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THE CHURCHMAN

June, 1918.

The Month.

**Awakening
to the Danger.** THERE are not wanting signs that the decision of the Canterbury Convocation to change the Order of the Holy Communion Service is arousing loyal Churchmen to a sense of the danger which besets them from recent developments in Prayer-Book Revision; and it is highly satisfactory to find that this awakening is going on not least among the laity. The speeches made by laymen at the Annual Meeting of the National Church League on May 13 afforded a substantial indication of the anxiety which is felt concerning this latest change, and the reception accorded to those addresses by the large and representative audience left one in no doubt that there is a strong and a steadily growing determination to take every legitimate step to resist the encroachments of the Romeward drift and to defend our Evangelical and Protestant heritage. Indeed, the resolution, which was unanimously adopted, pledged the meeting to meet the proposals of Convocation "with a resolute and unflinching resistance." We do not doubt that the action taken at this meeting of the National Church League will set the standard for other gatherings of a similar character which, it may be hoped, will speedily be organized in different parts of England. It is deplorable that at such a time as this Evangelical Churchmen who, of all men, are most anxious to devote themselves to the spiritual interests of the country, should be compelled to turn aside from more congenial work and take their part in this fierce controversy. But it is not their fault; they enter the lists most reluctantly; the issue has been forced upon them, and they are not prepared, even in time of war, quietly to sit still while the Book of Common Prayer is being Romanized. They protest against the service of Holy Communion being changed into what is virtually the Mass, and they will never consent to the transformation. It is the Bishops and clergy in Convocation who

must bear the blame for stirring up serious strife in the Church at this critical juncture in the nation's history. It was inevitable that the struggle should come. Soon after the war broke out it was urged in these pages and elsewhere that a truce should be called and observed in all matters of ecclesiastical controversy, just as one had been agreed upon in matters of political controversy. But it was all to no purpose. Convocation as a body—we say nothing of individual members—showed itself to be so entirely obsessed by partisanship that not even would it allow the sorrows and anxieties of the war to restrain it from pushing forward its disastrous proposals, most of which have been in a Romeward direction. It is common knowledge that the extreme party in the Church have exploited the War, just as they did the National Mission, in their own interests and for advancing their own position, but Churchmen had the right to expect that an official body, such as Convocation, would refuse to be a party to so discreditable a manœuvre. Such expectation, however, has not been fulfilled. Convocation apparently is willing to “sell the Pass,” and nothing now remains to loyal Churchmen but to offer “a resolute and unflinching resistance” to its proposals. The true nature and grave significance of the changes in the Communion office to which the Convocation of Canterbury has given its assent were explained in a singularly lucid paper by Mr. W. Guy Johnson which appeared in last month's issue of the *CHURCHMAN*, and his arguments are reinforced in this issue by an able and weighty paper by the Rev. T. J. Pulvertaft. Churchmen should avail themselves of every opportunity of studying this question in all its bearings, and they will not be long in convincing themselves of the essentially retrograde character of the proposals. The papers we have just mentioned will be found of the utmost value in the discussion.

It was announced in an evening paper the other day that Sir Frederick Holiday, a parishioner, is “deputising for the Vicar of Whitwell (Herts) during his absence in France.” If this is the gentleman who is closely associated with the English Church Union we may take this “deputising” of his as an indication of a more liberal spirit in regard to lay help than is usually associated with the E.C.U. But however that may be, the question of lay ministration has suddenly

“Lay Deputies.”

become one of the most urgent importance. There appears to be a desire on the part of several of the bishops that clergy shall voluntarily place themselves in the position they would have been in if the clause relating to clergy in the new Military Service Act had been retained ; and as a result clergy are offering themselves in large numbers for some form of military or of national service. It is not possible at present to say to what extent the ranks of the clergy will be weakened by this means, but it is quite obvious that many gaps will have to be filled unless the work of the Church in a large number of parishes is to be brought to a standstill. How are the vacant places to be filled ? The most readily accessible source of supply is to be found in the ranks of the faithful laity, and Bishop Welldon has no hesitation in advocating their employment. He writes in *The Times* of May 11 :—

In the present growing dearth of clergy, when not only the parochial ministries are impaired, but many churches may soon be partially or wholly closed, is it not worth while to associate the laity in a much larger degree with the offices of religion ? The Church at home, despite the recognition of lay readers, makes far less use of laymen than the Church in the Empire abroad. In India, for example, there are, or have been, stations at which the regular performance of Divine Service has for years depended mainly upon devout laymen, with no more than occasional visits from the chaplains of the Establishment or of the Additional Clergy Society. Bishop Milman went so far in Calcutta as to allow a layman the privilege of administering the chalice at Holy Communion. It does not lie within my province to define the proper extension of lay ministry within the churches ; but I venture to think that the greater the part which laymen can take, under due authority, in the Divine Service, so long as they do not usurp the function which belongs to Holy Orders, the greater will be the strength of the Church in the national life.

It has been one of the weaknesses of the Church of England that so little use, comparatively, has been made of the ministrations of laymen, and we are now feeling the loss. The Lay Readers of the various dioceses or those of them who are above military age are available, and will doubtless be given the opportunity of exercising their ministry to a greater degree than ever before. But how different it would be if, in times past, the Church had shown a strong desire to make real and effective use of Christian laymen in spiritual work ; there would now be a strong body of experienced men ready and able to " carry on " throughout this time of national emergency. The position which has arisen will need to be dealt with carefully and wisely and we suppose the Bishops are giving it attention. Unfortunately, however, the Church is suffering just now from a

lamentable want of statesmanlike leadership, and until some official pronouncement is made it is impossible to say what really will be done. But we believe our readers will agree with us when we say that it will be nothing short of a scandal if for lack of clergy any churches are closed and people are denied the comfort and help of religious ministrations, when there are laymen in the parish or neighbourhood of proved experience and of recognized Christian character who would be ready and willing to conduct services and preach simple, helpful and edifying sermons if they were authorized to do so. The laity have no wish to intrude upon the special functions of the clergy, but it needs to be remembered that the blessed privilege of making known the glorious truths of the Gospel belongs not to clergy only but is shared by all true and faithful disciples of our Lord Jesus Christ.

There are two passages in the Report of the **The Laity and Evangelisation.** Archbishops' National Mission Committee of Inquiry on "The Evangelistic Work of the Church" — an important document to which we shall return in a future number—bearing directly upon the question of Lay Ministrations. "It is a delusion to imagine that upon the clergy alone lies the responsibility for the evangelistic work of the Church. To lose sight of Christ's intention that every member of the priestly body should share directly in its evangelistic responsibilities is to minimize the privilege and obligation of discipleship. The necessity for an evangelistic clergy is indisputable: not less so an evangelistic laity." We need not stop to inquire who is responsible for the state of things which has grown up, but in common fairness to the laity it should be stated that they have not always met with the encouragement they had a right to expect when they have offered their services for Church work. The Report of the Archbishops' Committee, indeed, practically recognizes the fact and deplures it, calling for "more venture on both sides." The following passage is interesting:—"It is useless to contemplate any movement of extension unless the Church can command the entire strength and service of the laity. They must not be ashamed to confess Christ crucified with their lips as well as in their lives. The ordinary man, speaking in an unconventional manner of his religious experience, may have a power that is denied

to the preacher, all the greater if the effort of speech be costly. The clergy have often very impoverished ideas of the ministry which may be expected from the laity. More venture on both sides would make a profound difference to the whole work and influence of the Church." The Report has in view the ordinary work of the Church under more settled conditions—and from this point of view represents a long step forward—but the present emergency is one of great urgency and we hope that full advantage will be taken of lay ministrations to fill the gap.

The Bishop of Ely's letter to Canon Glazebrook **Historical facts of the Creed.** raises an issue of great importance. It has been referred to in the public Press and we give its text for convenience of reference hereafter :—

THE PALACE, ELY, *April, 26 1918.*

MY DEAR CANON GLAZEBROOK,—I feel that it is my duty as Bishop of the Diocese formally to write to you and to tell you that I am unable to admit the "claim" which, as I understand you, you put forward in your recently published book *The Faith of a Modern Churchman* (p. 78) that the two clauses of the Apostles' Creed—"Born of the Virgin Mary" and "The third day he rose again from the dead"—can legitimately be "interpreted symbolically." That this position of mine, to which I have thus given expression, is not simply that of an individual Bishop is clear from the following facts. The Bishops of the whole Anglican Communion assembled at the Lambeth Conference of 1908 passed the following Resolution: "This Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the Creeds are an essential part of the Faith of the Church." Again, on April 30, 1914, the Upper House of the Convocation of Canterbury passed a Resolution in which they "solemnly re-affirmed" the Resolution of the Lambeth Conference just quoted.

I am bound also to call attention to a later paragraph in your book (p. 79), in which you use these words: "Similar questions arise about the corresponding clauses in the Nicene Creed. And there are others concerning the more elaborate Christology of that Creed, which involve more issues than can be raised in these pages." What further "claim" may be covered by the last sentence I do not know.

When I had read your book, of which you kindly sent to me a copy on February 18, I made up my mind that it would be my duty, however painful to me, publicly as Bishop to state my opinion about the claim which I understand you to make as to the interpretation of the clauses of the Apostles' Creed. It was very distasteful to me as a student publicly to challenge your conclusions without at the same time publicly challenging the arguments by which you endeavour to justify your conclusions, including your statements and your exegesis of passages in the New Testament. I have however found hitherto impossible by reason of the pressure of necessary work to give proper attention to this task; and I now realize that in the immediate future I shall be unable to devote sufficient time to it. Since continued silence on my part in regard to the "claim" advanced in your book as to the interpreta-

tion of the Apostles' Creed is liable to be misunderstood by many, I have decided that my right course is without further delay to address to you this letter and to make it public in the *Diocesan Gazette*. I am, Yours very sincerely, F. H. ELY.

We said the Bishop's letter raises an issue of great importance; we hope we may believe it is significant of the adoption of a policy of greater watchfulness on the part of the Bishops over the pronouncements of individual clergy on matters concerning the Christian faith. We have no love for mere heresy hunting, but where the historical accuracy of certain articles of the Creed is impugned it does seem to us to be of the very first importance that the Bishops should take notice of the fact. So much license has been allowed to University Professors and Cathedral dignitaries that it is difficult for the ordinary man in the street to know what is really and assuredly believed among us, with the result that an infinity of mischief has been done, and the simple faith of many has been wrecked. Is it not possible that the Bishops should do more than they have done to mark their disapproval of these things and to vindicate the historical facts of the Christian faith? Resolutions of Convocation are all very well as far as they go—not, however, that that is very far—but something more is called for. Each case should be dealt with as it arises and the Bishop of Ely's letter is a welcome indication that statements such as those put forth by Canon Glazebrook are not to be allowed to pass unchallenged.

But the danger is not confined to the writings "Modernism" of University Professors and Cathedral dignitaries. **in the Parish.**

It threatens the parish, and if "Modernism" obtain a hold in our parish pulpits the mischief will be incalculable. We are no alarmists, but facts must be faced, and it is a fact of some importance that a new organization has lately come into being with the avowed object of claiming, among other things, "the right and duty of the Church to restate her faith from time to time in accordance with the intellectual needs of the age." This organization known as "The Liberal Catholic Union" aims at a large membership, and, by fixing the minimum subscription at one shilling hopes not to exclude the poorest supporter. The manifesto is signed by nine clergymen, all of whom, with one exception, are engaged in parochial work.

Critical Camouflage.

A SENTENCE in a recent book by a well-known theological writer is sufficient to start a suggestive train of thought. The Rev. J. K. Mozley, in *The Doctrine of the Atonement* (p. 51, note) has occasion to quote Pflleiderer as follows:—"It was natural for the Apostle (Paul), to whom the crucified Christ had become the keystone of his faith, to give to the Lord's Supper a mystical reference to His atoning death, and to seek support for this new mystical conception in a corresponding re-interpretation and extension of the traditional words by which Jesus had originally made the common meal a symbol of the inner fellowship, the covenant of brotherhood, among His followers." Mr. Mozley's comment on this sentence is unmerciful; and it is just. "In other words," he says, "Paul fakes the evidence in the most barefaced way to suit his own ideas. Was not one of the older apostles honest or courageous enough to protest?"

There could not be a better illustration of a common phenomenon. One of the discoveries of the present war is the art of *camouflage*. The critics discovered it long ago. "Re-interpretation" sounds so innocent. Even "extension" is not very obviously alarming to the unwary. But when stripped of its decorations this plausible circumlocution is laid bare by Mr. Mozley in its real nature and is seen to be a formidable display of heavy artillery against a vital Christian doctrine, the Atonement on the Cross, which is indeed the very centre of the Gospel message. All these fine words mean neither more nor less than this, that an inspired apostle is accused of deliberately falsifying evidence, and that his fellow-apostles are charged with conniving at the falsehood. To quote a well-known phrase, not strictly accurate as a translation in its own context—"so they wrap it up."

Two conclusions are suggested by this kind of treatment. The first is obvious. It is by this kind of *camouflage* that advanced critics have obtained first an opening, and then a firm foothold, for many theories which would otherwise have so shocked the sense of the Christian world that there might have been small likelihood of their general acceptance. The second is less patent, but is probably just as true in a great many cases, though doubtless not in all.

It helps to explain a most perplexing development of modern religious thought. Constantly when one is reading the books of critical writers, who are believed to be reverent and spiritual men, the question arises—How can a man like this have come to adopt conclusions which involve such terribly serious [presuppositions? The answer may well be just here—that the disguise of attractive circumlocution has positively deceived themselves. They do not fully consider the presuppositions in their naked repulsiveness. Not only does the circuitous phraseology with which they “wrap it up” soften the shock for unwatchful readers, but they are themselves taken in by their own *camouflage*. They do not realize how deadly is the artillery which they are with their own hands manipulating.

Of course this will not apply in every case. There are many Continental critics to whom it does not apply. And there are also some English ones. Some modern writers and teachers seem absolutely regardless of consequences and do not trouble to wrap it up at all. But these are not the most dangerous in reality. That may sound strange; but how often, in discussions on the subject, one may hear remarks of this kind—“Of course there are extremists and cranks: one takes no notice of them. But look at men like Professor A. and Dr. B.” (of the *camouflage* variety): “it is impossible to put down cautious and reverent thinkers of that type as setting out to destroy the Christian Faith.” We quite agree. It is impossible. But it is possible to believe that the fancy dress with which they adorn the notions they have accepted is attractive enough to deceive even themselves; and that in no other way could men so honest and true have brought themselves to pen such sentences. And it is also possible to believe that the disguised artillery which they have thus come to permit themselves to employ in the great conflict between Truth and Error, Light and Darkness, is all the more deadly because it is unconsciously directed at vital positions in the citadel of the Faith by men who are esteemed as distinguished champions of the Faith itself.

It is true that the time has come when it is very difficult to understand how this deception can have been so long maintained. In the earlier stages of the Modernist movement it could be better imagined, although many were even then far-seeing enough to give clear warning of the position to which we have now actually come.

We are now witnessing the spectacle of a leader of thought like the Bishop of Oxford passionately protesting against the application to the facts on which the Creed is based of the very principles which he has assisted in advancing with respect to other Bible facts. Nor are Bishop Gore, or any other such thinkers of his school, alone in this. Many Evangelicals, both Churchmen and Nonconformists, are in just as hopeless a position. Making every allowance for reluctance to part with a pet theory, we may surely claim that it has now become wellnigh impossible to comprehend how the pretence which has served for so many years can still be kept up as it is.

The illustration with which we started is a vivid one, and it may perhaps be the more heeded because in that case the disguise is penetrated by a writer who will not be suspected of narrowness or prejudice. But the process of which he sets us so good an example may be carried on to almost any extent by readers of modern theological literature and (alas!) by students at modern theological lectures. We venture to add two or three other examples, from some of the commonest critical theories of the time.

The authorship of some parts of Scripture has been widely questioned—and that not merely in cases where authorship has no bearing upon the contents of the revelation (as, for instance, in the Epistle to the Hebrews and some of the Psalms), but also where the very truthfulness of the narrative is involved. The Book of Deuteronomy and the Second Epistle of St. Peter are cases in point. We hear, perhaps, in some outspoken quarters of a “pious fraud.” But there is not much *camouflage* about that. “Fraud” has too nasty a sound; and there are quite a number of people who will not admit that it can be “pious” under any Jesuitical pretence whatsoever. So we are told it is not really fraud at all. “Forgery” is quite a misplaced term in such a matter. The literary customs of the age were quite different from ours; and it is not only unkind and uncharitable, but positively misleading, to prejudge the issue by any such harsh term. The prejudice which it imports is an enemy to unfettered inquiry. In fact, not even the eternal standards of right and wrong, truth and falsehood, which one would expect the Author of a Divine revelation to safeguard (whatever might be the imperfect notions of any single age on literary honesty), may be brought into the controversy at all. We are invited, in

a word, as the necessary condition of unprejudiced inquiry, to throw overboard all considerations except those which would affect any ordinary human writer. And so we are told in the politest phrases, that the standards of literary honesty in past ages did not condemn what we should condemn; and that we must not import our ideas on that subject (we don't want to do that: we only plead for *God's* ideas) into unnatural surroundings.

No one who is at all acquainted with present-day commentaries and expositions will repudiate this representation as a caricature. Some of the phrases in the last paragraph are almost verbal reproductions from several sources which happen to be at hand at the moment. Their argument is open to question, of course, in matters of detail (as to some of its assumptions) which we cannot now touch. Our present purpose is merely to point out that this kind of thing is as deceptive as Pfeiderer's thin disguise which Mr. Mozley so ruthlessly tears aside. And we know of no writer who has done the same work more relentlessly in the present matter than Mr. Gregory Wilkinson, who lately read a paper enforcing, on the authority of his practical experience in teaching the young, the dangers of this kind of theory for the morality of the rising generation—one of its many serious aspects. This paper was reported in full in *The Record* of January 31 and February 7. Here are a few brief sentences from it. He shows first, in one place, how the narrative in Exodus (and indeed in Leviticus and Numbers) constantly declares, "The Lord spake unto Moses," when, according to the critical view, of the Tabernacle for example, the Lord did not speak to Moses at all, the whole Priestly Code having originated by unknown authorship at the time of the captivity, and the Tent of Meeting, as described in it, not being historical. This view is elaborately argued by Dr. Driver (who is reckoned among the "reverent" critics, by the way) in a Commentary for schoolboys. Mr. Wilkinson declares that this "amounts to a complete stultification of the moral authority of the Scriptures." "The whole process tends to bring the Bible into the contempt of every intelligent schoolboy." Nor, he says, is it any good pointing to the truth or beauty of other parts of Scripture; for the whole is so knitted together that "all subsequent Biblical writers and our Blessed Lord Himself are either implicated in, or victims of, the impostures practised in the composition of the Pentateuch." "How is character to be developed,"

he asks, "by teaching our boys that the book which used to be so venerated in our Empire is compiled on principles of glaring dishonesty?" . . . "The very teaching of Scripture tends to become the means of bringing our own standard of morality down to the German level."

Now we know that those who have adopted the kind of views here described are (not unnaturally) very sensitive to the taunt of German influence. But, really, what have they to complain of? Is it to be supposed that the most universal tragedy of history has been played out before our very eyes for nothing in this matter? Are those who have protested for years before the war against German domination in Biblical study going to sit down and say nothing to the Church and to the nation when all their warnings are more than vindicated by this exhibition of German morality? They have chosen to make their bed, and they must now lie on it. We regret to find that they do not even yet find it more disturbing a bed than it is, but are at present vainly trying to escape its discomforts by proclaiming that German manners have nothing to do with the bed at all. It would of course be unworthy for those who have long foreseen the danger (though few anticipated the tremendous force of the catastrophe) to point the moral from any mere desire to secure an empty triumph: but it would be a betrayal of duty to Church and nation if such should fail to point it unflinchingly, and without any dangerous consideration for sensitive feelings. Old Thomas Fuller has warned us, in a rather different connection, against the so-called good nature which is mere flexibility. "If this be good nature," he plainly says, "let me always be a clown; if this be good fellowship, let me always be a churl." And so we cannot but feel that Mr. Wilkinson, and many others, are right to insist all the more, in face of what is happening, on the menace of German morality, for which we doubt not German criticism has at any rate powerfully helped to pave the way by undermining respect for the restraints and directions of the Word of God: and we are thankful to know that in the school with which he is connected, and we hope in others (would to God it were in all!), this Continental influence is not allowed to undermine British reverence for the sacred volume and British standards of moral conduct.

In connection with this matter, in which Mr. Wilkinson has exposed the disguise, we are reminded of another writer who has

done the same from a different point of view, showing the danger to spiritual apprehension as well as to moral practice. "It is a strange way of recommending Him to the present and to future ages," said Chancellor Lias some years ago, "to contend that He, Who was the Truth as well as the Way and the Life, has allowed His character and message to be obscured by falsehood and forgery, and that for the truth about Him He has left us to the researches of scholars who do not, and cannot, agree among themselves as to what He did or said." ¹

We turn now to one or two other illustrations of *camouflage* which can be more briefly set out. A very well known case is that of Psalm cx. Our Lord quoted that Psalm as David's. All the Synoptists make that clear. St. Mark adds words which surely ought to give pause to the most confident critic—"David himself said *in the Holy Spirit*." Yet the critics say that David did not write that Psalm. Now in the case of many of the Psalms it matters little who wrote them. The reason why it matters here is that our Lord definitely chose to say David did write it—and not only so, but in the plain and natural acceptance of the context He positively based an implied argument upon the fact; moreover, that St. Peter, speaking on the Day of Pentecost under the inspiration of the Holy Ghost, also ascribed it to David, using words which are unmistakably interwoven with the course of *his* argument (Acts ii. 34). And what are we told in this case? Not, as a rule, that our Lord and St. Peter were in error. That would be too shocking to the spiritual sense. And so the bitter point must be wrapped up. It was not our Lord's mission to correct mistaken literary conceptions: if He had done so, He would not have been understood—the time for it was far from ripe: and as to St. Peter, and even our Lord Himself as well, they naturally shared the literary ideas of the age they lived in. And because all this quite obviously does not touch the difficulty about the effect of such mistaken ideas on their argument, theories are propounded that our Lord did not necessarily mean to endorse the current view of authorship, as every plain reader would at first suppose. This is how we are to escape the terrible conclusion that He Who is the very treasure-house of all wisdom and knowledge (Col. ii. 3) based a point of His teaching on a literary fallacy: and as to St. Peter, we really do not know whether

¹ Reported in *The Record*, February 20, 1914.

any trouble is taken to dislocate the point from the chain of his discourse at all.

But these are mere smoke-clouds, hiding the concealed attack—an attack so concealed that even its own authors in most cases do not know they are engaged in it. That is one of the most pitiable features of the case. For nothing could in reality be plainer. As if to emphasize the declaration (quite apart from the argument which our Lord had in view), two of the three evangelists who record it add the word *himself*—"David himself said . . ." St. Mark indeed has the word twice in the whole context; and it is notable that St. Peter has the same significant word in his speech referred to—plainly showing what place *he* felt the authorship of David had in the point he was enforcing. This is what an inspired apostle said, and what three inspired evangelists state that our Lord Himself said, about David; and two of the latter tell us that He said David spoke by the inspiration of the Holy Spirit. These direct statements are not touched by the critical explanation of His argument. Nothing, at all events, can get over the force of these plain assertions. Probably, indeed, if any one had come to the Saviour with a curious question about the authorship of a psalm, He might have declared it was not His mission to solve literary puzzles, just as He declined to answer other curious questions. But the case is altogether different when, for a definite purpose connected with His own teaching, He *deliberately takes it upon Himself to make a categorical statement*.

And all this elaborate manoeuvring is so painfully unnecessary, when the late Dr. Gifford, whose learning demands respect, has vindicated, in a famous university sermon, the authorship of the Psalm as David's. In this connection it is a cause for much thankfulness that Prof. Knowling, in his Commentary on the Acts in *The Expositor's Greek Testament*, does not waste time in contending that it does not matter whether Peter was right or wrong; and it is significant that the first authority to whom he refers on the question of authorship (which he does not so much as discuss himself) is Dr. Gifford—whose sermon, by the way, has since been published in a cheap and accessible form by Longmans, together with another dissertation, under the general title "The Incarnation."

Our final example is from Dr. Marcus Dods's Commentary on the Book of Genesis in *The Expositor's Bible* series—a most excellent

exposition in so many respects, and so strikingly helpful in parts, that one regrets all the more a few extravagant assertions at the very beginning, which might well prejudice some readers against proceeding farther. Here is an extract on the Creation narrative:

“Children ask us questions in answer to which we do not tell them the exact full truth, because we know they cannot possibly understand it. All that we can do is to give them some provisional answer which conveys to them some information they can understand, and which keeps them in a right state of mind, although this information often seems absurd enough when compared with the actual facts and truth of the matter. And if some solemn pedant accused us of supplying the child with false information, we would simply tell him he knew nothing about children. Accurate information on these matters will infallibly come to the child when he grows up; what is wanted meanwhile is to give him information which will help to form his conduct without gravely misleading him as to facts.”

We have quoted fully because incomplete quotations are often justly made the subject of complaint. And it all sounds very plausible, no doubt. But it is mere *camouflage*! It is not, indeed, clear whether Dr. Dods meant that, under any conditions, we should supply children with information *really* false. In that case we should be obliged simply to reply that it was he who wrote without knowing anything about children. Certainly it is often necessary either to tell children that the time has not come for them to understand what they ask, or else to give them replies which are incomplete. But such answers must always contain *the truth in germ*. It is not only morally wrong, but fatally mistaken policy, to tell the child, as many people do, what he will all too soon find out is actually false. But yet, if Dr. Dods's analogy, when stripped of its *camouflage*, means anything at all, it comes to this. For he tells us, a little before, that the account of Creation is “irreconcilable with the teachings of science.” (Note the *camouflage* again. Why does he not say in plain language—“it is not true”? Doubtless he could not bring himself to that; but must wrap it up in some smooth phrase which will deceive himself as well as his readers.) The truth of course is that, though the account of Creation may not fully explain what occurred, it does contain *the truth in germ*. It may well be that humanity in its infancy could not comprehend, and did not need, a fuller account; but the All-wise and All-loving Father will never put His children off with untruths, as so many foolish and short-sighted parents do. Science has not yet spoken its last word, or learnt its last lesson either! If science is

irreconcilable with Genesis i. (and not all scientists will agree with Dr. Dods in this respect), it will be strange if it is the record of the Almighty which will ultimately be found to need revision.

Somebody, I think, in a telling sentence (which unhappily cannot be traced at the moment) described the process which has been the subject of this paper as "a fog of words." The military metaphors of the day have provided us with a similar line of thought, as we have considered the circumlocution of writers who are too reverent to put into plain language what is really presupposed, or too wary to shock the universal spiritual sense of Christendom by doing so. And the terrible consequences of undetected enemy devices in ordinary warfare—the havoc wrought by hidden gun or poison-gas,¹ or under the cover of some smoke-cloud—should indeed serve as timely warning against all that class of subtle and misty verbiage under which attacks on the Word of God, less open and more dangerous than those of undisguised assailants from without, are concealed with such art that even the authors of them are so often self-deceived.

W. S. HOOTON.

¹ Mr. Gregory Wilkinson, in the paper already mentioned, has the following phrase, though in a slightly different connection—"Faith, in the Christian sense, is asphyxiated. One needs to wear a gas-mask, so to speak, to avoid inhaling the spiritual poison which infects the very atmosphere of current thought."



The Training of Candidates for Holy Orders.

II.

AT THE NEWER UNIVERSITIES: (a) DURHAM.

THE chief purpose of this paper is to offer some account of the present activities of the University of Durham, more especially with reference to the work of preparing candidates for ordination. To do this only, speaking in bare outline of lectures and examinations, would be to give a very meagre and misleading impression of all the thronging associations that gather round the name of Durham. As Oxford, to her sons, does not recall textbooks and examinations, but rather herself, "steeped in sentiment as she lies, spreading her gardens to the moonlight, and whispering from her towers the last enchantments of the Middle Age," so Durham, to those on whom the magic of her spell has fallen, must always stand for her own unique combination of natural beauty and historic appeal. The Cathedral and Castle crowning the wooded hill, the winding streets of ancient houses that climb toward them, the river that lies so deeply between its precipitous banks,—all unite to form a picture of abiding charm. And the charm is heightened by the crowding memories of the older days.

For, if anywhere in England the present stands rooted in the past, it is at Durham. Before the Norman Conquest, Durham had become successor to the ecclesiastical and civil powers of Northumbria, exercised respectively from Lindisfarne and Bamborough, and the congregation of St. Cuthbert had brought the body of their saint to rest here after the wild days of the Danish invasions. Then under successive Bishops Cathedral and Castle gradually grew to their present form. William of St. Carileph, Flambard, Pudsey, Fox, Tunstall, Cosin, Butler,—all have left their impress, on one or both of these great adjacent buildings. It was under William of St. Carileph that the Benedictines were established here, in what was to become one of their most famous dwelling places.

Not that Durham has merely been a home of monastic and peaceful seclusion. Throughout the Middle Ages the Castle played the part of an important fortress; more than once it has endured a siege, and the streets of the city have witnessed scenes of massacre

and warfare. The Castle has been held in the grip of a Scotch General, and the Cathedral has been in turn an "internment camp" for Scottish prisoners.

It is interesting to note that, amid all these wild doings which were perhaps inevitable in a city that was really a frontier fortress against invaders from the North, Durham has been consistently and continuously associated with the work of education.

Before the end of the thirteenth century the Benedictines of Durham, true to the great ideal of their order, had taken steps to establish Durham College in Oxford, an institution which lasted with growing energies till the dissolution of the Monasteries in 1540. In connection with this latter event a scheme was propounded for founding a College in Durham itself, which College was to form a part of the new Cathedral foundation. The scheme was not carried out, nor was a later one for founding a College in Durham during the days of the Commonwealth. It was in the early days of the nineteenth century that the Dean and Chapter seriously took in hand the work of founding and endowing a University.

The scheme was outlined in an Act of Chapter in 1831; it was authorized by Act of Parliament in 1832, and the new University received its Charter in 1837. The Constitution, in the first instance, was modelled on that of Christ Church, Oxford, so that the Dean and Canons were the supreme governing body and the Bishop of Durham the Visitor.

The following eighty years of the University's history have been a period of intermittent, but, on the whole, continuous progress. At the beginning, the Castle, which had been made over by the Bishop for the use of the University, sufficed to accommodate the undergraduate body. In 1846 it was found necessary to open a College for Students of more humble means, and Hatfield Hall was founded. The year 1870 was marked by two events: the founding of the Non-Collegiate Students at Durham and the taking of the Newcastle College of Medicine into the corporation of the University. The following year witnessed the founding of the College of Science at Newcastle, now known as the Armstrong College. In 1895 Women Students were admitted to the Degree of the University. After an interval of ten years there was a period of renewed development in Collegiate bodies, St. Chad's Hall being founded

in 1904 and St. John's Hall in 1909. About the same time, in 1908, an Act of Parliament was passed reconstituting the University in the most drastic manner, under a Chancellor and a Senate of thoroughly representative character.

The most recent stage of the University's development has been the opening of its Degrees in Divinity, which had previously been limited to clerical members of the Church of England, to all candidates of whose academic fitness the University should be satisfied.

The bare recital of these facts in such brief outline as our space allows may serve to bring Durham's present activities into relation with her ancient past. The provision she has made, and is making, for ordinands is now the topic that claims our immediate attention.

From the beginning the study of theology has had a foremost place in her scheme of work. In 1833 the title of L.Th. was instituted, which had special reference to the preparation for Orders. It is of interest to note that Bishop Walsham How was one of those who came to Durham to take the L.Th. Course. In 1864 it became possible to obtain Honours in this Course by the addition of further subjects to the Pass Course. This "Honours" L.Th., however, came to an end in 1908, when the Honours School of Theology in the Arts Course was inaugurated.

About the same time the existing system was instituted by which the work of preparation for the L.Th. and the passing of the examinations pertaining to it, might be done at certain Theological Colleges taken into connection with the University. At present the L.Th. is almost entirely taken by such students, and the theological work done at Durham itself falls into two main departments: (a) the Honours School of Theology, (b) the Pass Degree in Arts, followed by the course of study prescribed for the Diploma in Theology.

There is no need to burden this article with the details of these Courses. They are set forth in the pages of the University Calendar and are easily accessible to all. We are concerned now with their broader outlines and underlying intention. The candidate for Honours is committed to a three years' course of study. The first year is classical, and may be taken either in the Honours School or the Pass. The remaining two years are devoted exclusively to theological work of which the Biblical portion forms the backbone, the student being required to take at least two other subjects,

chosen from the field of Dogmatics, Church History, Biblical Criticism or Apologetics. In the Biblical portion of this course a considerable portion of the Greek Testament is prescribed for special study, and a knowledge of the prescribed Old Testament books in Hebrew is required from all.

The classical portion of the Pass Degree covers two years. The student who successfully completes this, enters for a third year on the course for the Diploma in Theology. This latter is not limited to Durham men. It is open to graduates of any University in the British Empire, who may reside for three terms at Durham and attend the lectures there. The backbone of this course, as in the case of the Honours School, is its Biblical work, which involves not only general knowledge of the Bible in English, but special study of selected portions of the Old Testament, and of the New Testament in Greek. The two other necessary subjects are Systematic Theology and Church History. Students may add to these a prescribed course of either Hebrew, or Ethics, or Apologetics, or Comparative Study of Religion, or Liturgiology. As this course is practical, in the sense that it is directly preparatory for Ordination, it involves attendance at Lectures on Pastoral Theology and Classes in Elocution.

It should be noted in passing that this Diploma Course, with its period of three terms' residence and instruction, must be undertaken by all Candidates, other than Durham men, for the degree of B.D.

This outline sketch may suffice to indicate the general character of the preparation which Durham offers to ordination candidates. It is possible, of course, that during the period which follows the conclusion of the War, the Bishops may for a time modify their requirements. Before the War began it was becoming increasingly clear that what they wished to secure was graduation in Arts followed by a distinctively theological course of training. It was hoped, and confidently expected, that this requirement would be satisfactorily met by either of the Durham Courses as above described. Should the Bishops, temporarily and in the case of Service Candidates, be inclined to waive the necessity of graduation in Arts, the Diploma Course alone, or some course resembling it in main outline, may possibly be accepted as a sufficient preparation. In case the Bishops should formulate this, no doubt provision to meet

it can and will be made. Such schemes, however, will probably be limited to the present emergency, and when more settled conditions are reached the ideal of University graduation followed by special theological preparation will not be allowed to disappear.

There is, indeed, one point on which a clear difference of opinion on the part of responsible authorities has emerged. It is held by some that the University graduate who is seeking theological preparation should leave his University in order to find it; that he should go to some College, remote from the stir and bustle of University life, and there, in the special "atmosphere" which that College provides, should concentrate himself wholly on the preparation for the ministerial life. It is held by others, that a man may well be required to withdraw from the claims and responsibilities of ordinary College life, but that it is in every way disastrous both to him and to his preparations to withdraw him wholly from his University and from all the aids to theological study which the University with its professorial and tutorial system may well afford. In other words, that all that should be required of him is that he betake himself to some Society or College—within his University—which is founded and equipped for this special purpose of ordination preparation. It is held that in this way he will, on the one hand, be in an "atmosphere" wholly conducive to the preparation for his future work, while on the other hand he will not lose the aid and stimulus which the wider air of the University, with all the richness of its fuller academic and social life cannot fail to impart.

It need hardly be said that the opinion of Durham is strongly in favour of this latter view. Provision is made there for the work of more immediate preparation for Orders. And if sacred associations can constitute an "atmosphere" suitable to such preparation, where, indeed, could it more fittingly be found than beneath the very shadow of the great Cathedral, with its memories of Bede, of Cosin, of Butler, of Lightfoot and of Westcott; in lecture rooms where teaching has been given—to name teachers honoured and still living—by Sanday, Robertson and Plummer? No Durham student need ever leave Durham to find a suitable place of preparation for the work of the sacred ministry; for to him it may be said: "The place whereon thou standest is holy ground."

DAWSON WALKER.

The Office of Lay Reader.

II.

SOME REMINISCENCES.

I SHOULD like to supplement Mr. Kelk's interesting article last month with a few additional particulars of the history of the Lay Helpers' Association, and the Lay Readers, in the Diocese of London. The Lay Helpers' Association was formed originally with the object of getting West End men to go and work in East End slums. This was in 1867. The Rev. J. Moorhouse, Vicar of Paddington, afterwards Bishop of Melbourne and subsequently of Manchester, was the first Clerical Secretary, and Mr. Charles B. P. Bosanquet, an Oxford man then lately called to the Bar, and Secretary of the Charity Organization Society, was the first Lay Secretary. They came to Islington among other places, where I then lived, and held a meeting at Canonbury Tower, then occupied by the old Church of England Young Men's Society (one of the bodies eventually absorbed in the present C.E.M.S.); and their message was, Come and help us to work in the East End. The reply of us Islingtonians was, We here are a combination of West End and East End, and we have slums to work in which are as bad as White-chapel and Bethnal Green. I also personally urged that a Diocesan Lay Helpers' Association ought to include all the Lay Helpers in the diocese, and claimed that we had a right already to be enrolled, without going East. The Central Committee eventually adopted my suggestion, and a small body of a hundred men quickly developed into a great organization numbering thousands.

Presently the Committee was enlarged, and I became one of the new members. We used to meet at London House, and quite a lot of good work was done. Laymen in every parish realized their corporate union; the annual Holy Communion services at St. Paul's were attended by hundreds, and greatly valued; and the annual meetings were addressed by the most distinguished clergymen and laymen in London. When, in the seventies, Mr. Moorhouse went to Melbourne and Mr. Bosanquet had to succeed his father at his country seat, Rock Hall, Northumberland, we got a fine leadership from Mr. Randolph Robinson, one of the most

influential laymen in the diocese, as chairman, and Mr. Everard Ford, who is now so well known as Colonel of the Church Lads' Brigade, as Secretary.

This organization of voluntary lay help led on to the new institution of Parochial Lay Readers, with definite commission from the Bishop for spiritual and evangelistic work under the parochial clergy, not in church, but in mission-halls and the open air. Such ministrations, of course, did not actually need any formal commission; and Bishop Jackson used carefully to explain, when he admitted readers to their office in the chapel of Fulham Palace, that he had no power to sanction anything not already legal, and that whatever was already legal they could do, if they pleased, without him. In point of fact, a great many laymen were actually doing all such work without presuming to ask the Bishop for his sanction. Nevertheless, the commission he gave was accepted by many workers of experience, applied for by new aspirants, and valued by all.

Then, in 1883, came the London Diocesan Conference,¹ of which I was elected a member. Among the prominent members were two working-men of strong High Church views, Mr. Charles Powell and Mr. G. Thomas, who threw themselves into its work with enthusiasm, and particularly into the question of lay ministrations. A special committee was appointed to consider this whole subject, of which Mr. Thomas was Secretary; and among its members were the (so-called) Bishop of Bedford (Walsham How, really Suffragan Bishop for East London), W. Walsh (afterwards Bishop of Dover), Canon Capel Cure, Prebendaries Harry Jones and Webb-Peploe, Mr. Kirkpatrick of Kilburn, Sir Emilius Bayley, Mr. George Spottis-

¹ London was the last diocese in England, except Worcester, to establish a Diocesan Conference. Bishop Jackson did not want one; and this is not surprising when we remember that they were only introduced by Bishop Harold Browne at Ely in 1864, and Bishop Selwyn at Lichfield in 1868. Moreover, even Bishop Samuel Wilberforce, the chief leader in most Church developments in mid-Victorian days, would not have one—saying that if the Conference failed the laity would blame the bishop, and if it succeeded they would say, "What fine fellows we are!" At last, in 1882, Bishop Jackson yielded, and the London Conference met in February, 1883. One of its first duties was to elect three representatives on the Central Council of Diocesan Conferences. The High Churchmen nominated Sir Richard (afterwards Viscount) Cross, the Hon. C. L. Wood (now Viscount Halifax), and Mr. J. A. Shaw Stewart; and the Evangelicals put forward Sir John Kennaway and myself, intending to give their third vote to Cross. The voting was, Cross, 109; Shaw Stewart, 109; Stock, 104; Kennaway, 98, Wood, 75.

woode (then Chairman of the Lay Helpers' Association), and several other laymen, including myself. The importance of this committee historically arises from the fact that its Report to the Conference was the origin of Bishop Temple's scheme for Diocesan Lay Readers. It recommended that the Bishop should give his commission to a few selected men to preach in churches. The Conference, however, after two debates in successive years, carefully limited this suggestion to addresses at "extra" services.

Further delays occurred, and it was not till 1891 that Bishop Temple acted on the recommendation; and then he did not accept the limitation exactly as it was meant. He made up his mind that while a sermon at the Morning Service was obligatory, being an integral part of the office of Holy Communion, a sermon at the Evening Service was not, and was therefore an "extra"; also that the obligatory Evensong ended at "the Grace," and anything after that was "extra." Consequently, the evening sermon might be preached by a layman. Many high authorities have thought that this was a straining of the law; but the practice has been continued by Bishops Creighton and Winnington-Ingram, and adopted in some other dioceses, though with certain conditions.

Temple now invited offers of service. Of those who applied, only eight were considered to be qualified, and the Bishop, looking about for others, invited four more who had not been applicants: Mr. George Spottiswoode, Mr. Everard Ford, Mr. Thomas Rutt, and myself. Then he asked the S.P.G. and C.M.S. to nominate two each for missionary sermons, and the C.E.T.S. one for temperance sermons. The S.P.G. named the Earl of Stamford and Dr. Cust, and the C.M.S. Mr. Sydney Gedge and Chancellor P. V. Smith. I forget who the C.E.T.S. nominee was. One other was added, and the eighteen were solemnly admitted to the new office in St. Paul's Cathedral, before an immense congregation, on March 21, 1891. My first sermon was on the following Ascension Day, at St. Philip's, Regent Street (since pulled down), at the invitation of Prebendary Harry Jones; and I afterwards preached in a great many leading London churches. Diocese after diocese followed, and I myself have preached in seventeen, besides two in Scotland and two in Ireland.

But at first, the restriction to Evening Service was not enforced, and I and others preached many times in the morning, though not

in the Communion Service ; Temple distinctly encouraging this, and other bishops following his example by actually asking us to do so. There was more strictness about taking part in the service, except as to reading the Lessons. In the early days, the Bishop of Marlborough (now Dean of Exeter), being Temple's Suffragan, practically guided the movement in London ; and I remember at a meeting of the new Readers, when one of them said that the scheme was a great help to his Vicar, because he read the service and the Vicar preached—the Bishop exclaimed, “ No, no, you can't do that ; but you can preach and the Vicar can read the service for you ! ” So we were rather irregular in those days ; and when the spread of the movement led the Bishops as a body to issue Regulations for general observance, our liberty was somewhat curtailed, no doubt with good reason. For one thing, it was definitely laid down that the Diocesan Readers were not an “ order ” of *the Church*, but held an “ office ” in *the diocese* ; consequently, when I went to live in Rochester Diocese, I was again solemnly “ admitted ” at a public service. But when I came to Winchester Diocese this was not required of me. For another thing, many Bishops now require the Evening Service to be *finished*, and the Lay Reader's “ sermon ” to follow separately.

Naturally, in the freer life of the Dominions, and in the mission-field, and in America, there is more liberty. In Australia, New Zealand, Canada, the United States, India, Ceylon, Egypt, I have preached in eight cathedrals and about eighty other churches. In countries where the clergy are insufficient in number, Lay Readers have a large part of the regular pastoral work to do. At Melbourne, Bishop Goe invited me to meet a large body of his Lay Readers at his house, who had assembled from all parts of his vast diocese, and many of whom were practically in charge of outlying parishes. I had on that occasion a significant illustration how easily, and how innocently, lower and more mundane thoughts may intrude themselves at solemn times. Bishop Goe particularly begged me, in addressing the men, to emphasize as forcibly as I could the sacredness of the work in which we Lay Readers were engaged ; and I did speak, out of my heart, as earnestly as I ever spoke in my life, dwelling on our need of the Holy Spirit and our absolute dependence upon His inspiration and guidance. When I ceased, the Bishop offered a touching prayer, and then asked for any questions to be

put to me to help them in their solemn functions. There was a moment or two of silence, no one apparently desiring to break it ; but then one man broke it with this question, " Would Mr. Stock kindly show us his tippet ? " Needless to say, I wished tippet and badge at the bottom of the sea. But I had to show them !

Of course not many even of the Diocesan Readers have had such varied opportunities of service as have fallen to my lot ; while, equally of course, the Parochial Readers are confined to narrower spheres. But our Divine Master's estimate of work is very different from ours. Let us not forget the widow's " two mites, which make a farthing "—" more than they all " ! I imagine no service more acceptable than that of the Parochial Reader in an ordinary parish with no special reputation and no element of romance in its field of labour. Whether he be a salaried Reader giving his whole time to his daily round of duty, or a voluntary Reader devoting his scanty leisure hours to God's work, he has in reality almost unequalled opportunities of following in his Master's footsteps and " going about doing good." If he be loyal to the clergy of the parish, cheerfully ready at all times to do their behests, diligent in whatever may be his regularly allotted duties, anxious to be generally useful, keen in such Bible study as is possible for him, fervent in prayer, realizing that the humblest service done in the right spirit is well-pleasing to God—he will be a happy man in this life, and will assuredly win the greeting that awaits the " good and faithful servant."

EUGENE STOCK.



The Rearrangement of the Communion Office.

IN discussing this subject two governing considerations require to be borne in mind. An arrangement that is part of the Roman Catholic Mass is not necessarily bad. We do not condemn or disuse the Apostles' Creed because it was the baptismal Creed of the Roman Church, and if something be found in a particular position in the Roman Mass it is not therefore to be discarded. Appeals to prejudice are always suspicious, and we have to be careful lest we are misled by the confusion of characteristic Roman Doctrine, which we reject as false, and Roman teaching which is in accord with the teaching of the Catholic Church. It is true that something that is in itself innocent may be made connotative of error by its position in a distinctively Roman setting, but this must be clearly proved before we reject what we have been accustomed to employ in our Church services.

The other consideration is of even more importance. In dealing with a rite it must be taken as a whole, and modifications are cumulative in their effect. Revision of the Prayer Book has taken a certain course, and we have to look upon the changes proposed not one by one but in their cumulative influence on the mind of worshippers and of thoughtful as well as uninformed Churchmen. The Houses of Convocation have adopted a statement, "And it is hereby explicitly declared that by the Resolution (giving sanction to Eucharistic Vestments) no sanction is intended to be given to any other doctrine than what is set forth in the Prayer Book and Articles of the Church of England." It is not possible by a Resolution to alter the significance of Rites and Ceremonies employed daily in the services of the Church. The label is forgotten, when the plain meaning of the changes brings its lesson home to the minds of worshippers. If Revision be carried into effect we shall have in our Church the Eastward Position—already allowed by the Lincoln Judgment—Eucharistic Vestments, Reservation, the use of the First Clause of the words of administration and the rearrangement of the prayers in the Communion Office. This involves alterations of a character that restore the First Prayer Book of Edward VI in place of the Prayer Book, which, with the short interval of the Marian reaction and the Commonwealth repression, has been the

Prayer Book of the Church of England since 1552. The Communion Office has never had associated with it since 1552 the name "Mass." In an age when many are pleading for the restoration of the Mass it is hard to avoid the impression that there is an effort to bring back the distinctive teaching of the Mass by reverting to a Book whose chief recommendation to some of the Revisers is that its Communion Office had printed in small type the descriptive words "commonly called the Mass."

We have to deal with the proposal to alter the order of the Prayers in the Service. The order of prayer may not seem a matter of very great moment, but order may have much to do with the character of worship. It may transform a prayer of Humble Access to the Table of the Lord, that has on it the unconsecrated elements, into humble access to elements that are believed to have in, with, or under the veil of Bread and Wine the Real localized Presence of the Body of the Redeemer. Worship may be diverted from God to the elements, and surely this is not a change without doctrinal significance. The proposed rearrangement may be briefly summarized. The Prayer of Consecration follows the Ter Sanctus (Holy, Holy, Holy), which is followed by the words, "Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness to accept this our sacrifice of prayer and thanksgiving." The prayer continues in accordance with the first of our alternative post communion prayers. The Lord's Prayer follows, and then the Priest, who up to this point has been standing, kneels and says in "the name of all them that shall receive the Communion" the Prayer of Humble Access. It is to be noted that the existing Rubric concerning the Consecration of additional Bread and Wine is retained, and any theory that objects to the present Consecration Prayer as inadequate or improper is rejected by the retention of this Rubric.

This is a return to the Service of 1549 which was appealed to by Bishop Gardiner as not only compatible with the doctrine of

the Mass but incompatible with any other view. He argued that the presence of our Lord in the elements was conceded in the Service. Cranmer defended his own view, but when the Prayer Book was revised in 1552 he altered the arrangement so as to remove from them their sacrificial import. Mr. Leighton Pullan, in his *History of the Book of Common Prayer*, writes: "Cranmer retained the words 'sacrifice of praise,' transferring them from the beginning of the Canon of the Mass to a position immediately after the consecration, and connecting them with the 'Holy Gifts' which have been already blessed to be the Body and Blood of Christ. . . . We may add that the phrase, 'sacrifice of praise and thanksgiving,' is the precise phrase which the medieval party in 1546 compelled Shaxton, Bishop of Salisbury, to apply to the 'oblation and action of the priest' in the Mass, as one of the proofs that he repudiated the Protestant doctrine of the Eucharist. Therefore a natural interpretation of the words employed forces us to say that the First Prayer Book teaches the doctrine of the Eucharistic sacrifice, though Cranmer had ceased to believe in that doctrine when the book was published" (*Hist. Bk. of Com. Prayer*, p. 99). Cranmer has left us in no doubt as to the meaning he attributed to the words "sacrifice of prayer and thanksgiving," for in his work on the Lord's Supper he distinguishes between two kinds of sacrifice: one offered to God by Christ for us; the second kind we ourselves offer to God by Christ. The second kind of sacrifice is the sacrifice of laud, praise and thanksgiving (Cranmer, *On the Lord's Supper*, Bk. V., chap. iii.). This is plainly the meaning in the prayer as it now stands. As it will stand it is palpably open to the other interpretation.

Writing on the Scottish Liturgy Canon Perry maintains that the word "remembrance" means primarily a memorial or remembrance *before God*. Further the words, "This is my Blood of the New Covenant," refer back to Exodus xxiv. 4-8. The covenant is God's, and the thought of sacrifice is clearly present. He then quotes the oblation or *anamnesis* (remembrance) in the Scottish rite, which is practically identical with that of the proposed additional words in the Convocation proposal (omitting after "thy divine Majesty" with "these thy holy gifts" the words "which we now offer unto thee"), and adds, "By this means every Eucharist becomes definitely a representation before God of the one sacrifice; linked,

so to speak, backward with the redemptive acts of Christ and forward with the second Advent." The Bishop of London lately said that now the Church of England is going to the Scottish Prayer Book for its principles of revision.

It is obvious that the Prayer of Humble Access offered by the Priest, who kneels before the consecrated elements that have been offered as a representation of the sacrifice of Christ, leads the minds of those who have been impressed by the use of Eucharistic Vestments and the practice of Reservation, to adoration of the Presence they believe to be localized in, with, or under the elements. It is practically impossible for one who knows the history of the past and the development of the Roman Doctrine and our existing Prayer Book to avoid concluding that the proposed change of order lends support to doctrine deliberately abandoned as untrue by the Church of England.

We do not dwell upon the fact that our present order brings the communicant into the Upper Room and makes him realize that he is doing what the Apostles did on the night before their Lord was betrayed. The devotional value of this experience is one of the greatest inspirations of the framers of our Liturgy. We lose it if the proposed change be made.

The arrangement of the Consecration Prayer as desired by Canterbury Convocation has already a place in the Scottish Episcopal Church, the Protestant Episcopal Church of the United States, the Spanish and Mexican Reformed Churches and in Baxter's Communion Office. It was natural that the American Church should borrow from the Scottish as it owed Bishop Seabury to the action of the Scottish Bishops. We have been invited to believe that no doctrinal issue is involved because the Spanish Reformed Church is distinctly Evangelical, the Mexican Church was founded under Evangelical auspices, and Baxter was the representative Puritan of the Restoration period. Unfortunately, by an accident, the present writer has not access to his copy of the Mexican Liturgy, which, like the Spanish, has been largely influenced by the Mozarabic rite. It will be useful to see how the Spanish Reformers and Baxter avoided the doctrinal evils which we allege are associated with the Revision scheme.

Bishop Cabrera, who is responsible for the composition of the Text of the *Oficios Divinos* of the Spanish Reformed Church, was

a Protestant. His great friend and "protector" was Archbishop Plunket of Dublin. It is not wrong to call both these men champions of Protestant principles. The arrangement of the Prayer of Consecration and pre-communion service is taken from the Mozarabic rite—the ancient Spanish Service Book—and other sources. The prayer after the recital of our Lord's words reads: "Most Holy Father, we Thine unworthy servants do hereby commemorate and announce the death of Thy only begotten Son, as He commanded us to do, until He come again in glory and majesty: remembering His glorious passion, resurrection and ascension to heaven; giving Thee most hearty thanks for the innumerable benefits conferred on us by them." It will be seen that the words differ from "We Thy humble servants do celebrate and make here before Thy divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make." Here we find that the Spanish Book deliberately avoids making use of the words in the Convocation Prayer that are open to misinterpretation. It is true that after an Invocation of the Holy Spirit, prayer is made to God to accept "this our sacrifice of prayer and thanksgiving," but this follows the prayer "that we receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in memory of His death and passion, may be partakers of His most blessed Body and Blood." The sacrificial view of the Communion is excluded as far as possible by the Rubrics of the Book. The Presbyter consecrates facing the people. Eucharistic Vestments are forbidden and Reservation is condemned. In the preliminary observations on the Lord's Supper we read: "And with regard to the errors of those who teach that Christ gave Himself, or His Body and Blood, to be elevated, reserved, carried in procession, or adored, under the veil of Bread and Wine we absolutely reject it." Even the most ingenious of casuists cannot find the doctrine of the Mass in the Spanish Prayer Book, and we have shown that in its arrangement of the Consecration Prayer it avoids the dangers to which the proposed English rearrangement exposes the Church.

In the *Reformation of the Liturgy*, composed by Baxter, we have a Communion Office entitled, "The Order of Celebrating the Sacrament of the Body and Blood of Christ." In the explication of the Sacrament we find the following passage: "The Lord's Supper, then, is an holy Sacrament instituted by Christ: wherein bread and

wine, being first by consecration made sacramentally, or representatively, the Body and Blood of Christ, are used by breaking and pouring out to represent and commemorate the sacrifice of Christ's Body and Blood upon the Cross once offered up to God for sin; and are given in the name of Christ unto the Church, to signify and solemnize the renewal of His holy covenant with them, and the giving of Himself unto them, to expiate their sins by His sacrifice, and sanctify them further by His Spirit, and confirm their right to everlasting life. And they are received, eaten, and drunk by the Church, to profess that they willingly receive Christ Himself to the ends aforesaid (their justification, sanctification, and glorification), and to signify and solemnize the renewal of their covenant with Him, and their holy communion with Him and with one another."

This clear statement of Eucharistic doctrine removes the meaning which in the Church of England to-day would be attached to the Priest—called "the Minister" in the Reformation of the Liturgy—who before distributing the bread that has been consecrated, says: "The Body of Christ was broken for us, and offered once for all to sanctify us: behold the sacrificed Lamb of God, that taketh away the sins of the world." When he takes the cup and pours out the wine in the sight of the congregation he says: "We were redeemed with the precious Blood of Christ, as of a Lamb without blemish and without spot." Words have a very different meaning when taken in their context, and it is as clear as anything can be to the reader of the Baxter service that he rejected absolutely the doctrine of the Mass, the localized Presence in the Elements and the Eucharistic teaching that is attached to such a breaking of "the Bread which being set apart, and consecrated to this holy use by God's appointment, is now no common bread, but sacramentally the Body and Blood of Christ."

Between the words of institution and the delivery of the bread and wine, a prayer is placed which includes the petition: "Sanctify these Thy creatures of bread and wine, which, according to Thy will, we set apart to this holy use, that they may be sacramentally the Body and Blood of Thy Son Jesus Christ." This is the case when the Minister at his discretion consecrates the bread and the wine together. In the case in which he consecrates separately the service is different, but in both cases the words quoted are used.

The Prayer of Humble Access is not employed, and the whole service is framed on principles that exclude the interpretation placed on it by many who advocate the proposed changes in our existing Rite. After reception the Minister prays: "Accept us, O Lord, who resign ourselves unto Thee as Thine own; and with our thanks and praise, present ourselves a living sacrifice to be acceptable through Christ, useful for Thine honour." Here we see the equivalent of "our sacrifice of praise and thanksgiving" used in a sense very different to that assigned to it by the critics of Archbishop Cranmer.

We have said sufficient to prove that the order of the prayers in the two Communion Offices reviewed, does not convey the doctrinal signification imposed on them by many who read into our Communion Office a meaning very different to that intended by the Reformers. This would become its natural meaning if the proposed changes became law. The objection that our Service is based on a theory that is Roman in the sense that it is common to the Western Group of Liturgies, does not in any sense prove that our present Service is defective or unscriptural. As it stands to-day it has devotional advantages of a very high order. It brings us into the Upper Room, and as one who has both consecrated and communicated according to the Rite of the Spanish Reformed Church the writer has missed this element in the excellent and rich Communion Office of that Church. The Spanish Reformers do not observe this, as they are unfamiliar with our Service, and there is no reason why we in this country should adopt a Liturgical Order that they enjoy—especially when we are asked to do so by those who would refuse to accept the express command to adopt the Westward position, the prohibition of Vestments and the condemnation of Reservation.

It must never be forgotten that the psychological effect of a service is cumulative, the doctrine inculcated must be derived from the Rite and Ceremonies as a whole, and the effect of the proposed sanction of the changes desired is to assimilate our Service and ritual to the doctrine that is associated traditionally with the Roman Mass. On account of our rejection of that doctrine we are opposed to the alterations now put forward, and our hostility is not based on any prejudice against them as Roman, but on our conviction that they are unscriptural and opposed to the doctrine of the Holy Communion as taught by the Apostolic Church.

Studies in the Gospel of St. John.

IV.

THE REVELATION OF THE MASTER (CHAPS. xiii.-xvii.).

A NEW section, the second part of the Gospel, commences here, and we notice the transition from the public manifestations of the Messiah to the spiritual revelations of the Master to the disciples in preparation for their great future. As we proceed, it is important to keep the earlier sections well in mind, including the purpose and plan of the Gospel with the three great truths which underlie the whole: Revelation, Rejection, and Reception. We shall now see how the Lord manifested the glory of His love to those who loved Him.

I. THE EDUCATION OF FAITH (chap. xiii.).

To educate is to elicit, to draw out, and our Lord thus "educated" or elicited the faith of His disciples by showing them His love in deed and word. Up to this moment He had been concerned "with His own" (i. 11) who did not receive Him, but now He was to give Himself wholly "to His own" (xiii. 1) who did receive Him. The hour had come for Him to return to the Father; a return to be accomplished through the treachery of one of the disciples and the opposition of the world. He thereupon, conscious of His own Divine mission and dignity, manifests His love for His disciples, and the chapter is easily divided into sections which show the ways in which Christ drew out the faith of His followers.

I. *Humility* (verses 1-20). We are impressed at the outset with the wonderful consciousness of Christ, a consciousness including His human and Divine nature, and of the relationships, Divine and human, which were involved in His redemptive work. Notwithstanding, or rather because of this supreme dignity as man's Redeemer and God's representative, He condescends in loneliness to do menial service. As the Redeemer of man He knew that His hour had come for departing from the world. In relation to evil, He loves His own to the uttermost, knowing that they would be entirely alone after His departure. In regard to God the Father, He knew that all things had been given into His hands, and that as He had come forth from God so He was now returning to

His Father. Thus in this full consciousness of His greatness He expresses His humility and then inculcates it on His disciples.

2. *Faithfulness* (verses 21-30). But even at this moment there was the consciousness of trouble, for the treachery of one of the circle was announced. It would seem as though this constituted the last pleading of love, and after the expression of our Lord's deep grief, the traitor, undisclosed except to John, departed, leaving the Master alone with those who truly loved Him.

3. *Freedom* (verses 31-38). With the alien element gone there came a change in the spirit and teaching of Christ. He realized that the time had come for Him to be glorified, and as He said the words He inculcated a new commandment that they were to "love one another." The newness seems to have lain in the object of the affection, for there had been every kind of love before this time, with the one exception of love to our fellow Christians simply because they and we belong to Christ. Herein lay the newness.

Reviewing this chapter, it has been helpfully pointed out that our Lord in educating or eliciting the faith of His disciples gives three proofs of His permanent love for them (ver. 1). The first was connected with the future of His disciples, for He washed their feet, indicative of the service He would still do for them when He should be on high in order to keep them clean. The second proof was His prediction of the treachery of Judas, so that when the events should reveal themselves their faith would be strengthened instead of weakened. The third was the gift of the new Commandment which, when properly observed, would enable the fellowship between the disciples to continue unbroken. Thus "the disciple whom Jesus loved" presents to us these proofs of the love of the Master (Stuart, *Tracings from the Gospel of John*, p. 294).

II. THE EDIFICATION OF FAITH (chaps. xiv.-xvi.).

To "edify" is to build, and edification here means the building up of that faith which had already been elicited. In this process it is particularly striking to notice that not once does our Lord refer to His death.

1. *Consolation* (chap. xiv.). It is evident that the disciples were deeply concerned with what lay immediately before them, and so the Master struck the keynote, urging them not to fear. As this

exhortation is repeated (ver. 27), it seems clear that some reasons must have been given why they should not be troubled and afraid, and it has been most helpfully suggested that the chapter is really occupied with seven reasons for this consolation. (a) Verses 1-3, the future home. (b) Verses 4-11, the perfect way. (c) Verses 12-14, the guaranteed life. (d) Verses 15-17, the coming Helper. (e) Verses 18-24, the personal Lord. (f) Verses 25, 26, the Divine Teacher. (g) Verse 27, the abiding peace. Then in conclusion the Lord tells them of the true conception of His departure as a reason for joy rather than sorrow, and gives the assurance that it was intended to emphasize His union with the Father (verses 28-31).

2. *Communion* (chap. xv.). This discourse seems to have been delivered on the way from the upper room to Gethsemane (xiv. 31), and our Lord reveals a threefold relationship in regard to the disciples. (a) Their relation to Himself in a life of union and communion (verses 1-11). (b) Their relation to one another in a life of love and service (verses 12-17). (c) Their relation to the world in a life of enmity and persecution (verses 18-27).

3. *Anticipation* (chap. xvi.). These discourses appropriately close by a reference to the ultimate triumphant life of the disciples through the Holy Spirit. (a) The Holy Spirit and the world, emphasizing need (verses 1-11). (b) The Holy Spirit and the disciples, indicating power (verses 12-15). (c) The Master's own presence, promising victory (verses 16-33).

A thoughtful writer has endeavoured to distinguish between these three chapters by suggesting that in chapter xiv. we have personal religion with special reference to the relation of believers to Christ; in chapter xv., social religion with special reference to the relation of believers to one another; and in chapter xvi., universal religion with special reference to the relation of the believer to the world.

III. THE ESTABLISHMENT OF FAITH (chap. xvii.).

In this prayer we have the faith as educated (chap. xiii.) and edified (chaps. xiv.-xvi.), confirmed and established. This chapter is the record of the true "Lord's prayer" which enabled the disciples to obtain a fuller revelation of their Master than they had ever had before.

1. *Christ and the Father* (verses 1-5). The keynote is "glorify,"

and is a prayer for His own glorification because He had finished the work given Him to do.

2. *Christ and the Apostles* (verses 6-19). Now He prays for His disciples, and the main thought is suggested by the word "keep." They belong to Christ and the Father, and as they were in a hostile world, alone and without their Master, it would be necessary for them to be kept from evil and consecrated to true service.

3. *Christ and the Church* (verses 20-26). Then the prayer widens out for those who would believe through the word of the disciples, and the main idea seems to be indicated by the word "be." They were to be one as the Father and the Son were one, that the world might believe. And then the prayer closes with a request that all these whom God had given Christ might be with Him in His glory.

In this prayer we can see how wonderfully the Lord restates in the form of petition the various thoughts of chapters xiv.-xvi., and as such, it is no mere addition, but the culmination and ground of the entire section.

Thus, we may think of chapters i.-xii. as the revelation of the Messiah, and chapters xiii.-xvii. as the revelation of the Master.

Another way of looking at these chapters has been suggested as follows: chapter xiv., Consolation (Faith); chapter xv., Instruction (Love); chapter xvi., Prediction (Hope); chapter xvii., Intercession (Glory). No wonder that these chapters have been called "the holiest of all."

W. H. GRIFFITH THOMAS.



The Jordan and its Associations.

III.

DEMONIACAL POSSESSION.

JUST at the widest part of the Lake of Gennesareth is a little village, occupying the site of Magdala, whence one of the Mary's is called Magdalene ; three miles to the south of it is Tiberias, from which the lake is named in St. John's Gospel. It is the only city now on its shores ; probably our Lord was never there. At the east side of the Lake, just at its head, is a locality about which there can be little doubt, that of the feeding of the five thousand : there is the desert mountain, some distance from Bethsaida, near the shore, for the people came in boats, and at its foot, " there was much grass " where the people could sit down. Dr. Adam Clarke, the learned Irish commentator, thinks that the grass was newly-mown, it was hay, and this circumstance marks out more particularly that the Passover was at hand. In Palestine the grass is ready for mowing in March ; and this miracle seems to have been wrought only a few days before the commencement of that festival (John vi. 4).

Opposite Magdala, at the widest part of the sea, is " Gergesa " (or Gadara), where the man possessed with the legion, and whom *no man* could tame, was *cured by Christ*. This was no mere aberration of the intellect, so common in our day, but a real *possession of the devil*. Christ did not speak to a disease, but to an individual—a person. " Hold thy peace, and come out of him " was Christ's command. Thank God, He can still deliver men " led captive." " For this purpose the Son of God was manifested that He might destroy (bring to naught) the works of the devil." Some men to-day, in diabolic rage, and under some mad delusion, may be instigated by demoniacal possession ! A demon power would account for the inhuman hecatomb of sacred life seen in France !

THE POWER AND THE PEACE OF HIS PRESENCE.

Not only at Gadara, but everywhere on these shores, and on this water, the sense of One Gentle Presence Who walked, and taught, and spake as never man spake, is pre-eminently felt ; here He wrought miracles of power or mercy or beneficence ; here He

said, " 'Peace, be still,' and there was a great calm." Looking upon this circumscribed spot, should any ask again, " Whence then hath this man all these things? " we can simply reply, He was sent to be " the Way, the Truth and the Life," to give the gracious " Come unto Me " and sound the far-reaching " Go unto all," and the effects of that life and teaching, of that invitation and command, through the Spirit's power, are destined to be universal.

The length of the Sea of Galilee is about seventeen miles, and its average width about six miles, being nine at the widest point. The waters are fit to drink, and several kinds of fish are found in it. There are few if any boats on it at present, though Josephus tells us that in his time over 200 vessels were assembled at a harbour at the south-west point to operate against the Romans. The Jordan cannot be traced through the sea from end to end ; there is no current visible.

CROSSING THE JORDAN.

The crossing of the Jordan was always an event in the history of the Children of Israel. The crossing by the British troops in 1918 marks a new epoch in the history of Palestine. A most interesting description of how our resourceful and dauntless engineers and troops successfully crossed the Jordan, under General Allenby, was given in *The Times* of April 1, by its able Palestine correspondent, Mr. W. T. Massey. On a Friday morning three of London's strongest swimmers breasted the current which tumbled past them, but found it too strong. A punt was no sooner put into the stream than it was torn from the hands of the engineers launching it. General Allenby decided then to cross some miles lower down. At Wadi Kelt (valley of Achor) an officer and six men swam the river, towing a rope behind them. Rafts were made and by daylight 300 men were over ! Bridges were then built, and though the Turks shelled our troops, all got over, and Es Salt was taken and forty *Germans* and officers (!) captured. Crossing the Jordan is costly work !

Crossing the Jordan spiritually is an event of deepest significance. " He brought us out that He might bring us in." Out of darkness into light ; out of Egypt into Canaan ; out of bondage into liberty ; out of struggling into peace ; out of effort into rest. An address of remarkable power by the Rev. Charles Inwood,

F.R.G.S., was once delivered at Keswick, on spiritually crossing the Jordan, and all that this involved. At the praise meeting on the following Saturday morning the briefest and most comprehensive testimony we ever heard there was given by two young sisters, who stood up together and quietly said, "CLEAN OVER JORDAN"!

REMARKABLE CHARACTERISTICS.

The Jordan has many wonderful physical peculiarities. Its sinuosity is so great between the Sea of Galilee and the Dead Sea—though the direct distance is only 70 miles—it traverses over 200 miles. Another remarkable feature is—the Sea of Galilee, being itself 312 feet below the Mediterranean, the Dead Sea is 1,316 feet below the same level—that the river in this part of its course falls over 1,000 feet! This depression of the Jordan has absolutely no parallel—it runs, as it were, in the bottom of a huge crevasse. In this descent there are twenty-seven threatening rapids, and where it enters the Dead Sea it is 540 feet in width, but only 3 feet deep! Being sunk down in such a gorge it has never had any important towns on its immediate banks, and is almost useless for irrigation. One can now quite understand how proud Naaman, whose spirit had to be humbled e'er he was exalted, should arrogantly exclaim, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Jordan?"

Between the Jordan and hills at either side rise several distinct terraces, some not more than 15 feet above the river, and half a mile wide. They are covered with trees and shrubs. Mr. Lynch, the American explorer, tells us that flowers he gathered here equalled in delicacy of form and tint any he had ever seen; here, too, the Oriental nightingale, with its brown breast, scarlet head and crimson wings, seeks shelter from the heat amidst the thicket of trees and shrubs.

TWO MEN OF PRAYER AND POWER.

Mahanaim marked the spot where Jacob divided his people and flocks, and saw the angelic vision. David crossed the fords of Jericho when he fled from Absalom, and ascended the heights till he came to Mahanaim; here the chiefs of the surrounding tribes brought him the produce of their rich lands (2 Sam. xvii. 27-29). Here he wrote that plaintive strain in the Forty-second Psalm—"From the Land of Jordan"—a psalm in which the Shepherd-Poet

expresses his thirst for the only One Who could satisfy it, and in which he also encourages his soul to hope in God, the health of his countenance. Here, too, was heard that bitter cry of distress, culminating in, "Would God, I had died for thee, O Absalom, my son, my son!" The refuge that the trans-Jordanic hills afforded to David, they also afforded to great David's Greater Son. Thither our Lord probably retired after His Baptism, there He went also in that interval of danger which immediately preceded the end of His earthly course.

We have not space to dwell upon Jabesh, and its inhabitants, who so nobly remembered the debt of gratitude they owed to Saul, after the Israelite's most decisive defeat by the Philistines on Mount Gilboa. Succoth, too, we pass, though it has memories connected with Jacob, who crossed here on his return to Palestine. Gilead has much that invites our admiration. The most romantic character of the Old Testament—Elijah the Tishbite—was a native of Gilead. So unconscious of self, he is not One, but the voice of One crying in the wilderness; so consistent in purpose, so calm in danger, so marvellously successful—how was it? He was *wholly surrendered to his mission*, a great lover of prayer, as well as a man of faith! What would it not mean to-day if every preacher of the Gospel, and office-bearer in every church, were a modern Elijah; prayer and faith and His Word—the lever, the power and the fulcrum—permeating, and exhibited in, all organizations and money-raising! We shall meet Elijah again at Cherith. In this neighbourhood, too, Balaam and Moses ascended the hills. Balaam—still looking at earthly good—suddenly exclaims, "How goodly are thy tents, O Jacob," but Moses knew that "There is none like unto the God of Jeshurun, Who rideth upon the heaven in thy help." He knew, too, "The Eternal God is thy refuge," and so may we, amidst the clash of arms and the fierce assaults of all enemies of righteousness!

THE JORDAN AND THE RED SEA.

Just above Jericho, at the other side of the river, was Bethabara—the House of Passage. There was a considerable difference in one circumstance of the Israelites' passage of the Jordan and the crossing of the Red Sea; at the latter the waters were as a wall on the right hand and on the left; but in the Jordan the waters

were cut off very far up, at the city of Adam, that is, farther than the eye could reach, and the channel remained dry down to the Dead Sea. Many of our readers, in the light of to-day's wonderful events in Palestine, will be glad to join in Heber's prayer:—

“ O Thou their Guide, their Father and their Lord,
Loved for Thy mercies, for Thy power adored,
If at Thy Name the waves forgot their force,
And reflux Jordan sought his trembling source ;
If at Thy Name, like sheep the mountains fled,
And haughty Sinai bowed his marble head ;
To Israel's woes a pitying ear incline,
And raise from earth Thy long-neglected vine ! ”

REPROACH ROLLED AWAY.

Gilgal was about five miles from the Jordan. The Israelites encamped here after passing the Jordan. Upon this occasion, “The Lord said unto Joshua, This day have I *rolled* away the reproach of Egypt from off you : wherefore the name of the place is called Gilgal.” The twelve stones taken out of Jordan were here set up as a memorial and were probably ranged in a *circle*, similar to the Druidical circles of ancient Britain. Eastern usages may thus be seen in Western lands. Here the Israelites eat the corn of the land, and here Manna ceased to fall. Here also Saul was anointed king.

Gilgal was some miles from the Jordan, and between it and Jericho was the forest of palm trees, so celebrated : this forest was eight miles in length. Long after the capture of Jericho it was the scene of a great festival. When David was brought back in triumph after Absalom's rebellion, we are told *all* Judah and one-half of Israel met him here to welcome him ! What place could be more suitable, for there was abundance of shade and water—two chief necessities. We could almost wish we had some particulars of this psalm of triumph ! Here, sons of the prophets of Bethel watched Elijah and Elisha go down to the Jordan, the former to return no more ! Here, where the former dropped his mantle, he, who came “ in the spirit and power of Elias,” took it up and came preaching and baptizing ; and lastly, but more blessed than all, here, too, He Who said, “ Thus it becometh us to fulfil all righteousness,” was Himself baptized of John in Jordan !

TRUST TRIED, BUT TRIUMPHANT.

Thither also Christ retired when that message came to Him from the sisters in that much-loved abode at the back of Olivet.

How this fragrant story—in which we see faith tried, but faith triumphant—has brightened many a shadowed home, and comforted many a lonely heart. Faith sent the simple message, “Lord, he whom Thou lovest is sick.” It was enough, and beautiful in its simplicity.

In vain the sisters looked across the valley to the “beyond Jordan,” but He came not! Thousands of Christian women to-day are experiencing much of the suspense those two lonely maidens suffered. When we are told He “abode two days still in the same place,” it *almost* seems as if He were indifferent or unsympathetic! The reply to their message, too, was the disappointing words, “This sickness is not unto death.” But days after came the question—“Said I not unto thee that if thou wouldst believe thou *shouldst see the glory of God?*” The Christ Who is the “Resurrection and the Life”

“Never comes too late, He knoweth what is best;
Vex not thyself in vain, until He cometh, rest.”

With this story before us, and even with all the facts and light and experiences of saints for nineteen hundred years to confirm our confidence in the love and power and wisdom of Christ, we wonder whether in similar dark days of suspense or sorrow our faith would stand out as triumphantly as that of those two noble women of action and contemplation, if similarly strained and tested?

It was on this last journey “up to Jerusalem” that at Jericho Bartimeus received his sight, and Zaccheus entertained our Lord. Jericho was planted and embellished by Herod, who died there, and Mark Anthony purchased its gardens for Cleopatra. The brook which was the principal source of its fertility comes down through a ravine, and is now recognized as Elijah’s brook Cherith. Down to it, too, came Naaman and his train, and he found that the waters of Jordan *were* better for him than Abana and Pharpar!

The taking of Jericho by General Allenby in March, 1918, was the taking of a very different place to that which fell before the sublime faith of Joshua and his obedient host, who walked round its walls thirteen times. The walls fell then, not by Tank or battering ram, but by the power of a “shout” uttered in reliance on a seemingly useless command!

We have no space left to speak of that wondrous sea where the

Jordan empties itself. *It receives, but never gives!* It is a Dead Sea! Useless!

Here, above, around, below,
 In mountain or in glen,
 Nor tree, nor plant, nor shrub, nor flower,
 Nor aught of vegetative power
 The wearied eye may ken;
 But all its rocks at random run—
 Black waves, bare crags and banks of stone!

RE-CROSSING THE JORDAN.

One pilgrim we must refer to ere we close this article. He is a connecting link between the Jordan and ourselves, and, with the exception of our Lord, the most striking personality in history. That typical, may we say model Jew, crossed the Jordan breathing out threatenings and slaughter against Christianity, but, thank God, he *re-crossed it*, to build up the faith which once he destroyed, as no other man ever did. His labours were in this very Gilead about which we have been writing. With what success he preached may be judged from the fact that Christian churches had become so numerous here in the fourth century there were thirty-nine bishoprics! He was the man who pre-eminently “combined grasp with vital flexibility in a degree which made him the prince of missionaries. Above all he was the missionary in the attitude in which he stood to his Gospel, and to men as his subjects.”

We do not know whether St. Paul ever visited these islands (Rom. xv. 24); probably he did not, but we do know that as he began in the Jordan so he ended his mission at Rome, that there he met captive Britons, and that they brought back with them the light of Christianity, which was never wholly extinguished in these lands. No “gloomy doubts” filled this man’s mind when he stood on “Jordan’s banks,” but as the evening of life draws near we hear the [triumphant utterance: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but *unto all them also that love His appearing.*” We thank him again for that last sentence!

“JERUSALEM A PRAISE IN THE EARTH.”

We have been dealing only with the Jordan, not with Palestine, but cannot close these rough sketches without saying, if righteous-

ness and liberty are to characterize the Holy Land, if it is to become a crown of glory and a royal diadem, two things will be requisite, if fatal cowardly blunders, like those made in connection with Khartoum College, and places nearer home, are not to be repeated. Britain must take up her responsibilities, and remember she has been "*put in trust with the Gospel,*" and never regard that Trust Deed and Book "as a scrap of paper," but use it, and preach it, to make disciples of all nations, going "to the Jew first," and "beginning at Jerusalem." We must see to it that in forming a *controlling government for Palestine*, neither philanthropic hand nor loosened tongue are tied by statutes or alliances such as would render us disloyal to the Great Emancipator. Unquestionably the future government of Palestine—like that of Ireland—will be a thorny problem! A writer in the *Spectator* thinks that—he does not include British Jews—if the Jewish associations now in Germany muster in the Holy Land as "uncontrolled Zionists" with their present proclivities, it would be a criminal folly!

British and American and Canadian Christians have now the marvellous privilege of offering afresh the prayer of faith for the land trodden by the sacred feet of the Master, until "this land that was desolate is become like the Garden of Eden. . . . I will yet for this be inquired of by the house of Israel to do it for them." We want to see a spiritual Jordan overflowing its banks! The Lord God of Abraham, Isaac, and Jacob hasten the time when it shall be widely and manifestly true: "All drank of that spiritual Rock that followed them, and that Rock was Christ." Never more than to-day, do wounded, trembling souls need that Christ, Who alone can save and satisfy, comfort and conquer!

If I still hold closely to Him,
 What hath He at last?
 "Sorrow vanquished, labour ended,
 Jordan past!"

J. T. BUDD.



An Exposition of Isaiah xxiv.—xxvii.

III.

THE END OF THESE THINGS (CHAP. xxxiv.).

THIS is what the prophet heard:—

Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth shall be utterly emptied, and utterly laid waste; for Jehovah hath spoken this word.

And this emptying of its inhabitants shall extend to every class.

It shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest to him.

The prophet sees “this word” in fulfilment.

The earth mourneth and fadeth away, the world languisheth and fadeth away. The earth also is polluted under the inhabitants thereof, because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty; therefore the inhabitants of the world are burned, and few men left.

His eye wanders from land to land, and he sees everywhere emptiness and desolation.

The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The waste city is broken down; every house is shut up, that no man may come in. There is a crying in the street because of the wine; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. For thus shall it be in the midst of the peoples, as the shaking of an olive tree, as the gleaning when the vintage is done.

The Earth then shall be emptied, so that there shall be few men left; populous cities will be denuded of their inhabitants; fruitful lands shall lie fallow for want of cultivation; among all the nations it shall be as when an olive tree has been beaten, two or three berries left in the top of the uppermost bough, four or five in the outmost branches,¹ or like the scattered bunches that remain when the vintage is done. And what of those who remain?

¹ xvii. 6.

These shall lift up their voice, they shall shout; for the majesty of Jehovah they cry aloud from the sea.

From all nations overseas,¹ after that tremendous exhibition of the majesty of Jehovah, the God of Israel, voices will be raised in praise of His glory. And so from his standpoint in the Land of Jehovah, and amongst the people of Jehovah, the prophet of Israel calls to all in East or West even now to glorify Him.

Wherefore glorify ye Jehovah in the east; even the Name of Jehovah, the God of Israel, in the isles of the sea.

Glorify Him now, all peoples, for all peoples shall in that day acclaim His majesty. Glorify Him now by doing the right, believing now that to do the right is man's true glory.² This will be everywhere acknowledged in that day. "The goodly fellowship of the prophets" with one voice declare that they have heard it.

From the uttermost part of the earth have we heard songs, Glory to the righteous.

But the days upon the earth of glory to the righteous with their shout and their songs are still far distant. A grievous vision is declared to the prophets.³ His spirit fails at the long vista of earth's sorrows, stretching away from his own dark present, to its final fall.

But I said, I pine away, I pine away, woe is me! the treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously. Fear, and the pit and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows on high are opened, and the foundations of the earth tremble. The earth is utterly broken, the earth is rent asunder, the earth is shaken violently. The earth shall stagger like a drunken man, and shall sway to and fro like a hammock; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

"The inhabitants of the earth have transgressed the laws, violated the statutes, broken the everlasting covenant. THEREFORE hath the curse devoured the earth, and they that dwell therein are found guilty; *therefore* the inhabitants of the earth are burned, and few men left." The reason for this final and overwhelming visitation is plainly stated. It is a deliberate rejection by men of the laws, the statutes, and the everlasting covenant. There are laws of nature and of conscience wide as the human race, impressed upon all men by their Maker, written in their hearts by His Spirit,

¹ Cf. xlii. 10; lx. 5. ² iii. 10, 11. ³ xxi. 2.

and these will have been transgressed. But the indictment extends further. Men will also have violated the statutes and broken the everlasting covenant. The statutes of the Word of God and the eternal Covenant of grace in Jesus Christ must then have been widely made known and generally rejected before this visitation falls.

Long years have gone by since the prophet spoke, and we see the statutes and the covenant actually made known throughout the world; the statutes translated into every tongue, the Gospel proclaimed in every land. We must expect to see not only the universal laws of humanity transgressed, but the statutes violated, and the covenant broken, before the end comes.

Our Lord's words, which close His summary of Earth's history up to the end, imply the same thing. "This Gospel of the Kingdom shall be preached in the whole world *for a testimony* unto all the nations, and then shall the end come."¹ For this will be the final condemnation of the world, that light will have come to men, and they will have loved darkness rather than light.

"Few men left." "Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the earth² a desolation, and to destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir."³ "As the tares are gathered up and burned with fire, so shall it be in the end of the world.⁴ The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth."⁵

"It shall be in the end of the world that the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth."⁶

There have been "days of Jehovah" upon the nations in which

¹ Matt. xxiv. 11.

² Surely, in this context, "earth" and not "land."

³ xiii. 9-13.

⁴ Or, *the consummation of the age.*

⁵ Matt. xiii. 40-42.

⁶ *Ib.*, 49, 50.

sources of pollution or rebellion have been rooted out. Such a day of Jehovah was the overthrow of Sodom and Gomorrah. Such also was the day when the iniquity of the Amorites became full, and the command for their extermination was given. Such also was the breaking of the Assyrian in the land of Israel, and the downfall of Babylon before the Medes and Persians. But all these, and others like them, are but signs of the great and universal overthrow. "This is the purpose that is purposed upon the whole earth; and this is the Hand that is stretched out upon all the nations. For Jehovah of hosts hath purposed, and who shall annul it? and His Hand is stretched out, and who shall turn it back?" "For there shall be a day of Jehovah upon *all* that is proud and haughty, and upon *all* that is lifted up, and it shall be brought low; and upon *all* the cedars of Lebanon, that are high and lifted up, and upon *every* lofty tower, and upon *every* fortified wall, and upon *all* the ships of Tarshish, and upon *all* pleasant imagery. And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and Jehovah alone shall be exalted in that day."

As the angel of the Lord in one night smote in the camp of the Assyrians 185,000 men; as Jehovah passed through the land of Egypt and smote the first-born of man and beast; so in the day of His wrath He will send forth His angels through all the world, and with unerring discrimination "destroy them that destroy the earth." ¹

"Fear of the pit and the snare." These shall mark Earth's closing days. Beset with dangers and harassed by fears, fleeing from the noise of the fear, men shall fall into the pit; struggling out of the pit they become entangled in the snare; heaven pours down judgments, the foundations shake beneath their feet. Forsaking the laws and statutes and covenant, society is rent asunder, and is shaken violently; it staggers like a drunken man, it sways to and fro like a hammock; its transgression lies heavily upon it, it stumbles to its fall. "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken. And then

¹ Rev. xi. 18.

shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." ¹

For all this is the prelude to the establishment of the Kingdom of God.

And it shall come to pass in that day that Jehovah will punish the host of the height on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in Mount Zion and in Jerusalem, and before His elders shall be glory.

"Then shall the righteous shine forth as the sun in the Kingdom of their Father." ² Then shall "the kingdom of the world become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever." ³ Then is "the time to give their reward to God's servants the prophets, and to the saints, and to those that fear His Name, the small and the great." ⁴

From the uttermost part of the world will be heard songs of glory to the righteous, for in mercy will the earth have been emptied; so that justice may dwell in the wilderness, ⁵ and righteousness abide in the fruitful field, and the work of righteousness be peace, and the effect of righteousness quietness and confidence for ever.

THE NEW THINGS (CHAP. XXV. 1-8).

The prophet, borne by the Holy Spirit, has spoken of things to come. Now, under the influence of the same Spirit, he turns to his God.

O Jehovah, Thou art my God; I will exalt Thee, I will praise Thy Name; for Thou hast done wonderful things, even counsels of old, in faithfulness and truth.

Those things which Jehovah has secretly decreed are as good as done ⁶; those things which He has revealed appear to the prophet as fulfilled—

For Thou hast made of a city a heap, of a fortified city a ruin, a palace of strangers to be no city; it shall never be built. Therefore shall a strong people glorify Thee, a city of terrible nations shall fear Thee.

The prophet foresees much increase of strength in the world;

¹ Luke xxi. 25-28.

² Matt. xiii. 43.

³ Rev. xi. 15.

⁴ Ib. v. 18.

⁵ xxxii. 16, 17.

⁶ Rev. xxi. 6.

much city and fortress and palace building by those who are strangers to God. He seems to see men welded into one compact society, and becoming "a strong people." He has a vision of terrible nations combining to build "a city." Similarly the Seer of the New Testament Apocalypse is shown "spirits of demons working signs, which go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty¹"; and is told of kings "who have one mind and give their power and authority unto the beast, until the words of God should be accomplished."² And he saw "the beast, and the kings of the earth, and their armies, gathered together to make war against"³ the King of kings and Lord of lords. But they were overthrown in his sight, even as here the prophet sees their city made a heap, their combination broken up, never to be reformed.

For Thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall. As the heat in a dry place wilt Thou bring down the noise of strangers; and as the heat by the shadow of a cloud, the song of the terrible ones shall be brought low.

In the days of their strength and glory they were as a storm against the wall; irresistible, as it seemed, in their power. The poor and needy, who were conscious of the innate weakness of man apart from God, and who feared the transgression of laws and statutes and covenant, and who still walked humbly with their God, were hard put to it to maintain their ground. Facts seemed to be against them, their mental distress was often great; the heat and glare scorched and blinded them; the noise of strangers to God increased; their triumphant song rose high; but these did not forsake their stronghold, and it has proved firm. O Jehovah, Thou wast their stronghold all the time; the noise is brought down, their scorching sun is shadowed, the song of the terrible ones is brought low; and now, if a strong people appears again it is strong only in Thee, if all nations build one city again it is in the fear of Thee, so that the whole world makes common cause with the poor and needy. O Jehovah, Thou art and shalt be my God; I will exalt Thee and praise Thy Name; for Thou hast done wonderful things, even counsels of old in faithfulness and in truth.

And in this mountain will Jehovah of hosts make unto all people a feast

¹ Rev. xvi. 14.

² Ib. xvii. 13.

³ Ib. xix. 19.

of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

“The mountain” in the mouth of Isaiah can only mean Mount Zion of Jerusalem, where, he has just told us, Jehovah of hosts will then be reigning. And the feast of fat things and of old vintages has been described through him elsewhere:—

“It shall come to pass in the latter days, that the mountain of Jehovah’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” “For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.”¹

And He will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations.

We have an inspired commentary on these words when we read of the Jews that “unto this day, whensoever Moses is read, a veil lieth upon their heart,” but when the day comes that Israel turns to the Lord, the veil will be taken away, and upon their upturned faces will stream the light of the glory of God in the face of Jesus Christ.² Not only upon the Jews however is this veil and covering at present spread. “If our Gospel is veiled,” as it is veiled for vast numbers still in every nation, “it is veiled in them that perish, in whom the God of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn on them.”³ But in that day the scale shall fall from all eyes, the veil be taken away from all faces, and all men shall see with unveiled face.

He will destroy the veil “in this mountain.” The convincing proof, the ocular demonstration of the glory of Jesus Christ will take place there, and there it will be resident. “His feet shall

¹ ii. 1-4; xi. 1-9.

² 2 Cor. iii. 15, 16.

³ 2 Cor. iv. 3, 4.

stand in that day upon the Mount of Olives, which is before Jerusalem on the east . . . and Jehovah my God shall come, and all the holy ones with Thee . . . and it shall come to pass in that day that living waters shall go out from Jerusalem . . . and Jehovah shall be King over all the earth ; and in that day shall Jehovah be one, and His Name one." ¹ When the Root of Jesse stands for an ensign of the peoples, and all the nations seek to Him, " His resting-place shall be glorious." ² " The moon shall be confounded and the sun ashamed," when He reigns in Mount Zion and in Jerusalem, " and before His elders," the chief of His Kingdom, there " shall be glory." ³ " For as the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of Man." ⁴ And " as the lightning, when it lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Son of Man be in His day." ⁵

To this time, almost certainly, the promise of our Lord Jesus to His believing disciples must be referred. " Verily, verily, I say unto you, Ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man." ⁶ Not only then the veil that hides the glory of the Lord Jesus from the nations, but that which separates the unseen world from this will then be drawn aside. Jehovah shall come, and *all the holy ones with Him*. Not only the holy angels, but with them the holy dead. When Christ is manifested, they shall be manifested with Him in glory ; for those who now sleep in Jesus God will certainly bring with Him when He comes.

The glory of our JESUS is hidden from the world, our hope is still anchored behind a shrouding veil ⁷ ; but in that day, in one moment, when the Son of Man comes forth, and " the armies which are in heaven follow Him upon white horses, clothed in fine linen, white and pure " the veil shall fall away, and the unseen will become manifest.

Then shall be brought to pass this saying which is written here—

He hath swallowed up death for ever ; and the Lord Jehovah will wipe away tears from off all faces ; and the reproach of His people will He take away from off all the earth ; for Jehovah hath spoken it.

¹ Zech. xiv. 1-11.

⁴ Matt. xxiv. 27.

² xi. 10.

⁵ Luke xvii. 24.

⁷ Heb. vi. 18, 19.

³ xxiv. 23.

⁶ John i. 51.

"He hath swallowed up death for ever" will be fulfilled when the trumpet sounds at the first resurrection,¹ but the whole prediction only when Christ Jesus comes to the world with His risen and glorified saints.

O Jehovah! Thou art my God! Now I will exalt Thee, now early will I praise Thy Name!

W. S. MOULE.

¹ 1 Cor. xv. 51-57.



The Missionary World.

THE month of June brings us once more to the Conference of Missionary Societies in Great Britain and Ireland which in past years met at Swanwick, but now, in order to eliminate the necessity of travelling, meets in a London suburb which can be reached by omnibus or electric train. The Conference is a time when the missionary thinking of the past year is reported and such results as have arisen therefrom, and when the representatives of the societies seek to arrive at a common mind about the large problems and opportunities confronting them. The Conference has no executive power, but its influence is far-reaching. Matters calling for action are taken from it into the committee rooms and there dealt with in relation to the share of each society in the common task. No less marked than the growth of united thought has been that of united intercession. There are hard-pressed missionary leaders who look back to the main period of intercession at last year's Conference as the source of strength ever since, and who look forward to a like uplift at the coming meeting this month. The informal association of missionary secretaries inaugurated just a hundred years ago, whose periodical meetings for friendly intercourse, conference and prayer have continued unbrokenly, was the only inter-society organization until the Conference of Missionary Societies came into being after the Edinburgh Conference. The chairman of the Conference for this year is Dr. J. H. Ritson; the treasurer, who has charge of the co-operative finance connected with the Conference, is Mr. S. H. Gladstone; the secretaries are Mr. Bardsley and Mr. J. H. Oldham.

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A survey of the reports presented at the missionary meetings last month shows that giving has increased rather than diminished during the war, and that, although expenses of living have been augmented and the rate of exchange is adverse, the societies, with a very few exceptions, have cause for thankfulness and can face the future with hope. There are encouraging tokens, too, that the responsibility of spending money given at such a time and at such a cost is being faced by the societies, and that more than ever real thought is being brought to bear upon missionary principles and

problems. Without doubt much of the work delayed or broken up through the war ought to be proceeded with at the first possible moment, but there is a percentage which ought to be reconsidered and probably not recommenced. A really live policy never makes for needless change, but at the same time it fearlessly "scraps" all work which is not worthy of continuance in the fuller light of modern conditions.

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Among the many causes for thankfulness suggested by the May Meetings the foremost is, perhaps, the Bible Society's report. An issue of forty million volumes during the years of war—each a Bible, a Testament, or a complete book of Scripture—is amazing, and out of this vast output eight million volumes in seventy-five languages have been used in war service for soldiers and sailors, prisoners and men in labour contingents. The society has issued Scriptures in 511 different forms of speech, having added seven fresh languages to its long list during the last twelvemonth. The income has reached a record figure, yet a heavy financial burden, in view of increasing claims and inevitably greatly advanced cost of production, rests on the society. A cordial welcome was extended at the annual meeting in May to Mr. Nowell-Rostron, Dr. Ritson's colleague in the secretaryship of the society, who has succeeded Mr. Taylor, now Vicar of St. Bride's.

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We note with special thankfulness that the London Jews Society has closed the year with a balance and is much enheartened in its work. One of their secretaries, Mr. Gill, who has been taking a share in the interesting co-operative movement concerning Christian literature for Jewish missions, has just gone to take the lead in re-organizing and extending the society's work in the Near East from Cairo to Damascus. It is essential that in Jewish missions there should be a rising tide of prayer, of gifts, and of service if the opportunities of the future are to be met. All supporters of foreign missions should make room in their hearts for missions to the Jews.

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The Wesleyan Methodist Missionary Society has been surveying its income for the past ten years—an income which in that period shows an increase of over £22,000. It is interesting to note that while adult subscriptions have declined, the income from juvenile

associations has advanced fifty per cent. in three years. The subscriptions paid direct to the Mission House have nearly doubled, and the expenses incurred in raising the income throughout the home churches has decreased. The active effort being made by the W.M.M.S. to get its yearly income paid up in time to meet the expenditure is one which all mission treasurers should follow with attention. The May number of the *Foreign Field* has a diagram giving a monthly record for last year, which shows that while expenditure is spread fairly evenly over the year only £2,508 was received between January and March, whereas £44,438 was received in the last fortnight of the financial year. It is pertinently asked whether a similar distribution of bread, meat and margarine would be satisfactory.

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One of the strongest pleas for adequate work among women is the inequality which exists between the sexes in many of the Christian Churches in the mission field. The statistics of Protestant missions in China for 1916, for instance, are said to show that there are 103,672 men members, as against 49,822 women members. The seriousness lies not only in the fact that there are not Christian wives for the men-converts, but that women are potent in the home, and make the household idolatry a living force among their children. In mission schools boys are much more numerous than girls, and the evil of the past lack of balance is being projected into the future. Every mission board should investigate this matter in its own fields, and either itself provide adequately for the education of girls and the evangelization of women, or call in the aid of a society specially constituted for women's work.

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The L.M.S. *Chronicle* for May contains a half-page statement by Mr. J. Dyer Ball on Christian progress in China, which is arresting. Some of his figures we must quote—

It is 111 years since Robert Morrison, the first Protestant missionary, landed in China. There are now over 4,000 foreign (not native) missionaries in China . . . and over 15,000 Chinese preachers, evangelists, schoolmasters, schoolmistresses, and Bible women.

There are eight Chinese languages, and 300 or 400 dialects in China. This makes it necessary to have different versions of the Bible. The British and Foreign Bible Society has issued nineteen versions, and other Bible Societies have also printed versions.

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|--------------------|---------|---------------|
| In 1842 there were | 6 | communicants. |
| „ 1853 „ „ | 350 | „ |
| „ 1865 „ „ | 2,000 | „ |
| „ 1876 „ „ | 13,035 | „ |
| „ 1886 „ „ | 28,000 | „ |
| „ 1889 „ „ | 37,287 | „ |
| „ 1906 „ „ | 178,251 | „ |

There are now 400,000 communicants and a Christian community of more than double that number, excluding Roman Catholics.

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The Mass Movement (May) number of the *C.M.S. Gleaner* is distinctly good. We have become somewhat familiar with the Indian situation, which because of the peculiarly affecting position of the outcastes will always have a special and compelling appeal, but the moving of large masses in Africa towards the Gospel has been less realized. Yet on the West (in Nigeria) and in Central Africa (in Uganda and the regions beyond) there is a remarkable eagerness to receive the Gospel, which constitutes a strong call to the Church. The facts and illustrations in the *Gleaner* will furnish excellent material for speakers.

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Missionary work has many sides. The May issue of the *Record* of the U.F. Church of Scotland notes that at Loudon, Livingstonia, Mr. Donald Fraser has just made a beautiful five-acre lake with a maximum depth of seventeen feet. A little stream near the mission has been banked up and the station has now abundance of good water for man and beast, and a stream for irrigation. This part of Central Africa is waterless for a good part of the year; in the height of the dry season travellers may pass along the high road for 140 miles and see no water. Surely the lake is a reproduction in the material world of what the mission has done for needy Africa in the region of the spirit.

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The Syria and Palestine Relief Fund (110 Victoria Street, London, S.W. 1) has just issued a singularly attractive volume by Mr. William Canton entitled *Dawn in Palestine*. It is published by the S.P.C.K. (1s. 3d. net). Those whose minds are specially directed at the present moment to the land which means more than any other to the Christian will give this volume the welcome it deserves. It is full of life and colour, and sets forth the topography and history of the country, as well as its present condition, in an

effective way. The book is sure to have an immediate effect upon the resources available for the relief of the suffering population, but it has also a permanent value for preachers and teachers. It is one of the small but happily increasing number of books which can be used to interest men and women hitherto outside the ranks of missionary supporters.

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It is with great regret, and a strong sense of lost privilege, that the writer of these notes for so many years is at last compelled, through pressure of other work, to forgo their continuance. May the CHURCHMAN and its readers none the less continue unfalteringly their outlook and their outgoing towards "the missionary world."

G.



Reviews of Books.

CHRISTIANITY AND THE CHURCH.

CHRISTIANITY IN HISTORY. By J. Vernon Bartlet and A. J. Carlyle.
London: Macmillan & Co., Ltd. 12s. net.

The time is ripe for a comprehensive view by men of encyclopædic knowledge of the way in which the leaven of Christianity has worked in history. It is almost impossible to approach the study of the subject with out *a priori* views that colour judgment and distort facts. Writers must have not only a coldly scientific detachment from speculative opinions—they must also possess sympathy with the Christian outlook if they are to avoid the pitfalls that lie in the path of historians who are intent on recording facts and fail to grasp the influence of emotion on human conduct. Christianity, however interpreted, is the greatest fact in modern history. It has influenced for the last two thousand years the development of human society and is to-day consciously or unconsciously working in the policies of the Great Powers of the world. We must however distinguish between the Spirit of Christ and the deeds of the institution that is associated with Him and owes its foundation to Him. Like all other organizations composed of fallible men with the weaknesses shared by all humanity, it has at times distorted truth and made the message subservient to the interests of the institution—in other words, in spite of the Divinity of the Founder of the Church, His followers have too often been intent on what would increase their own status, and imagined that by glorifying themselves as officers of the Church they did honour to the Head of the Church.

To-day we are the heirs of centuries of Christian activity. It is difficult to write on the march of the Church and the progress of Christian ideas and idealism without reading into the subject our own standpoint. We all believe that only as the Church reproduces the spirit of its Founder can it be true to its mission. We inherit certain ideas and a definite attitude which are the formative influences in our individual life and we have a natural bias to discover in the records of the past that which agrees with our mentality and to select only as true what is in accord with our convictions. Drs. Bartlet and Carlyle have set themselves to give us a conspectus of the development of Christian institutions and doctrine from the New Testament to the Christian philosophy of the twentieth century. They are well equipped for the work. Dr. Bartlet is a recognized authority on Christian origins and mediæval history; Dr. Carlyle has devoted his life to the study of Reformation and post-Reformation theology and ecclesiology—in the wide sense. What they do not know on their own special periods is not of first-class importance, and we began the study of this encyclopædic volume with great expectations.

Our authors have more than realized our hopes. They have written a book that will be quoted by scholars for many years to come, and in a masterly fashion they have sketched and described the working of the forces that have made Christendom as we know it. Both authors obviously had before them the conviction that the past lives in the present and that it is the duty of all serious students to trace the elements that have contributed to our current Christianity its fundamental characteristics. Accordingly they add to the value and interest of their work by living in an atmosphere of continuity, and like all who have ever attempted to study the life of the Church, they are possessed by the belief that in spite of all corruptions and accretions the Spirit of God never left His people and worked among men even when the institutions departed from the New Testament ideal. Again they never

forget that the Christian community lived in a world that was at once social and political. It coloured the lives of peoples and was itself influenced by its environment. There was action and reaction all along the line. It is not always easy to discover what was purely evanescent in the impingement of secular life upon religious growth, or what was permanent in the impact of Christian activity upon the secular state. Of one thing both writers seem assured. Human life lived in society is one, and it is impossible to divorce the secular from the sacred and the sacred from the secular. It is this attitude of mind that gives its special value to a work that recalls the books of Professor Gwatkin more than those of any other writer with whom we are acquainted, and it is no disparagement to the Oxford Dons to say that they carry one step further the ruling ideas that governed the outlook of the greatest of recent Church historians.

It is impossible for a reviewer to discuss in detail a volume that traces the progress of institutional Christianity as well as of doctrinal development through nineteen centuries. Turn where you will in its pages and you will find precisely the information you need to guide thought. If Episcopacy be treated it is traced from its beginnings to the days of Cyprian, when "the full working out of the Catholic idea of the Church, as one and holy in all its membership, was arrested; and only the representation of part of its being, the clergy—and this very partially—was in the end really attempted." "The Cyprianic episcopate was the creation of a good deal of history, and that in a period when its alchemy of change was very active."

The good as well as the evil of the papacy is recognized. "The service rendered to the independence of the spiritual society in Western Europe by the possibility of invoking an authority superior to and outside of the influence of the secular authorities of particular districts, was probably quite inestimable." While acknowledging this, our authors show the influence of the Decretals in building up the position of the papacy, while asserting plainly that we must give up as a superstition the idea that the Decretals were the real source of papal authority in the West. In reality the papacy owed its position to the felt need of a steadying influence in society, and men readily acquiesced in claims that added to their well-being. This, however, required historical foundation for its maintenance, and the forgers set to work and provided "facts" which had to be proved spurious in the fifteenth and sixteenth centuries.

While thanking Drs. Bartlet and Carlyle for the illumination they have shed upon the growth of institutions and doctrine, we regret that so short an account is given of recent developments. After all we live in a new world largely moulded by the philosophy of idealism and the growth of modern science. Our environment is conditioned by influences that were unknown in past ages, and it is at once our misfortune and our gain that we have now a syncretism of knowledge that passes for Christian thought. We require guidance that will enable us to separate the various elements into their proper perspective. Our thought is in danger of becoming a chemical combination that is very different from a mechanical mixture in which the true and the false can, so to speak, be segregated. The modern mind no longer works in compartments. All our knowledge becomes fused, as it were, into a whole, and we badly need guidance that will save us from accepting as true certain elements that are popularly supposed to be essentials of sound thinking. On one point we seem to see a marked development in our current Christian conceptions. The Ethical note is stronger, but it is quite possible that Ethics may be mere pragmatism instead of the acceptance of an eternal difference between right and wrong. Schleiermacher has much to teach us, but we believe that it is reserved for the revival of Christian life that is long overdue

to rediscover the great Pauline truth that "in Christ" as a living Person all Ethics find their true goal and all Christian doctrine its complete fulfilment. The intermingling of the Personality of Christ with the personality of His follower is the secret of right thinking and right living. Drs. Bartlet and Carlyle will help many readers to see for themselves how the Church in the past has won and lost ground as it emphasized and neglected this fundamental fact. We hope that *Christianity in History* will be widely read, and we can promise all who begin the study of the book that they will use it for many years as a guide—trustworthy and well balanced—to the solution of difficult problems of life and thought.

" IF A MAN DIE——"

CHRISTIANITY AND IMMORTALITY. By Vernon F. Storr. London: Longmans, Green & Co. 7s. 6d. net.

There are few men better fitted to write on immortality than the author of *The Development of English Theology in the Nineteenth Century*. That book made a deep impression on all readers, for it showed Mr. Storr to be in possession of a mind that is at once analytical and constructive. He has the power of going straight to the heart of a subject and of disentangling the accidental from the essential. If there be any portion of the theological horizon that needs clearing it is that covered by the words "after death." Speculation has been busy. The day of false prophets is upon us and everywhere men and women in the extremity of grief are looking for tangible proofs of survival. Spiritualism is rampant, and, as Dr. Forsyth has said, "One does not like to seem untender to the bereaved, but surely it is a poor ending to high-minded people when they find in West End mediums a certainty about their dear ones which they had renounced in Christ, and more comfort in the ghosts' banalities than in the power or silence of Him." No one can be blind to the fact that books with no other foundation than obscure psychological puzzles and theories built on evidence that is mostly subjective have a wide circulation and their authors are quoted as men who not only view but know the future and the viewless things.

Mr. Storr adds to the requisite scientific, theological and philosophical requirements for his task a style that is delightful in its lucidity and power of accurately representing his thought. In this respect his book has a charm and a coherence that rivet attention, and no one is ever left in doubt as to his own conviction on the many sidelights as well as on the main topic that he discusses. We have only one fault to find. He gives a detailed analysis but no index. Even in these days of paper shortage a two paged index would have made his essay more useful to the many who will again and again refer to it for the purpose of reproducing a striking argument.

Although the author compresses his thought into a short compass he is never scrappy. Practically every outstanding problem connected with immortality is faced boldly. He is thoroughly alive to the perplexities of modern thought and has a wide knowledge of the literature of the subject. His treatment of spiritualism is marked by sound common sense, and for our part we share his comment on the whole question of communication with the dead: "To buttress spiritual truth by seeking for evidence of a kind with that which rules in the world of sense perception is to misconceive what spiritual truth is." This has been well put by the Dean of St. Paul's: "Psychical research is trying to prove that eternal values are temporal facts, which they can never be." Apart from this fundamental objection to the effort to bring down the higher level of spiritual life to the lower level

of psychological pathology he has many grave and acute criticisms of the present state of the evidence for spiritualistic conclusions.

Mr. Storr rightly holds that the philosophical and moral evidence for immortality is cumulative. No one line of thought carries us to an ineluctable conclusion. Some of his paragraphs recall Martineau's argument in *A Study on Religion*, and we have the conviction that "there is that in man which requires God and immortality if it is to be satisfactorily explained." His treatment of the progressive growth of belief in immortality among the Hebrews is concise and accurate, and he makes the assertion—that is often overlooked—"the most significant feature in Christ's attitude to this problem is that He assumed man's immortality rather than argued about it." "Realization of God through communion with Him has immortality as its necessary implicate." If we once grasp these fundamental facts in our Lord's teaching we escape many of the perplexities that puzzle students who bring the modern atmosphere of doubt to the investigation of the New Testament.

Mr. Storr has many wise and profitable remarks on the resurrection of the body. He is no believer in the doctrine that we can accept the Easter Faith that Christ lives without believing the Easter Message, "He is risen." The many problems connected with our Lord's risen body are treated with a reverence and a reticence that deserve praise. He concludes: "Belief in the story of our Lord's resurrection will still be an act of faith, but it will not be an unreasonable faith."

We cannot linger over the discussion of the continuance of personality after death and the social aspect of immortality. His emphasis on the distinctive character of human personality is well timed, and we hope it will be grasped by readers. The more we reflect on the place "personality" holds in thought and fact the better we are able to find confidence for our hold on immortality. It has its abysmal depths that cannot be fathomed, but it also has a meaning for us all that cannot be ignored. We have never been able to see any grave difficulty in the contention that our personality exists and persists through our states of consciousness—colours and is coloured by the experiences of our daily life. Only a coarse materialistic idea of the relation between mind and matter involves us in difficulties. The more we know of what matter is the less materialistic we become.

Biblical students will be attracted by the masterly exposition of the traditional elements of the belief in a future life. They will not all agree with his conclusions, but they will find them invariably honest efforts to get at truth. He rejects the traditional view of the Second Advent, and maintains that we do not lose anything worth preserving if we disregard apocalyptic conceptions and interpret the Parousia in a spiritual sense. "The complete sovereignty of Christ is what the doctrine of the Parousia seeks to maintain. All power is His, and that power will hereafter be manifested in its fullness. That is what really matters for the Christian. Expressions of belief may vary with the ages. Christ Himself changes not, and discipleship is union with the unchanging Christ." Mr. Storr endeavours to support his view by a careful study of the teaching of St. John on the subject.

Practically all the Scriptural passages dealing with life after death are submitted to a close examination. Unlike many writers on the subject, Mr. Storr has no thesis to maintain. He believes that the wicked will suffer after death; he cannot find any Scriptural grounds for either universalism or conditional immortality, and he rejects both, but he appears to believe that extinction will be the fate of unrepentant rebellious souls. He utters a caveat against excessive speculation upon what is hidden from us. We must recognize our limitations and rest content with the facts that have been revealed to us.

We have said, we trust, sufficient to show the permanent value of this able and stimulating essay. It is never perverse or over subtle. It is everywhere marked by a sanity that compels admiration, and even when we disagree with Mr. Storr we do so with the feeling that we are somehow in fundamental agreement with him and are only giving more emphasis to some point that he has not seen in true perspective. This is decidedly a book to be read, re-read, and lent to troubled friends who are able to follow an argument that is never obscure and is always suggestive.

EARL GREY.

ALBERT, FOURTH EARL GREY. A last word. By Harold Begbie. London: *Hodder and Stoughton*. 1917.

The talents of Mr. Begbie for lurid and picturesque journalism do not show in their wonted brilliance in this volume. The book is a very sincere and affectionate tribute paid by a generous friend to a noble and diversified character. As such it is admirable.

Yet it is deficient in those qualities without which such a book cannot achieve its proper end. We miss that subtle analysis, that nice poise of expression, that trained comprehension of parts and aspects of character, of which a psychological essay should be full.

It is good to learn from Mr. Begbie that a biography of Earl Grey is in contemplation. It may be hoped that when that biography does appear it will fill in a good deal that is wanting here, and will present its subject with a definiteness and clearness of outline alike desirable and due.

That Albert Grey is worthy of ample treatment and of abiding remembrance no one can doubt. Mr. Begbie has convinced every reader of that. Like Joseph, he dreamed dreams. Like Joseph, he sought his brethren. Like Joseph, he ruled his fellows wisely and well. Like Joseph, he had a genius for reconciliation. If, like Joseph, he had in youth tasted something more of sorrow and constraint of soul, his character might have haply been enriched and more profound. His friendships were many and strong. His passion for every form of beauty pure and ardent. His outlook on politics was Imperial in the best meaning of that ambiguous term. If his religious views were dissolving, his religious feeling was operative over all its existence. One lofty aim penetrated and coloured his whole being, that aim was to draw together all British subjects in the brotherhood of the British Empire, and to make that empire a home for all mankind. His noble optimism is his best legacy to us. His belief in the power of Christian love to create and sustain the best in humanity was the spring of his optimism. It is, I suppose, for this element in the book that the Bishop of Bath and Wells has recommended Mr. Begbie's essay as Lenten reading for his Clergy; for the principles of Albert Grey took not much account of Episcopacy or of those things on which Bishops usually set their hearts.

H. J. R. MARSTON.

OTHER VOLUMES.

TOOLS READY TO HAND. Outline addresses, Talks to children, Bible Readings and Hints to Workers, etc. Arranged by J. Ellis. London: *Robert Scott*. 2s. net.

Mr. Ellis has established for himself a reputation for collecting and producing materials for those who have to give addresses or teach the young, and he certainly well maintains that reputation in this volume—the list of subjects showing a variety which should satisfy the most fastidious.

THE GERMAN TERROR IN FRANCE. By Arnold J. Toynbee, late Fellow of Balliol College, Oxford. London: *Hodder and Stoughton*. 1s. net.

If there remain anywhere an Englishman who needs an "eye-opener" this is the book to put into his hands. Full of illustrations, many of them very terrible and realistic, these form, with the very graphic narrative of the letterpress, an indictment of German methods and German soldiers that ought to strengthen the resolution and stiffen the back of every Briton.

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THE PRICE OF POWER. By Rev. J. Stuart Holden, M.A., D.D. London: *Marshall Brothers*. 2s. 6d. net.

A collection of addresses which have been delivered by Dr. Holden at various conferences in England and America, these pages contain forceful teaching on the ministry of the Holy Spirit. There is that orderliness of arrangement, directness of appeal and close adherence to the teaching of Scripture which is characteristic of all the author's utterances.

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ROME, TURKEY AND JERUSALEM. By the late Canon Edward Hoare. With additional notes by the Rev. J. H. Townsend, D.D. London: *C. J. Thynne*. 1s. 6d. net.

This is the sixth impression of a new edition of sermons which were preached nearly forty years ago. This is a fact, we think, of happy significance. It serves to show that the attention of Christian people has been called afresh to the study of prophecy, especially to those scriptures which are finding their fulfilment in these days of the Great War. Not the least interesting part of this unpretentious little book are the notes by Dr. Townsend which bring it up to date. We feel that this latest impression will, like its predecessors, be quickly exhausted.

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THE TIME OF REFRESHING. By the Rev. H. A. Wilson, M.A. London: *Robert Scott*. 2s. net.

The Rector of Cheltenham has given us a delightful little volume of addresses, delivered in substance in Cheltenham Parish Church and St. Matthew's and in Gloucester Cathedral. The sub-title describes it as a book for Lenten meditation, but these short chapters are full of helpful messages for every day of life. We should like to give some extracts, but the exigencies of space forbid, and indeed to cull from so much that is suggestive would be no easy task. We therefore content ourselves with expressing the hope that the book will meet with the reception it deserves.

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THE HIBBERT JOURNAL. April, 1918.

This number is well up to the level of interest and ability associated with the *Hibbert*, and has little of the dullness which must sometimes mark so solid a journal. The article on Erasmus at Louvain, by Professor Foster Watson, gives an appreciation of the greatest of the humanists which will be valued by all students of Erasmus. Sir Philip Magnus has an ingenious suggestion in regard to Jonah's "whale," and his article is well worth reading. From the pragmatic standpoint, Mr. R. H. Dotterer defends the idea of a finite God. His article is interesting, but we are not convinced. The Rev. R. H. Coates' article, with the apparently incongruous title "Birmingham Mystics," should not be missed.