessary to safeguard the truth of God's holiness from being overlooked or despised while men freely availed themselves of His mercy in forgiveness. This safeguard could only be found in some great historical demonstration of God's righteous abhorrence of sin. If this demonstration were once made and set openly before men's eyes, God might at

one and the same time be "just" and the "justifier" of sinful men. Now St. Paul says that in the person of Christ the historical demonstration was made on the Cross.

Let us look at this point further. It is required that men shall be truly and utterly penitent. But that is precisely what their sin prevents them from being. Hence they can never by themselves satisfy God's conditions of forgiveness, and they must throw themselves upon assistance in the matter.

Now one of the leading points in Dr. Moberly's exposition is that Christ came to our assistance by acting in our stead as a perfect penitent, and that amid the awful scenes of the Crucifixion, God's judgment upon sin, He perfectly confessed our sin. It has been widely felt that while Moberly is on the track of a right idea, he spoils everything by an unhappy phrase. In the common meaning of the word penitent—and Moberly almost helps himself to go astray by his very ingenuity in following up the significance of words until he makes them mean what in common speech they do not mean—the sinful man himself only can be penitent; and therefore Christ could not be the perfect Penitent, Christ could not confess human sin, just because His conscience was from first to last stainless.

It is possible, however, to put Moberly's real thought in language less open to objection. What are the two main features in the sufferings of Christ? There were the physical sufferings and there was the sense of desertion by God expressed in that unfathomable phrase, "My God, My God, why hast Thou forsaken Me?" These might be called the indirect and direct results of God's hatred of sin. The physical sufferings were the indirect result, because they were inflicted by sinful men. They were a manifestation in action of that condition of moral chaos into which the world gets when sin has free play to work itself out, and when evil goes so far as to persecute good even unto death; and that moral chaos is rendered possible by the freedom of action which God gives to man whereby he reaps the harvest of his own sowing and, as it were, punishes himself. On the other hand, the sense of desertion by God seems to betoken some severance in the unbroken communion with God which Christ had enjoyed through all His earthly life. Its precise nature is a profound mystery into which we cannot enter. But it is clearly connected with God's reaction against sin. Now if these

two things, the physical suffering and the sense of desertion had been endured by sinful man, they would have been punishment for sin, and what is required for the vindication of God's holiness is that man, from the midst of such sufferings, should recognize them as the inevitable reaction of God's Holiness against sin, and should identify himself with God's attitude in thus condemning sin. But this is precisely what man as sinful can never do for himself. It is also, however, what Christ could and did do for him, and in this sense was his Substitute. Christ of His own will and choice, and out of His great love, submitted Himself to just those sufferings of mind and body which to us—but not to Him—are punishment for sin, and out of the depth of those sufferings—more intense to Him just because of the fineness and purity of His nature—He recognized God's Holiness and identified Himself with God's condemnation of sin. Calvary thus fulfilled the condition of being a great demonstration of God's righteousness, and on the Cross Christ offered to God what Anselm would have called a satisfaction to His honour.

This line of thought has been best brought out in the various writings of Dr. Forsyth. Here are some sentences from his book on *The Work of Christ*, pp. 148–150—

"Christ confessed not merely human sin, which in a certain sense, indeed He could not do, but He confessed God's holiness in reacting mortally against human sin, in cursing human sin, in judging it to its very death. He stood in the midst of human sin full of love to man, such love as enabled Him to identify Himself in the most profound, sympathetic way with the human race; fuller still of love to the God whose name He was hallowing; and as with one mouth, as if the whole race confessed through Him, as with one soul, as though the whole race at last did justice to God through His soul, He lifted up His face unto God and said, 'Thou art holy in all Thy judgments, even in this judgment which turns not aside even from Me, but strikes the sinful spot if even I stand on it.' The dereliction upon the Cross, the sense of love's desertion by love, was Christ's practical confession of the Holy God's repulsion of sin."

It will be perceived that the quotation dwells on a certain summarizing quality—the word representative is for the present deliberately avoided—in Christ's work. This cannot be elaborated here. But it is connected with the fact that Christ was Man, embracing within Himself the generic qualities of manhood, and therefore having the capacity to become representative of all particular men

Thus far, then, we have seen how Christ's work affects God His Holiness is vindicated. God is reconciled. We have also seen

that Christ laid the foundations of human salvation by taking up the right human attitude towards God. Before we go on to study the correlation of Christ's experience with our own, it may be well to make passing reference to one difficulty which sometimes finds voice when the contention is pressed that Christ's work affects God, and by vindicating His Holiness reconciles Him to man. It is said, "How can God be reconciled when He is changeless?" The question really arises out of a misunderstanding of what is meant by the changelessness of God. God is changeless. But God is Love. And He who by nature is changeless Love must by reason of that very fact change His attitude towards and His dealings with men according to their sin and their penitence. "I am the Lord, I change not." "The Lord repented." Both statements are true, and are complementary. They are made contradictory only when the truth of God's changelessness in ethical nature is twisted into a falsehood of God's impassibility.

II. *The Achievement of Salvation.* "It is finished." "This man having offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting until His enemies be made His footstool." There is no question that Christ's work on Calvary is represented in the New Testament as complete and final. In what sense was it so? As a means of reconciling God, in every sense. Nothing more remains to be done. As a means of reconciling man, it was complete in principle, but not in detail. Christ as man's Substitute had taken up the right attitude towards God and sin. It remained for Christ to become man's Representative instead of his Substitute. In other words, it remains for individual men to identify themselves with Christ in all that He did and said on Calvary. Calvary must not remain an historical fact outside human experience. The spiritual experience of Christ on Calvary must become the spiritual experience of individual men. Only when men have come to share in the great confession made by Christ, and thereby have been freed from sin, will Christ's work of Atonement have been finished in detail as well as in principle, and will man's salvation have been achieved.

The word salvation is here used in its full sense. It is not regarded as a mere equivalent of the Pauline justification. Salvation is rather the completed process of which justification is only the first step. It is in this sense, surely, that St. Paul used the

word when he wrote, "Much more then, being now justified by his blood . . . shall we be saved by his life." It is not, of course, for a moment intended to disparage justification, or to deny the reality of the forgiveness which comes to the sinful soul at its first uniting of itself with Christ by faith. But it is to be remembered—and the warning is not unneeded—that salvation is much more than this. There are those who so desire to make the way of salvation plain that they seem to cheapen it and make it easy—a thing which can be safely left to a death-bed repentance. Such a view not only leaves out of sight the grand full meaning of salvation, but it also misunderstands the implication of what Paul meant by faith. We need to insist that salvation is nothing less than the achievement of identification with the mind of Christ manifested on the Cross.

It is in connection with the process of salvation that St. Paul uses his suggestive metaphors of death and life. "The death[1] that He died, He died unto sin once, but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." "Ye died[2] and your life is hid with Christ in God." It is in the same connection that he uses his still more mystical phrase, "My little[3] children, of whom I am again in travail until Christ be formed in you." "I live,[4] yet no longer I, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me and gave Himself up for me." Christ in us, we in Christ—those far-reaching expressions are indeed the fullness of salvation.

Now the great question is—What is the power which can produce this identification with Christ? The only and the sufficient answer seems to be that it is the power of love. Love has an assimilative tendency which sometimes manifests itself even in curious external points such as the imitation of handwriting. Dr. Moberly beautifully writes—

"Consciously[5] or unconsciously, all love is imitative. What I am really in love with I must in part be endeavouring to grow like, and shall be growing like, if the love is really on fire, even more than I consciously endeavour. What I am really in love with characterizes me. It is that which I, so far, am becoming. In love, then, at least, though perhaps not

[1] Rom. vi. 10, 11. [3] Col. iii. 3.
[2] Gal. iv. 19. [4] Gal. ii. 20.
[5] *Atonement and Personality*, pp. 146–7.

separably from love, there is much imitation, conscious and unconscious, of the Spirit which revealed itself to the world on Calvary." Or again: "Real, personal, love, uplifted and uplifting, love for the Crucified because of the Cross, love even for the Cross because of the Crucified, this is perhaps the most obvious, and the most indispensable, of practical conditions for the real translation of the scene without into the material of the character within."

Love to Christ, then, ever active, ever deepening, this is our great need for the effecting of our salvation. But when we have said that, a serious practical question arises which had better be dealt with under a separate heading.

III. *The Working Out of Salvation.* Whence arises our love to Christ? Whence arises that contemplation and meditation which is the food of love? Great deeds of heroism are done in the war, and the papers are full of them, and men's hearts go out at once in response to them. Why is there not the same response to the great deed done on Calvary? There is no doubt that for some reason the response is lacking. Many men who are on fire about the war are quite cold to the story of the Crucifixion, and even saints can truly say of themselves—

> "Lord, it is my chief complaint
> That my love is weak and faint;
> Yet I love Thee, and adore,
> Oh! for grace to love Thee more."

The great text, "We love Him because He first loved us," has limits of application. What is it which rouses the latent capacity of love in us, and sets it going on its activities of transformation?

The answer seems to lie in an appeal to the Holy Spirit. It is the Holy Spirit Who sheds abroad the love of God in our hearts. That means God's love to us. The Holy Spirit plants firmly in our hearts a sense of God's great love. Once we have come really to perceive the love of God, our love does go out in return and we become imitators. There is a real work of new creation to be done in us in making us lovers of God.

Forsyth is worth quoting on this point. He calls attention to the fact that while Tennyson appealed to people at once by his play on the more superficial emotions,

"original poets like Wordsworth and Browning had to create the taste for their work. Now in like manner Christ had to make the soul which should respond to Him and understand Him. He had to create the very capacity for response. And that is where we are compelled to recognize the doctrine of the Holy Spirit as well as the doctrine of the Saviour. We are always

told that faith is the gift of God and the work of the Holy Spirit. The reason why we are told that lies in the direction I have indicated. The death of Christ had not simply to touch like heroism, but it had to redeem us into the power of feeling its own worth. Christ had to save us from what we were too far gone to feel. Just as the man choked with damp in a mine, or a man going to sleep in Arctic cold, does not realize his danger, and the sense of danger has to be created in him, so the violent action of the Spirit takes men [1] by force." Or again, Christ "creates [2] by His act the Humanity He represents."

It is one of the strong points of Moberly's book that he has drawn such prominent attention to the connection between the Holy Spirit and the redemption of Personality. Not everybody will agree with all that he says, and indeed his pages show a leaning towards a Pantheistic way of writing. But there is no doubt that the place of the Spirit in working out the Atonement needed to be emphasized. Calvary and Pentecost go together, and correspondingly there must be no separation in life (if there may be in thought), between justification and sanctification. Both are essential to salvation. Christ on Calvary is its basis. The love of God in Christ is its instrument. The Spirit of Christ is its Agent. In the light of these truths, it is helpful to go back again to a familiar passage of St. Paul and to note the connection between Christ and love and the Spirit in the words, "That ye may be strengthened with power through His Spirit in the inward man, that Christ may dwell in your hearts through faith, to the end that ye, being rooted, and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."

C. H. K. BOUGHTON.

[1] *Work of Christ*, p. 18. [2] P. 182.

John Hales.

IN a day when there are ever increasing signs of a growing desire towards Christian unity and of a strong revulsion from mere sectarian dogmatism and bitterness, it is well perhaps to recall one of the earliest and most conspicuous pioneers of this movement. John Hales was the earnest advocate and apostle of tolerant and "Broad" Church principles a generation before they acquired a somewhat dubious fame under the sobriquet of Latitudinarian. In an atmosphere and environment of the most bitter and intolerant religious controversy it required a mind not only of singular originality but of undaunted courage which could attempt to swim against the current. Such was the aim and life work of John Hales, pursued unwaveringly amidst the opposition and suspicion, alike of Puritan, Calvinist and Arminian. He belonged to a very small company of men born before their time, whose enlightened and charitable aspirations, as we shall see from a glance at his theological views, are by no means universally adopted by the Christian sentiment of three centuries later.

Hales was born at Bath in 1584, his father being steward to a gentleman of property in Somersetshire. He was entered at Corpus Christi College, Oxford, at the early age of thirteen and graduated B.A. in 1603. In 1605 he was elected a fellow of Merton, as his great ability had soon won him distinction. Wood tells us that "through the whole course of his scholarship there was never any one in the then memory of man that ever went beyond him for subtle disputation in philosophy, for his eloquent declamations and orations, as also for his exact knowledge of the Greek tongue." In spite of this profound scholarship Hales never attained any very important position in the Church, his somewhat uneventful career being rather that of the theological recluse. He was appointed Greek Professor at Oxford in 1612, and admitted a fellow of Eton in 1613. In 1618 he went to the Hague in the capacity of chaplain to the English ambassador, Sir D. Carleton. While here he attended, merely as an interested spectator, the famous Synod of Dort and his early doctrinal opinions were greatly influenced by the discussions he listened to. At first definitely opposed to the Arminian party he was favourably impressed by the wisdom and moderation of Episcopius's speech at the Synod,

while the narrow and dogmatic conduct of the Calvinists had the effect of so changing his views that in the end he sided with neither party and recognized that spiritual truth was not the monopoly of either Calvinism or Arminianism. Returning to England in 1619 he settled down at Eton, where for many years he enjoyed the friendship of Sir H. Wotton, a man of a liberal and tolerant spirit who was Provost from 1624–39. Hales was also soon an intimate member of that celebrated poetic and literary circle which foregathered at Great Tew, that "university in a purer air," as Clarendon styled it, and where he met Suckling, Ben Johnson and such kindred spirits as William Chillingworth and Lord Falkland. In fact Bishop Pearson's description of Hales reminds us closely of Clarendon's eulogy of Falkland the noble and fascinating owner of Great Tew, when he says " he was of a nature so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I cannot conceive it near as easy a task for any one to become so knowing, as so obliging."

Hales was appointed a Canon of Windsor in 1641, but the Civil War and the ecclesiastical confusion which followed soon robbed him not only of this emolument, but of his position at Eton, and before long he was forced to sell his very fine collection of books to supply his actual needs. At length he found shelter in the house of an old servant, where he died in poverty in 1656.

In 1636 Hales published a tract on *Schism and Schismatics*, which incurred the animadversions of Archbishop Laud, since he enunciated broad and charitable principles quite out of harmony with the narrow spirit of the times. The problems of Christian fellowship and reunion would have been solved ere this if his enlightened ideals had been generally accepted and his practical prosposals adopted. Ecclesiastical history would have far happier records if Christians had always understood that " it is the unity of the Spirit in the bond of peace and not identity of conceit, which the Holy Ghost requires at the hands of Christians " (Hales' *Works*, II, 94). " Heresy," Hales declares, " is an act of the will, not of reason, and is indeed a lie, not a mistake, else how could that known speech of Austin go for true, ' errare possum, hereticus esse nolo ' . . . I do not yet see that opinionum varietas, et opinantium unitas, are *ασυστατα*, or that men of different opinions in Christian religion may not hold communion *in sacris* and both go to one Church." While he defines

schism as " an unnecessary separation of Christians from that part of the visible Church of which they were once members." It is " ecclesiastical sedition " or open violence against " that communion which is the strength and good of all society, sacred and civil." Hales, however, affirms that " if liturgies and public forms of service were so framed that they contained only such things as in which all Christians do agree, schisms on opinions were utterly vanished." " Prayer, confession, thanksgiving, reading and exposition of Scripture, administration of sacraments in the plainest and simplest manner, were matter enough," he considers, " to furnish out a sufficient liturgy, though nothing either of private opinion or of church pomp, of garments, of prescribed gestures, of imagery, of music, of matter concerning the dead, of many superfluities which creep into churches under the name of order and decency did interpose itself." One cannot but think that our present task of Prayer Book revision would have been far sooner accomplished if it had been conducted more in accordance with this wise and liberal spirit !

Hales admits, however, that there are occasions where schism is perfectly justified, in fact where " consent would be conspiracy." If " false or uncertain conclusions are obtruded for truth and acts either unlawful or ministering just scruple are required to be performed," then " he that separates is not the schismatic, for it is alike unlawful to make profession of known or suspected falsehoods, as to put in practice unlawful or suspected actions."

Hales fully accepted the Anglican position of the final authority of the Holy Scriptures in matters of Faith, for in combating the idea that the words of consecration added anything to the substance of Christ's action, he declares " for that the words were used by our Saviour to work anything upon the bread and wine can never out of Scripture or reason be deduced, and beyond these two I have no ground for my religion neither in substance nor in ceremony." He strongly opposed the modern Tractarian doctrine of a real objective Presence of Christ in the Eucharist by *virtue of consecration*. Nothing, Hales declares, is given in the Supper but " bread and wine." " Jesus Christ is eaten at the communion table in no sense—neither spiritually by virtue of anything done there, nor really, neither metaphorically, nor literally. Indeed that which is eaten (I mean the bread) is called Christ by a metaphor, but it is eaten truly and properly." The spiritual eating of Christ, he declares, is " common

to all places as well as the Lord's Table." The uses and ends of the Lord's Supper can be no more than such as are mentioned in the Scriptures, and they are but two. (1) The commemoration of the death and passion of the Son of God, specified by Himself at the institution of the ceremony. (2) To testify our union with Christ and communion with one another. In these few conclusions the whole doctrine and use of the Lord's Supper is fully set down, and whoso leadeth you beyond this doth but abuse you; " quicquid ultra quaeritur, non intelligitur " (*Works*, I 62–3).

Besides his treatise on the Lord's Supper Hales published in 1637 a dissertation *Concerning the Power of the Keys*, a clear practical common-sense exposition in which he disposes of all sacerdotal prerogatives and pretensions. He interprets the authority to " bind and loose " as the privilege of declaring the message of divine love to mankind. " Every one," Hales asserts, " of what state or condition soever, that hath any occasion offered him to serve another in the ways of life, clergy or lay, male or female, whatever he be, hath these keys, not only for himself but for the benefit of others . . . to save a soul every man is a priest. The sufficient and able of the clergy will reap no discountenance, but honour by this, for he that knows how to do well himself will most willingly approve what is well done by another. Be not angry then to see others join with you in part of your charge. I would that all the Lord's people did preach and that every man did think himself bound to discharge a part of the common good, and make account that the care of other men's souls concerned him as well as of his own."

Hales, as we should expect, is a strenuous champion of the right of private judgment against the claims and authority of an infallible Church or of Catholic tradition. "Antiquity " is nothing more than " man's authority born some ages before us," and time, he argues, cannot alter the original truth or falsity of such opinions. Like his friend Chillingworth, Hales clearly points out, that each man is bound to approve and accept the Truth by the light of his own reason, otherwise he will never know if he is deceived by some one else's opinions which he has blindly accepted. " I comprise it all," he says, " in two words, *what* and *wherefore*. They that come and tell you what you are to believe, what you are to do, and tell you not *why*, they are not physicians but leeches, and if you so take things at their hands you are not like men but like beasts . . . for without

the knowledge of *why*, of the true grounds or reasons of things, there is no possibility of not being deceived." . . . "Wherefore," asked John Gerson, some time Chancellor of Paris, hath God given me the light of reason and conscience, if I must suffer myself to be led and governed by the reason and conscience of another man? "How can it stand with reason, that a man should be possessed of so goodly a piece of the Lord's pasture as is this light of reason and understanding, which He hath endowed us with in the day of our creation, if he suffer it to lie untilled or sow not in it the Lord's seed?" (*Works*, III, 152–3). Hales contended, therefore, that the spiritual enlightened conscience was a surer guide to truth than the blind acceptance of the dogmas of an infallible church. A spiritual man he defined as one "whose reason is illuminated by revelation out of the written word. For when the mind and spirit humbly conform and submit to the written will of God, then you are properly said to have the Spirit of God, and to walk according to the Spirit and not according to the flesh. This alone is that spirit which preserves us from straying from the truth; for he indeed that hath the spirit errs not at all; or if he do, it is with as little hazard and danger as may be, which is the highest point of infallibility, which either private persons or churches can arrive to" (*Works*, I 69, 70). The reason, he concludes, why "men rely on others so much is because the dregs of the Church of Rome are not sufficiently washed from the hearts of many men." If this be so, it is certain that another 300 years has not been sufficient to complete the purification!

Hales was, however, no bitter bigoted anti-Papist. He was born a generation too late to share the feelings of those who fed the flame of their strong animosity to Rome on the afterglow of the Marian fires of persecution. It was his ardent hatred of the censorious spirit, the uncharitable condemnation of differing opinions which created his main antipathy to Popery. For Clarendon tells us that "nothing troubled him more than the brawls which were grown from religion, and he therefore exceedingly detested the tyranny of the Church of Rome; more for their imposing uncharitably upon the consciences of other men, than for the errors in their own opinions; and he would often say that he would renounce the religion of the Church of England to-morrow if it obliged him to believe that any other Christian should be damned, and that nobody would conclude another man to be, who did not wish him so."

Both the churchman and the "sectary" would have escaped a half a century of cruel suffering and harsh persecution, had they been able to appreciate the wisdom and beauty of Hales' liberal and catholic principles, but the time was not yet. There can, however, be no question of the accuracy of Principal Tulloch's verdict when he describes Hales as "a churchman without narrowness, who must have hated in his heart and deeply felt the folly of Laud's tyranny," and as "the representative—the next after Hooker—of that catholicity yet nationality of Christian sentiment which has been the peculiar glory of the Church of England" (*Rational Theology*, I 259–60).

C. SYDNEY CARTER.

The Unity of the True Church.

ONE Lord, One Faith, One Baptism (though rites
May differ, the blest meaning is the same).
There is one Cross, one fount of cleansing Blood,
One great Redemption, and but one New Birth;
While, linked together in a "common faith,"
Saints of all names share the same "peace of God"
Each, with his special views of Scripture Truth,
Enjoys the Great Salvation with the rest.
Heber and Rippon hymn the same sweet Name;
Faber and Wesley praise the same dear Lord;
Carey and Xavier take the same "Good News;"
Hooker and Bunyan love the same blest Word;
Bernard and Luther teach from one dear Book;
Newman and Spurgeon preach the self-same Cross;
McCheyne and Liddon spread the same great Truth;
Aitken and Moody share the Fire from Heaven;
Guyon and Havergal drink from one Fount;
Ignatius and Chalmers share their zeal:
"All one in Him" to whom their all they owe!
Behold the Unity of the true Church,
A unity begotten from on High!
"One flock," and surely to "one fold" they come,
Led by one Shepherd to their Heavenly Home.

WILLIAM OLNEY.

The Gospel and Labour.[1]

AT a recent Conference of Evangelical clergy the question was asked, more in the spirit of criticism than inquiry, "What as a party have we done, what, as a party, are we doing in the cause of social reform?" and for reply it was pointed out that the number of leaders who show any sort of interest in social questions can be counted on the fingers of one hand. The oft-repeated excuse, "It is not our business" was shown to be inadmissible, for the older Evangelicals—the men of Lord Shaftesbury's day—did not take that view; they were leaders in social reform and their zeal for the amelioration of the hard lot of crushed humanity in no way diminished the ardour with which they defended the Protestant and Evangelical position in the Church of England.

It is to be feared that that indictment is true of some of the clergy; and although one is profoundly thankful for the stirring call to them to show sympathy with the Labour Movement, uttered by the Bishop of Chelmsford at the Islington Clerical Meeting on January 15, it must be admitted that numbers of Evangelical clergy have much to "make good" before it can be said that their attitude to the cause of social reform is what it ought to be and what the profession of their principles demands.

Are Evangelical laymen any more favourably disposed towards it? I fear we are not, but the fact that the general subject set down for our consideration to-day is that of "Responsibility for Evangelization in Social and Educational Reform" may be taken as an indication that we intend to mend our ways.

The title of the subject assigned to me, "The Gospel and Labour" resembles that of a booklet *The Gospel of Labour*[2] containing the addresses given by seven Labour Members of Parliament during Labour Week in 1912; but although the resemblance is close, there is a vital difference between the two. "The Gospel" of which *we* speak is the Gospel of our Lord Jesus Christ, and we fee that to use the phrase in any other connexion is a misappropriation of the term, and leads to a misunderstanding which may have

[1] A Paper read at the London Meeting of Lay Churchmen held on Saturday, January 19, 1918.

[2] *The Gospel of Labour.* W. A. Hammond, Holborn Hall, 6*d.* net.

grievous results. When we speak of the Gospel *and* Labour, our desire is to show that the principles of the Gospel must be applied to the consideration of Labour questions as indeed to every other department of human life. But apart from the difference in phraseology, one is bound to recognize with the utmost thankfulness the truly Christian tone which marked several of the addresses of these Labour leaders; and a careful reading of that pamphlet will bring to many an entirely new conception of the principles which animate the Labour Movement.

The importance of our subject is beyond all question. By common consent "Labour," and all that is included in that comprehensive term, will furnish one of the chief, probably the chief, of the after-war problems. No one can say with any degree of accuracy what conditions will arise when the men come home, but it is practically certain that the old order of things has passed away and will never return. Let us be quite clear in our minds as to what it is that Labour wants. "The unrest in the industrial world to-day," says a Chaplain at the Front, writing in that most interesting volume just published, *The Church in the Furnace*, "has not its roots *solely* in poverty and want. There is something deeper still at work. The wage-earners are filled with a vague but profound sentiment that the industrial system, as it is now, denies to them the liberties, opportunities and responsibilities of free men. The heart of the difficulty is not wages or hours of work, but the general status of labour, its insecurity, and its lack of freedom in the ordering of its own life. Labour feels itself to be always oppressed and on the defensive, and it desires to 'secure the initiative' and thereby gain freedom of action and possibility of unrestricted growth and development. The demand of labour is a demand to be put upon a higher level, a level which is not of necessity selfish, but where the opportunity for self-devotion really begins. Labour has never conceived of itself as engaged simply in a struggle for ascendancy and for the material fruits which ascendancy would bring with it; its aim is to remove what denies and does violence to humanity." Such is the position as described by a sympathetic writer; more and more it is coming to be recognized that these demands are just, and cannot rightly be resisted by those who have regard for the dictates of our common humanity, and still less by those who accept the principles of the Gospel as their rule of life.

What then is to be our attitude as Evangelical Churchmen towards these aspirations of Labour? Are we to be indifferent? Are we to view them in a spirit of suspicion and mistrust? or Are we to prove ourselves ready to give them generous consideration? Are we to offer them our warm-hearted sympathy and active support? For myself I have no doubt what our answer ought to be, and I hope that this meeting of Evangelical Lay Churchmen, of men who believe that the principles of the Evangel are intended to meet and to satisfy the deepest needs of humanity, will agree that we shall make a profound blunder—nay more, that we shall be false to our profession—if we do not interest ourselves, intelligently, sympathetically, and prayerfully, in this great movement, and endeavour to make towards it our own special contribution of sacrifice and service. That we have a special contribution to offer there is no doubt at all. The great danger ahead of us is that the aspirations of Labour should become wholly materialistic—a danger, let me add, which seems gravely to threaten some other departments of social life quite as much as the Labour Movement—and unless we enter into the struggle and seek to bring to bear upon it the eternal claims of the Gospel the last state of the labouring classes of the country will assuredly be worse than the first. It is not every Labour leader who concludes his address, as Mr. Arthur Henderson concluded his during Labour Week, by insisting that Christ is not merely a Reformer but a Saviour—" your Saviour " were his words—or by exhorting the men to put first things first and " to take this Christ " (again I quote his own words) " into your own life as your Guide, as your Strength, as your Hope, as your Friend." It is not every Labour address that contains this glorious and uplifting truth, although we may well be thankful that during Labour Week no fewer than twenty Labour Members of Parliament signed a Declaration that " Jesus said, ' If any man would come after Me, let him deny himself, and take up his cross and follow Me.' Meaning so to follow Him, I wish to be enrolled in the Fellowship of Followers." We need never despair of a movement that has such men among its leaders—would to God there were more of them animated by the same spirit—and the very fact that there is this religious feeling among some of the leaders, is a call to us so to co-operate with them that the deeper things shall have the pre-eminence not only among Labour leaders, but also among the

toiling masses of our country. We—you and I—must see to it that the future is not captured by the materialist or the secularist, but that the influence of the Gospel message shall be brought so to bear upon the Labour Movement as to purify its motives, ennoble its aims and enrich its purpose; and also that the claim of the Gospel upon individual hearts and lives shall be so presented that men and women, recognizing its beauty, its joy and its power, shall yield themselves to our Lord Jesus Christ. Let us be under no delusion upon this point. The great need of our country is Christ. The one and only hope of our country is Christ. We may improve the conditions of labour; we may change the environment of the poor; but unless and until the heart is converted—and I use the word in the old-fashioned Evangelical sense all too uncommon among us in the present day—we do not get very far along the road towards the realization of the greatest ideals in life.

It is absolutely fundamental to our position that we should recognize that fact. We so often hear Labour questions discussed, even by religious people, without due regard to the essential principles of the Gospel. We are told that we must acknowledge the Fatherhood of God and the brotherhood of man. Of course we must; no one, certainly no Christian, would dispute the truth of that dictum; but it is not the whole truth, or the whole of *the* Truth. It leaves out of reckoning the most essential link in the chain—the relation of sonship. There is a sense, no doubt, in which it may be said that the fact of sonship is universal, and follows as a corollary upon the acknowledgment of the Fatherhood of God; but we shall lose the grandeur of our high calling if we so rest our claim. We must go deeper. What is the source of true sonship? "As many as received Him," that is our Lord Jesus Christ, "to them gave He power to become the sons of God, even to them that believe on His Name"; and it is the realization, as a matter of personal experience, of this great truth that brings out in all its blessed fullness the essential manifestation of God as "Our Father," and establishes the true brotherhood of man. If, therefore, we are to fulfil our part in the Labour Movement, we must never cease to insist that it is in the personal receiving of Christ and through faith in His Name that alone can be readjusted aright the various relationships of our common life. But this high and holy privilege to which we are called—that of becoming sons of God—places upon

us a tremendous responsibility. If we realize our position as sons of the Most High, we can never be indifferent to the welfare—even the material welfare—of any of His creatures. We must see to it, as far as within us lies, not merely that justice is done between man and man, but that the spirit of love and truth and fellowship prevails. Have we fulfilled our responsibility in this respect in the past? Are we fulfilling it to-day? What is required of us, in particular, in relation to this question of Labour?

First we must approach it in *a new spirit*. Party prejudices die hard and long-established convictions are difficult to overcome, and certainly there have been features in the Labour Movement which have done much to shake public confidence and to alienate public sympathy. Even during this time of grave national crisis the weapon of the strike has been used, and stoppage of work threatened unless certain demands were complied with. These things are perplexing; they are disheartening; but they must not turn us aside from the duty which belongs to us, and that duty, I venture to submit, is to regard with the utmost consideration the endeavours of men who, struggling long against adverse conditions, are now desirous of finding themselves, and of securing for labour some more adequate share in the fruits of toil. Whatever may be the rights and the wrongs of labour disputes—into which it is not within the province of this paper to enter—few who live and work among the labouring classes—and especially those of the unskilled order—will venture to deny that there is often an appalling disproportion (speaking, of course, of pre-war conditions) between work and wages, with the result that thousands upon thousands of our fellow creatures have found it a most difficult matter to maintain even a bare existence for themselves and their families. And side by side with their poverty we see—and they see—evidence not merely of wealth, but of shameless extravagance and vulgar luxury flaunting itself before them on almost every side. Is it any wonder that the iron enters into their soul, that they are filled with discontent and that they readily fall victims to the tongue of the first agitator who comes along? Many of them have lost hope; they are frankly indifferent, if not actually hostile to the claims of Christ, because so few, comparatively, of His professed followers have ever shown them or their cause any good. Too many of us have been more ready to dilate upon the shortcomings of these

our unfortunate brethren than to help them to a better way of life; we have been too eager to listen to tales of their improvidence, their degradation, and their dissoluteness; forgetting that for these things, even if they were all true, which may fairly be questioned, their shocking environment is largely responsible. If that has been *our* attitude, it must be changed. Henceforth let us approach all labour problems, and especially the problem of the unskilled—the most difficult of all—with a large heart and in a Christ-like spirit.

Second: we must bring to bear upon these questions *a new understanding*. It is not enough that we should be content, as so many of us have been, to rely upon what others tell us: we must examine the problems for ourselves in the light, not of the law of economics only, but of the obligations of Christian love. "I made it an invariable rule," said Lord Shaftesbury to his biographer, "to see everything with my own eyes, to take nothing on trust or hearsay. In factories, I examined the mills, the machinery, the homes, and saw the workers and their work in all its details. In collieries, I went down into the pits. In London, I went into lodging-houses and thieves' haunts, and every filthy place. It gave me a power I could not otherwise have had. I could speak of things of actual experience, and I used often to learn things from the poor sufferers themselves which were invaluable to me. I got to know their habits of thought and action, and their actual wants. I sat and had tea and talk with them hundreds of times." We cannot all do as Lord Shaftesbury did, but we can all seek to obtain first-hand information, and then to apply our faculties to an impartial examination of the evidence thus acquired. It may possibly lead us to revise our preconceived notions of labour conditions; if so let us follow the lead of our conscience fearlessly, no matter what old ideas have to be scrapped. If we are to take any part, however humble, in the coming reconstruction of England we must have minds alert and keen to understand the nature and bearing of the questions at issue.

Third: we must be animated by *a new determination*. In some hazy, general sort of way we all have the will to do good, but the new conditions upon which we are entering will lay upon us a heavier responsibility than that. The times call for, and our Christian profession demands, a resolute determination to work

for the betterment of the labouring classes. In what directions our help will be most profitable must depend, to a large extent, upon our own local circumstances, but the way will not long be wanting when once the will to help is strongly established within us. It is the lack of determination that has been and still is the bane of so many professedly Christian men, with the result that the lead has in many cases passed into the hands of those who view the question from the material side only. The opportunity is with us here and now; be it ours to determine that, in the fine words of William Blake,

> We will not cease from mental fight,
> Nor shall our sword sleep in our hand,
> Till we have built Jerusalem
> In England's green and pleasant land.

That brings me to my last point—we must be prepared to offer *a new service*. The old easy-going methods will not bear the strain of the new conditions, which call for the best that we have to offer of devotion, of fellowship, of sacrifice. No longer must we say or think that it is no business of ours how our working brethren fare. We must be ready to offer them, in our Master's Name, our ready and willing service. Do you think they will be indifferent to it? Far from it. It may be to them a new experience, but they will quickly respond when once they find that what we are out for is not to exploit them or their cause, but to help them to a more adequate recognition of the work of their hands and a nobler and more generous expansion of their every-day life. And the impelling motive of this work must be love for Him Who lived and moved among the people as one Who serveth.

The Gospel and Labour! A grand conjunction! Let us, as men acknowledging the claims of the Gospel upon our own lives, see to it that in a new spirit, with a new understanding, by a new determination and through a new service we commend that Gospel to Labour as offering the one and only hope for the permanent regeneration of all mankind.

H. C. HOGAN.

The New Hymnal.[1]

A NEW Hymnal is indeed a bold intruder! We have in the Church of England three Hymn Books which enjoy a more or less wide circulation, and there may be those who say that in these circumstances there is left no room for another venturer. There is, however, always room "at the top" (as we say), and we are not sure that this last bidder for favour does not possess qualifications even for this most coveted position. Certainly in the short time it has been before the public it has met with a most favourable reception and has already been introduced into not a few churches.

The leading characteristics of the book are clearly outlined in the Preface which is signed on behalf of the representative Committee of Clergy, through whose hands it finally passed, by the Rev. E. N. Sharpe, Rector of Holy Trinity, Marylebone. So far as the text is concerned, the utmost care has been taken to preserve the hymns "as far as possible, in the form in which they were written." The appearance of "new hymns" is announced, but of these it is said that "none have been hastily introduced." As regards the musical edition, it is very truly observed that on this the success of any compilation must to a large extent depend, and after looking through it with some care we are bound to say we think the committee fully justified in stating that they believe that "in this respect the book will not be a whit behind others." For one thing, there is almost unending variety here, some hymns being provided with four tunes.

The history of the new collection is told in brief in Lady Carbery's modest introduction, entitled "Compiler's Preface." It is in reality the third edition of an earlier collection, *The Church Psalter and Hymnal*, made by the late Prebendary Harland, and published in 1855. We gather that Lady Carbery was associated with Mr. Harland (who died in 1880) in the preparation of the second edition which appeared in 1876 and which bore the title, *The Song of Praise*. According to Julian's *Dictionary of Hymnology* Prebendary Harland, in addition to his well-known hymn "And now this Holy Day," contributed twenty-seven original hymns to the first book, but only five of these appear in the present collection, and one of

[1] *The Church Hymnal for the Christian Year.* London: Novello & Co. and Marshall Brothers. Musical Editors: Hugh Blair, Mus.Doc., Cantab., and Lister R. Pearce, B.A., F.R.C.O.

these is in the Children's Supplement, which contains ninety-five hymns and is brought out separately—a convenient arrangement which will be valued.

Not including the Invocations, Opening hymns, Vespers, Doxologies, etc. (thirty in all), which are included in an Introduction,—ten hymns selected from the Appendix (which will be published later), and the ninety-five in the Children's section,—the book contains no less than 780 hymns—altogether over 900 forms of praise.

Some 260 hymns from *A. and M.* disappear and likewise 167 from *Hymnal Companion*, but about 260 hymns which appear in both these collections are included, as well as a certain number peculiar to one or the other. There are about 370 hymns found in neither of these familiar books, and it is at these that most will probably look with interest since they to a large extent give the book its distinctive character.

Several by Lady Carbery herself naturally attract our attention. Her beautiful hymn, "Lord, light the lamp of prayer within each heart," appeared in the little red book "for use in time of war," a collection of nearly fifty hymns, the excellence of which led many of us to look forward to the complete work. She contributes one among the hymns for the burial of the dead and one, "Maidens, Christ is waiting for you," for G.F.S. meetings and services. There are only nine from her pen, and they are all of a high order of merit.

There is a wide selection of Missionary hymns, and fittingly the Jew takes the first place, though the hymns for Israel and Judah are placed under Epiphany. Among these we welcome several that will be new to many, including Bonar's "Forgotten! no, that cannot be," in two parts. Among the hymns for Missions Overseas we find (to Maunder's fine tune) the Rev. W. H. Fox's "I hear ten thousand voices" and Ainger's "God is working His purpose out." Here, too, are the Rev. W. J. L. Sheppard's Missionary hymns—"Brother calls to brother" and "He stood upon the shore." In the General section, too, will be found his charming hymn, "In the cleansed temple." Then we have the fine American Missionary hymn—"Fling out the banner," and Bishop Bickersteth's "For My sake and the Gospel's go," together with several other favourites.

Turning to other parts of the book we find everywhere new compositions. Several, for instance, from the Canadian Hymn

Book, including the beautiful hymn "Where the light for ever shineth." Mathieson's sweet hymn "O Love that will not let me go," Tennyson's "Crossing the bar," John Oxenham's fine war hymn, "Lord God of Hosts, Whose mighty hand," Macleod's "Courage, brother, do not stumble" and "Mine eyes have seen the glory of the coming of the Lord"—all find well-deserved places, while some few from *Hymns of Consecration and Faith* will be welcomed,—"Like a river glorious," "Loved with everlasting love" and "My heart is resting, O my God," being among the number. Everywhere there are evidences of the greatest care, and most of the hymns appear in their original form.

Two things remain to be said. First that the arrangement of the book is novel and distinctive. To give one example let us take the Communion Hymns. There is a section headed "Holy Communion," but it will be found that there are more Communion hymns than appear in this section. Take Sexagesima and following Sundays—the hymns suitable for those days are grouped together, and in each case there is at least one suitable Communion hymn. Then in the Musical edition there is a page showing at a glance *all* the Communion Hymns in the book. As a matter of fact, the writer has been making use, ever since its appearance, of the preliminary booklet which outlined the plan of the book, and he has found it most helpful in selecting, *even from another book*, the hymns suitable for Sundays and Holy Days. We have, therefore, no doubt that when the arrangement is understood it will prove acceptable. Secondly we are delighted with the general get-up of the various editions. The musical edition is worthy of the house of Novello, printed on excellent paper and well bound. The words, too, are excellent value and the Children's Supplement tastefully got up. Here then is a hasty—all too hasty—glance at the intruder! Catholic it undoubtedly is in the sense in which every Hymn Book must be, unless it be the work of a crank, and the careful and complete indices afford abundant proof of the wide outlook of the compiler and her committee.

Evangelical it is, too, in the best sense, and we have no hesitation in saying, with some little knowledge of the subject, that there is every probability of this latest intruder establishing itself in the favour of a wider circle of friends than was ever anticipated.

S. R. CAMBIE.

The Missionary World.

"CHANGED conditions are inevitable after the war. Undoubtedly in many respects the altered situation will be startling. We must face the revolutionary nature of the forces that are now at work. Who dreams that the millions of young men and women who will unflinchingly face the struggle, who have answered the call for self-giving to the uttermost, who will grow wiser by virtue of international contacts, who will catch world visions because of their expanded experiences, can return to their homes unchanged by the tremendous events in which they are participating? Either the Church must meet the issues of the times, or our transformed youth will bring back from their martial schooling contempt for an easy life of conventional religious activities that merely mark time, for energies without objective, and for a spirit that shrinks from gripping the mightiest tasks in the full confidence of victory. . . . It is inevitable that they will bring with them ideals, convictions, visions and methods which will either transform the communities to which they belong, or will force them to abandon connexion with communions and institutions that fail to respond to the development that they have experienced."

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These stirring words come, not from a country where the influence of the war has had cumulative force, but from a book just published in America. Our fellow Christians there seem moving more rapidly to a realization of the issues involved than we in Great Britain. It is imperative that we should awake. Those who are leaders in foreign missionary work, and in particular those on whom will fall the responsible task of seeking or dealing with offers of service, should steep themselves in the currents of thought now making their impact upon younger men and women. Such a book as *The Challenge of the Present Crisis*, by H. E. Fosdick, just issued by the Student Christian Movement (1*s.* 6*d.* net), will help, or *The Church in the Furnace* (Macmillan, 5*s.* net), edited by Canon Macnutt. The need for quick perception of great movements in progress in the mission fields is scarcely more urgent than a mind open to movements in thought at home. As in all times of widespread upheaval, emphasis falls not unfrequently upon some phases of thought which

may shortly pass away, but there is much in the modern way of thinking that is full of a glorious reality, a fearless honesty, a self-sacrificing idealism. Senior missionary workers should stand at the heart of all this. We need the current of this life to quicken older enterprises and revitalize them in view of the great issues of the immediate future.

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The work of Medical Missions is based on the belief that the Gospel, like its great Founder and Preacher, cares for the bodies as for the souls of men. Of late years the individual work of healing and preaching has been widening out in two directions, that of training native doctors adequately, especially in China, and helping to build up a staff of qualified practitioners not only for mission hospitals but also for general practice, and also in the direction of giving instruction in matters of public health. In Africa the work of a woman doctor teaching Christian mothers the care of infants has increased the average of surviving children in Christian families from two to six; in Japan, in India and elsewhere tuberculosis is being strenuously combated, both by instruction in preventive measures and by care of those already diseased. Missionaries have fought plague, cholera, small-pox, sleeping sickness with heroic courage, and are fighting them to-day. One of the most interesting undertakings is a Public Health Campaign initiated by the Y.M.C.A. in China. One of the secretaries has prepared a highly ingenious exhibit which, by means of diagrams, blocks of various sizes, ribbons of various lengths which unroll themselves at a touch, tiny mannikin figures which pop up to show relative density of population in different countries and various other devices, illustrates a plain-spoken talk on physical ills and disabilities in China, and how they may be met. On the seventh day of the campaign the lecturer shows that the part of man's nature which is beyond brain and muscle matters most, and he gives a straight Gospel message to his crowded audience. These health campaigns have been in progress for three years and have wrought wonders. An effective illustrated account of the apparatus used will be found in the January number of the *Missionary Review of the World.*

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Those—and they ought to be many—who are following with deep interest the movements in the Near East which are fraught with

such vital issues for the whole world of Islam should build in behind current events a foundation of knowledge as to the world-wide movements of Moslem thought and the relation to them of Moslem missions. While Pan-Islamism as a political dream may be a thing of the past, there is a real unity in the Moslem problem which the Christian Church needs to grasp. Large vision, deep sympathy, strong faith, will be needed in the near future. It is not enough to care for one mission or one mission field; the Church must stand face to face with Islam, the Christ must be lifted over against the Prophet, the Bible over against the Koran. There is only one periodical—the *Moslem World*, to which we have often called attention in these pages—which concentrates upon the study of Islam, its problems and Christian work among its followers, and this should be in the hands of all who would join in the great Crusade of Love for the winning of the Moslem world to Christ. The current number of this quarterly discusses conditions of life and thought among Moslems in China, Malayasia, Egypt and Ceylon, and has a suggestive symposium on "The Influence of a Christian Home in a Moslem Environment" with contributions from missionaries in Cairo, Busrah, Kuweit, and Tabriz.

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The Government of India has long sought the reclamation of the criminal tribes, who have no fixed abode and make their living mainly by stealing. The Salvation Army have been singularly successful in their efforts to help these people, and two years ago had as many as 8,000 persons supporting themselves in Army settlements. In South India a robber caste numbering about 75,000 was transferred to the care of the missionaries of the American Board, the Government undertaking to provide education apart from religious instruction. The February issue of the S.P.G. *Mission Field* contains a striking statement from the Bishop of Bombay in which an account is given of the work done by a government official, Mr. Starte, I.C.S., who has 8,000 members of these criminal tribes under his supervision, and who desires, with the support of the Government, to put one of the settlements into the hands of the S.P.G., if they are able to undertake it immediately after the war. The Bishop writes:

"Mr. Starte's work is a remarkable example of the government leaving the ordinary lines of administration and undertaking new work in a new

way just because they found a man able and willing to undertake it. Mr. Starte has done a work which shows the true missionary spirit. The influence which he has over these wild people is extraordinary. One can see it in the face of each one who speaks to him—man, woman or child. He is a devout Christian man, a Baptist by denomination. He does his work in a Christian spirit, though, of course, not with the direct result of making converts, but with the purpose of turning criminals into respectable citizens."

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This is always a busy and often an anxious month for the missionary societies whose financial year closes on March 31. There are indications that the burden of responsibility is pressing heavily, for the work is great and needs are urgent, very real sacrifice on the part of the home Church will be needed during the next few weeks if accounts are to close without deficit. Among others we notice that the Zenana Bible and Medical Mission, which is doing first-rate work in many districts in India and contributing materially to the social, moral and spiritual uplift of women, is appealing for aid in view of its great opportunities; so too is the sister society, the C.E.Z.M.S., which is bound by numerous links to the readers of the CHURCHMAN. Both societies make a strong appeal to those who believe that the womanhood of India has a leading part to play in the regeneration of that land.

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The preliminary statement of the income of the S.P.G. for the fiscal year ending December 31, given in the *Mission Field* for February, though incomplete is most encouraging. We shall look for good news next month. Once again the China Inland Mission bears testimony to the faithfulness of God. The income received in Great Britain during 1917 amounts to £40,345 9*s.* 11*d.*, which is £2,736 16*s.* 7*d.* in excess of that of the previous year. The Mission has passed through many tests and trials but remains one of the most striking illustrations in the history of the Christian Church that those who trust God wholly "find Him wholly true." The baptisms recorded in the C.I.M. missions have exceeded by several hundred those of the preceding year.

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Among other matters of interest in connexion with the C.M.S. are the Conference of leading workers in the Northern Province held at Leeds in January, when a strong Commission of Inquiry, with the Vicar of Bradford, Dr. Guy Warman, as Chairman, was appointed to

"review the position of the Society in the Province and to make recommendations as to how the work can be developed"; the issue of three special appeals to the country, one, continued from Thank-offering Week, for offerings to compensate the Society for a loss of some £30,000 owing to the high price of silver in China—another for the re-establishment of work in Palestine and especially of the hospitals—and the third for the great mass movements in the sphere of C.M.S. missions in Nigeria, Uganda and India; the continued success of the *Bulletin* issued in aid of preachers, which has been applied for by 1570 clergy (in the February *C.M.S. Gazette* it is stated that over 25 per cent. of the clergy in the Church of Ireland are using it); and the plans made for the C.M.S. Wednesday Prayer Meeting during Lent, when with a view to enlarging the vision of those who attend speakers from six different missionary societies are to take part, one each week. The selected speakers are Mr. Sloan of the China Inland Mission, the Rev. C. E. Paterson, Secretary of the C.E.Z.M.S.; the Rev. C. E. Wilson of the Baptist Missionary Society, Bishop Montgomery of the S.P.G., the Rev. F. Lenwood of the London Missionary Society, and the Rev. W. Goudie of the Wesleyan Methodist Missionary Society.

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There are several vivid incidents in the February magazines worth noting as colour for addresses or sermons. In the Shansi Province of China, a Chinese was captured by robbers who were about to kill him. He asked leave to pray. Seeing he was a Christian the robbers took him to their chief, who demanded evidence of his religion. The man produced his New Testament. The robber chief said any one could buy a Testament and asked if the man could repeat any portion. The Christian immediately quoted John iii. 16 which secured him a ready release. At a recent baptism at Bulandshar in North India, a Brahman stood side by side with a poor Chamar woman at the font. Two other stories, too long for quotation here, are the record of how the three boy thieves of Agarrobal were won to better ways, told in the magazine of the South American Missionary Society, and the story of the conversion of Chitembe the Hunter, which the Rev. Donald Frazer of Livingstonia contributes to the U.F.C. *Record*.

G.

Reviews of Books.

THE STORY OF EUROPEAN MISSIONS.

THE CONVERSION OF EUROPE. By Charles Henry Robinson, D.D., Hon. Canon of Ripon and Editorial Secretary of S.P.G. London: *Longmans, Green & Co.* 18*s.* net.

It is not often, in these days, that an author lights upon an unworked field. Canon Robinson tells us that, though the books on missionary work outside Europe which have been published during the present generation would fill a large library, "during this period not a single volume has appeared in England, America or Germany, which gives a detailed account of the work done by the missionaries who first preached the Christian faith in the various countries of Europe." This deficiency he has set himself to supply in the present work; and he has done it with a clearness and thoroughness which will win the grateful admiration of the historical and missionary student, and also, quite obviously, at the cost of an elaboration of research which it makes the heart quail to contemplate. One has only to consider the vast array of facts and dates embodied in this book, or to glance at the author's list of authorities, to realize, however faintly, something of the colossal labour that must have been involved in his task.

The different countries of Europe are dealt with in a succession of chapters, beginning with Ireland and ending with Russia. An Introductory chapter gives much information of a general character in a useful way, while the Conclusion, though brief, embodies a summary greatly to the point. One of the most interesting features, containing, however, much sad reading, is a special chapter on attempts to convert the Jews.

Illuminating comparisons are drawn from time to time between early (or mediæval) and modern Missions, in respect both of missionary methods and of problems presented by the work. For example, we have striking evidences of the value of using the vernacular, whether spoken or written; of the peril of compromises with heathen practices to secure a readier advance; of hindrance caused by not having workers to enter open doors; of the employment (for there is nothing new under the sun!) of lady missionaries, and of the missionary spirit running in families, as it often does to-day—not to mention the comparison, which of course has often been drawn before, but is none the less important to note afresh, between Julian's attempted sublimation of paganism and the attitude of many modern Hindus and Buddhists. It is interesting also to find that it is no new thing to have to carry on the great warfare of the Kingdom amid the distractions and hindrances of war, for Augustine left Rome while the invading Lombards were near at hand—a venture of faith with parallels a century ago as well as in our own day. Another suggestive passage deals with what we, at any rate, cannot hesitate to call the paltry character of the disputes which divided Christians in other ages. Speaking of the Conference of Whitby, Canon Robinson thinks we must in fairness say that the disputants were not quarrelling about trifles, as the issue which appeared to them to be involved was nothing less than the preservation of the Church's unity. But, we venture to ask, is not the true question what was *really* paltry, rather than what *seemed to them* vital? And was it not really paltry to make unity turn on trifles? None of us, perhaps, at this time of day will contend that the time of keeping Easter, or the style of the tonsure, was a matter of vital

principle; yet, while we do not for a moment suggest that all our causes of division nowadays are on a level with these, we do venture to think, with special reference to another Conference held twelve and a half centuries later at Kikuyu, that succeeding generations may judge those who raised a well-remembered storm of protest against the conciliatory influences at that Conference as summarily as some people may now be prepared to judge the controversialists at Whitby for their hindrances to missionary work.

The story of European Missions, as the author himself plainly shows, cannot be said to be an inspiring one. Upon the whole, the example which it provides for the benefit of the modern missionary is an example how *not* to do it. Canon Robinson believes that much of our bitter experience in the present day is the result of the lamentable mistakes of those who "evangelised" (the word is scarcely appropriate) the Europe of the past. The forcible conversions (against the advice of some of the wisest men of the day, like Lull and Alcuin) and the worldly methods of past times are doubtless partly responsible for the fact that Europe has never been really Christian at all, and needs, as the author most truly says, re-converting. Some most striking words which he quotes from a French historian, A. Leroy-Beaulieu, on the subject of Russia might really be used of other countries, while they also throw light on the present Russian problem. Here is part of the quotation: "As pagan feeling was still alive in all its force . . . the triumph of the one God was more apparent than real. . . . What Vladimir overthrew was the wooden idols with the gilt beards, not the ancient conceptions which they represented. . . . The gospel victory, therefore, was easy in proportion as it was shallow. It quickly took possession of the hills of Kiev and the Varangian homes for the very reason that it did not take hold of men's souls; it hardly disturbed them or made a change in their ideas. . . . Such, after centuries, still frequently is the *mujik's* religion." Pagan reactions are but the natural sequel of methods such as were all but universally employed in the dark ages; yet it is a fact which should not be overlooked by those who criticize the slowness of modern missionary progress that even the nominal conversion of Europe, with all the worldly advantages of easy-going adaptation and forcible proselytizing, occupied no less than fourteen centuries. Canon Robinson is sanguine with regard to the prospects of true Christianity in Europe after the present disastrous crisis; but he gives no indication (and this is the criticism it seems fitting to offer on his otherwise illuminating "Conclusion") that he bases his hopes upon that Great Event by which it seems more than probable we shall have to revise all our human calculations which bear upon developments "after the war."

In spite of so much that is saddening in the story, there is a brighter side to the picture. There are the lives of individual heroes of the Faith like Aidan, Boniface, Columba, Severinus, Otto or Anskar. Though they sometimes made mistakes, their faith and zeal and sacrifice might well be imitated by any modern missionary. There is also the reminder that the most effective missionary agency in the early centuries was to be found in the consistent lives, as well as in some cases the martyr deaths, of ordinary Christians. It is most interesting, too, that Otto's biographer is found to have noted a fact which the author truly says has often been observed by missionaries in South India and elsewhere—viz., such a change on the countenances of converts that they could be distinguished from those around them, "even as light from darkness."

Nothing has been omitted which could tend to the completeness of this excellently produced volume. At the beginning is a full synopsis of contents, chapter by chapter; and the same headings are repeated in the margin throughout, in their proper place. Six maps help to illustrate the story.

The Bibliography at the end (arranged by countries) covers 32 pages; and the Index, which immediately follows, almost a similar number in double columns of small print—which is eloquent testimony to the immense variety of data contained in the chapters. The book itself is printed in large type and it is written in a clear and easy style; and the combination of these advantages makes its contents readily available whether for reference or for continuous reading. W. S. HOOTON.

THE ENGLISH FRANCISCANS.

STUDIES IN ENGLISH FRANCISCAN HISTORY. Being the Ford Lectures delivered in the University of Oxford in 1916. By A. G. Little, M.A. (Publications of the University of Manchester, No. cxiii.). London: *Longmans, Green & Co.* 8*s.* 6*d.* net.

The first Franciscan friars arrived in England in 1224. They quickly attracted the sympathy of the English people, and within a short period established thirty or forty houses throughout the land. Their chief thought was to set an example of "poverty and the love of poverty."

How and to what extent the English Franciscans observed the vow of Poverty forms the subject of the first of Mr. Little's "Studies." At the beginning they revelled in poverty with a zest that would have cheered the last sad years of their founder. They would joyfully drink dregs of beer mixed with water, or would lie close together, "as is the manner of pigs," to keep a sick brother warm. From the insignificance of their lands and from the smallness of their regular incomes from other sources, Mr. Little infers that they depended for their living upon voluntary and casual alms, including legacies, and so far were true to the vow of poverty. But the complaint was soon made that they begged too much. They were charged with condoning the sins of the rich and with inflaming the passions of the poor for the sake of gain; and in these charges there was some truth. Yet, at the same time, there is evidence that, for the sake of justice and mercy, they were willing to fling themselves against the fiercest prejudices of the time. Further, poverty with the Franciscans was not only a practice for themselves, but a theory of wider application; and the endowments and temporal power of the Church came in for strong criticisms.

However, the English Franciscans broke their vow of poverty. Mendicancy failed. The gradual rise in the standard of living strained their resources to the breaking point; and they were forced to devote a disproportionate amount of their energies merely to their own maintenance. The result was that their whole tone was lowered. Beginning to offend in the matter of their clothing, they also broke the rule of poverty in buildings. It was said that, while the devil proposed to turn stones into bread, the friars turned the bread of the poor into stones. Mr. Little, while rejecting the assertion that the friars' houses rivalled royal palaces, shows that the amount of building that went on was not justifiable and called forth fervent protests. With increasing expenses and decreasing income, the friars were led to reak the vow of poverty in many ways. Many individual friars received bequests, and held private property. A full share of chantries fell to the friars, and popular opinion regarded them as a great source of income. Since the financial side became uppermost, the effects were demoralizing. Rights of begging in specified areas, too, were apparently farmed out. The general conclusion at which Mr. Little arrives is that the necessity of maintaining themselves on alms greatly impaired the social usefulness and the spiritual force of the friars.

To preaching the Franciscans attached great importance. The wandering preachers went throughout the land. Regular sermons in their own churches were given by the friars not only on Sundays and festivals, but also on rainy days when people took shelter in the buildings. Attendance at sermons was often held to be more valuable than attendance at mass; and the people preferred the method of shortened masses and lengthened sermons. Opinions differed as to the influence of their preaching. While Grosseteste spoke of the inestimable benefits of their work, Wiclif accused them of flattery and neglect of preaching the Gospel. The general verdict which Mr. Little gives is favourable. It might be added that even Wiclif prophesied that, when they were enlightened by God in the way of primitive truth, some of the friars would prove useful agents in building up the Church again.

The Education of the Clergy was greatly advanced by the Franciscans, who took up the work which the ecclesiastical hierarchy had failed to perform. Besides giving lectures to the clergy, the English Franciscans composed treatises; and in this connexion Mr. Little usefully draws attention to the works of Friar John of Wales.

In the sphere of Learning, the English nation gave to the Franciscan Order a greater number of eminent scholars than all the rest of the nations put together. Three names—Roger Bacon, Duns Scotus, William of Ockham—are enough to witness not only to the greatness, but also to the diversity of their intellectual achievements. The two distinguishing characteristics of the Franciscan School at Oxford—the study of mathematics as the basis of physical science, and the study of languages—are carefully discussed by Mr. Little, who gives due prominence to the fact that Grosseteste was the inspirer of the new movement in both directions. While the scientific movement lived on, continuous interest being taken in Roger Bacon's works, the linguistic studies found only poor soil in Oxford and Paris. The suggestion that the library of King Robert of Naples (who had some connexion with the Franciscan School at Oxford) might throw valuable light on the origin of the Italian Renaissance is made by Mr. Little.

We have owed much in the past to Mr. Little for our knowledge of Franciscan history. His new work—modestly entitled "Studies"—increases our debt. While the chapters of this new volume are packed with detailed material, they present a most interesting and illuminating general picture. The "Studies" deal with The Vow of Poverty; the Failure of Mendicancy; the Relation of the Friars to Monks and Parish Priests; Popular Preaching; Education of the Clergy; The School at Oxford.

W. Dodgson Sykes.

OUR OUTLOOK ON EPISCOPACY.

The Episcopate and the Reformation. By the Rev. J. P. Whitney, B.D. (Handbooks of Catholic Faith and Practice.) London: *Robert Scott.* 2*s.* 6*d.* net.

It is in view of the pressing Church questions of the day that Prof. Whitney has published this volume, which goes back to his Hulsean Lectures of 1906–7. He has hurried it forward in the hope that its suggestions might be of some use at this time. He has added two special appendices, one being his paper on "The Historic Episcopate in relation to Unity" (read at the Church Congress, Cambridge, 1910) and the other a recently written paper on "The Origin of the Episcopate."

He takes the Reformation as the central period; but he also notices in a

general way the state of the Episcopate at the end of the Middle Ages and makes suggestions for our modern times. Apart from a brief appendix, he leaves aside the origin and early growth of Episcopacy.

While rejecting the view that the Reformation in England was a purely negative movement aiming at the removal of abuses, he still considers that it was carried out too largely upon the negative side. He selects three defects. There were lacking : (1) an increase in the number of Bishops ; (2) a codification of Church Law ; and (3) a revival of Synodical life. These things were left aside, and the Church left almost permanently poorer.

The Episcopate that Prof. Whitney admires is " a constitutional episcopate with recognition of the rights of presbyters in Synods and calling forth the fellow-work of the laity." He looks forward to an Episcopate expanding to meet expansive needs and to Synods which can act and know their power. But on the power of the Synods he would place limits. To him it appears quite sound that in the Church and State Report the proposed Church Council should not trench on the rights of the Episcopate or issue any statement declaring doctrine or theology.

In discussing the question of Reunion, he points out that, while the Divine right of presbyters is an exaggeration, the rights of the presbyter still have a meaning and are sometimes forgotten. He suggests, also, that we have learnt too well from the State our lessons of uniformity and so have sometimes disregarded the rights of congregations. But he adds that Churchmen must become " episcopally-minded " men and must not surrender " principles." We are inclined to ask whether the divine right of episcopacy is an exaggeration or not.

On the attitude of English divines towards the non-episcopal Continental Protestants Prof. Whitney's remarks are unsatisfactory. He does not sufficiently show how great was the tenderness and mutual sympathy between the two parties. Whitgift's ignorance is not enough to support the idea that there was no admission of non-episcopally-ordained men to English benefices. There is abundant evidence that such orders were in general viewed as " valid."

The use of the words " valid " and " invalid " Prof. Whitney would still retain in this connection, and he regrets the remarks of the Archbishop of Canterbury against the employment of them. To use the word " invalid " is not, in his opinion, to assert total spiritual worthlessness.

The common employment of the expression " Monarchic Episcopate " is deprecated by him, as often suggesting undue ambition and power.

His use of the word " tradition " might well be closely examined by Prof. Whitney. He is far too apt to employ the vague and often question-begging epithet " traditional."

His discussion of the Origin of the Episcopate is inadequate, the full facts not being properly faced. Similarly, his remarks on the Synod of Dort do not convey the real historic significance of that Synod. The whole volume, while providing an interesting survey of Episcopacy in the Christian Churches, is, however, generally unsatisfactory on the attitude of the Anglican Church.

DR. ABBOTT'S GREAT WORK.

THE FOURFOLD GOSPEL. The Founding of the New Kingdom, or Life Reached through Death. By Edwin E. Abbott, Hon. Fellow of St. John's Coll., Camb. *Cambridge University Press.* 16*s.* 6*d.* net.

This volume, which completes Dr. Abbott's monumental series entitled *Diatessarica*, deals with St. Mark ix. to xvi. with the corresponding passages

in the other Gospels. Taking St. Mark as the earliest extant original from which both St. Matthew and St. Luke have borrowed, the author asks why Matthew and Luke occasionally deviate from their original source, and forthwith proceeds to find reason for such deviations. With regard to the Fourth Gospel, Dr. Abbott holds that St. John frequently intervenes either to explain or to correct the account given by the Synoptists. For instance, in the account of the Burial of our Lord, St. Mark describes Joseph as having "dared" or "boldly made up his mind" to ask Pilate for the body of Jesus. This might mean that Joseph was afraid of Pilate, but St. John intervenes and suggests that Joseph was really afraid of the Jews, for, says he, Joseph was "a disciple of Jesus, but in secret, through fear of the Jews."

"Mark sometimes barely and inadequately reports deep sayings of Jesus with such brevity and obscurity that they are omitted by Luke and occasionally by Matthew also. In such cases we have often found that John steps in, not to repeat in amended Marcan language what Jesus actually said, but to teach us in Johannine language what Jesus actually meant" (p. xv.).

St. John, we are further told, like "the poets and prophets of Scriptures, and the poets of the Haggada," is an optimist as to the future. Whereas the Synoptists record Christ's prediction of His suffering, death and resurrection, "they do not clearly reveal Christ's underlying sense that He, in thus fulfilling the Father's will, was to win a victory." St. John, on the other hand, represents Christ as speaking about His future death as a "lifting up," or "glorifying," never as "killing" or "crucifying." We may be allowed to give two more quotations:—

"The time will come, we may reasonably hope, when a Christian will say, 'I had sooner be a scavenger before the gates of Sion than a multimillionaire in the City of Mammon.'"

The following is appropriate at the present time:—

"There are many forms in which men may patch up a peace—individual with individual, class with class, nation with nation—a peace of self-interest and convenience. But there is only one kind of peace that is permanent, that which is based on the acceptance of the spirit of the Son of Man, that is to say, of that ideal Humanity to which all human beings owe allegiance, and which we Christians identify with Jesus Christ. The Spirit of the Son of Man we have found to be the Spirit of self-sacrifice, a sacrifice of self for the sake of others" (p. xix.).

Wealth of learning, lucidity of expression, and great ingenuity characterize this book. Some of the explanations may seem fanciful and remind one of the Jewish Midrashim, but they are never fantastic. Although this volume is primarily intended for experts, yet no serious student of the Gospels can afford to neglect it.

KHODADAD E. KEITH.

THE PENTATEUCH.

THE UNITY OF THE PENTATEUCH. By the Rev. A. H. Finn, sometime Hebrew Lecturer, Leeds Clergy School. London: *Marshall Brothers.* Price 10*s.* 6*d.*

Biblical criticism has come to stay. Legitimately used, it need not cause any apprehension to the devout students of the Holy Writ. All that is destructive and unsettling in the higher criticism is due not to legitimate but to bad criticism. The foundation of our holy Faith can stand any amount of fair and reasonable scrutiny. It cannot, however, be denied that in past generations devout Christians have been somewhat timid to face the new problems raised by modern scientific research, and have been content to

denounce higher criticism without adequate examination. There rise before our minds, however, two honoured exceptions. Dr. J. Robertson in his *Early Religion of Israel* and Prof. Orr in his *Problems of the Old Testament*, have carefully studied and subjected to severe criticism the findings of the advanced critics. Now, Mr. Finn follows in the steps of Robertson and Orr. The subtitle of his book is : " An examination of the Higher Critical Theory as to the Composite Nature of the Pentateuch." He is a competent Hebraist and has made a careful study of modern books on the Pentateuch written by recognized exponents of the higher critical theory in England. He fairly and courteously examines these theories and subjects them to severe tests. He tells us that—

" he has not aimed at *disproving* the theory, but rather at showing that the theory is not the only one which may reasonably be held when the evidence is fairly weighed ; that the traditional belief is at least as compatible with the evidence as the critical view, and even in many instances more in accordance with the evidence ; that while the facts on which the critics rely are, for the most part, not in dispute, the critical conclusions drawn from them are not incontrovertible " (p. 501).

We may state that the book is quite comprehensive and examines all the crucial points of higher criticism, such as the duplicate narratives, the various documents, the three annual pilgrimages, the place of the sacrifices, the relative positions of the priests and Levites, etc. The critical contention that the account of the building of the Tabernacle in the Wilderness is " unhistorical," is carefully and convincingly handled.

Without endorsing every explanation that the author gives, we have no hesitation in saying that a perusal of this book will do much good not only to those whose minds are unsettled by destructive criticism but also to the critics themselves.

The Bishop of Durham in a characteristic preface commends these studies to the earnest attention of the readers. K. E. K.

OTHER VOLUMES.

" The Meaning of the Creed."—Papers on the Apostles' Creed, edited, with an Introduction, by the Rev. G. K. A. Bell, M.A., Chaplain to the Archbishop of Canterbury. London : *S.P.C.K.* 6*s.* net.

These papers, fourteen in number, were printed first as separate tracts under the supervising editorship of the two Regius Professors of Divinity in the Universities of Oxford and Cambridge ; and they were issued in direct connection with the National Mission of Repentance and Hope. The names of the writers of the papers guarantee the depth of scholarship, and include the Bishops of Ely, and of Down, the Dean of Christchurch, Drs. Scott Holland, Swete, Figgis, Stanton, Nairne, Goudge ; while younger theologians are represented by the Revs. J. K. Mozley and A. E. J. Rawlinson. The papers vary in value, but all are deserving of careful reading, and together make a valuable contribution of modern thought to the study of the Creed. The Bibliography, which forms an appendix, is a most useful addition, and gives for each of the fourteen chapters an admirable list of books and articles dealing with the subject under consideration.

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Means and Methods in the Religious Education of the Young, with special reference to the Sunday School, by John Davidson, M.A., D.Phil. London : *Longmans, Green & Co.* 3*s.* net.

The writer has had a long and varied experience both as a teacher and a trainer of teachers, and most successfully draws upon that experience for

the help of Sunday School teachers. Two ideas underlie the book—first, that the religious teacher of to-day must base his teaching upon a conception of religion at once broader and deeper than any conception definable in the set terms of a Church Creed: and secondly, that the methods of religious instruction must result not merely in head-knowledge, but in a regenerate heart and a changed life. The volume is fully up-to-date, and is one that every modern teacher would do well to possess. It is quite an encyclopædia upon religious teaching of the young, and the twelve chapters give much valuable information and wise guidance upon a side of Church-work which receives far too little attention.

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A WORD TO LAYMEN. By the Right Rev. Bishop Ingham, Vicar of St. Jude's, Southsea. The Church Book Room, 82 Victoria Street, S.W.1. Price 4*d.* net.

The British layman in the writer's mind is the man from Greater Britain who has rallied to the Colours during this great war. He is also the man who has not hitherto left the Homeland except for the purposes of the war—the man who has probably been brought up on the Prayer Book and the Church Catechism, knows a little of the Bible, but who hates controversy, dreads cant, and is afraid of making any profession of religion lest he be dubbed a hypocrite. It is high time for the layman of this type to rise up, as the Bishop states, "to the level of his calling as a member of the Church and a citizen of the Kingdom of God and next of our country and Empire, and then 'do the next thing.'" The pamphlet is one which cannot fail to arrest the attention of those to whom it is specially addressed; it is strikingly written, and deals with subjects which are of the greatest importance. In particular, the section headed "The Layman and the Bible" contains suggestions which are of the utmost value. The Bishop emphasizes strongly in his concluding section the "something that must come before the Church"—personal relation to God.

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GOD HATH NOT DECEIVED THE NATIONS, being Replies to the Report of the Archbishop of Canterbury's Committee on Unfermented Wine. To be obtained from *John Abbey*, The Maples, Goddington Lane, Orpington. 1s. post free.

This is a pamphlet of 72 pages, of which 47 are occupied by Mr. Abbey's "Reply" in the form of a letter to the Archbishop. The other pages contain the reprint of a review of the Report by Dr. St. Clair Tisdall, a letter from the Rev. Dr. J. Newton Wright and further letters from Mr. Abbey. Mr. Abbey's contention is that the "One Wine Theory" will not stand; that to understand the Scripture references we must admit the "Two Wine Theory." There is much in his argument that is interesting and suggestive, but the strong language in which it is couched distresses us. Nothing is gained by the use of such expressions as "This is a bit of real public-house theology"; while "A Cambridge, M.A.," whose approval of the "Reply" is quoted, says Mr. Abbey has "completely demolished the pot-house arguments of the learned Committee." "Public-house theology," "pot-house arguments"—these are not phrases we expect to come across in a book of serious purport such as this professes to be.

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THE DAWN OF DAY. Annual Vol for 1917. *S.P.C.K.* (1s. 6*d.* net).

THE OLD GATEWAY, by F. V. Luxmoore. Morland, Amersham (1s. 6*d.* net).

PAMPHLETS. *Reform or Revolution in the National Church*, by W. W. Jackson, D.D., Oxford University Press (1s. net); *Can England's Church*

win England's Manhood? By an Army Chaplain. *Macmillan & Co. Ltd.* (1s.).

CHURCH SELF-GOVERNMENT PAPERS. Further numbers of this interesting and useful series are issued by the S.P.C.K. as follows: No. 12, *Some Objections to the Proposals of the Archbishops' Committee Considered*; No. 13, *How Church Self-Government is Working*, by the Rev. C. Cole-i dge Harper; No. 15, *Wage-Earners' Representatives*, by F. H. Wright; No. 17, *Newman's Essay on Consulting the Laity*, and No. 18, *The Call to Action*, by the Rev. L. Prestige—all these ½d. each or 3s. per 100; No. 14, *The Church for the People and the People for the Church*, by Canon Edwards Rees, D.D.; No. 16, *A Scheme of Study*, with List of Books; and No. 20, *The Church Franchise*, by Lord Hugh Cecil, M.P.—these are 1d. each, or 6s. per 100.

THE HIBBERT JOURNAL. January, 1918. *Williams & Norgate*, 2s. 6d. A very interesting number. Prof. H. L. Stewart makes a timely defence of the value of conventions in moral, social and political life. Somewhat similar in character is Mr. C. G. Montefiore's article on the Ethics of the Old Testament. Both deserve to be widely read. The Rev. Joseph Wood writes well on "Preaching After the War." There are two "topical" articles, Mr. M. J. Linds on "The Restoration of Palestine," and Mr. Noel Buxton, M.P., on "Christian Principles and the War Settlement." Mr. Buxton writes clearly and says much that ought to be considered, but it is not all that will have to be said when the time for saying it comes.

STRAIGHT TALKS. The S.P.C.K. is issuing a series of pamphlets, each one containing a "straight talk." *What Makes a Man*, by the Rev. Spencer H. Elliott, is addressed to boys; *A King's Daughter*, by Sylvia M. Hill, to girls; *Friendship, Love and Courtship*, by the Rev. S. H. Elliott, to young men and women; *Marriage and Motherhood*, by S. M. Hill, to girls about to marry; *A Woman's Honour*, by the Rev. S. H. Elliott, to men; *Our Girls*, by S. M. Hill, to mothers; *Our Lads*, by S. M. Hill, to Parents; *Liberty and Pouplar Amusements*, by the Rev. S. H. Elliott, to the British Public. These "Straight Talks" are issued at 1d. each or 7s. 6d. per 100 net.

BUSINESS.

Sir Edward H. Holden, Bart., presided at the annual general meeting of the shareholders of the London City and Midland Bank, held on January 29. Coming to the affairs of the London City and Midland Bank, he reviewed the balance-sheet, emphasizing that the cash in hand included £7,000,000 in gold coin, and that the total cash balance had been purposely kept rather lower this year than last year. Last year the money at call and short notice was £8,844,000, this year it was £31,003,000. Of these 31 millions no less than 24 millions was payable within three days, so that in case of emergency they could put their hands on from 65 to 70 millions within that period. Turning to their profit, he said it showed £1,967,716. Then additional expenses in salaries and bonus to staff serving with the Forces and bonus to other members of the staff amounted to £304,518, in comparison with the £207,601 last year, and this the Board feared would be an increasing item. They were in the greatest war the world had ever seen, and in these circumstances the directors had decided to carry forward no less a sum than £733,785. In conclusion, Sir Edward eulogized the work of the staff, both male and female, and expressed the deep regret of the Board that 320 of the 3,700 men or thereabouts who had been on active service since the beginning of the war had been killed, in addition to those wounded or missing. He moved the adoption of the report, which was unanimously carried. A full pamphlet of the speech may be obtained from the Bank.