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THE CHURCHMAN

April, 1919.

THE MONTH.

**Crowded
Weeks.**

It is not often that so many important "happenings" are crowded into the brief space of four weeks, or even less, as have taken place since the last notes of "The Month" were written. First there was the session of the Representative Church Council—disappointing in some things, but momentous in the issues arrived at; then came the presentation to the two Archbishops of what is generally known as "The Memorial of the Nine Bishops"—with not very satisfactory archiepiscopal replies in regard to the points at issue; next was the Bishop of London's address to the Clergy Home Mission Union on "Problems of Reunion"—interesting, if nothing more, when considered in relation to our Wesleyan Methodist brethren, but rather wide of the mark when judged by present-day facts; and finally the Church Pastoral-Aid Society's deputation to the two Archbishops on the Evangelistic work of the Church—leaving much, very much, to be desired. In the face of these doings no one can say that either the authorities, or the rank and file, of the Church have been inactive; whether the activities have been fruitful in the best results is, however, another matter. Each of these four events is big enough to have an article to itself: all we can do in these Notes is to indicate some of the leading features.

**The New
Constitution.**

Whatever view we may take of the question, there is now no doubt that by the decisions of the Representative Church Council the Church of England stands committed not merely to the principle of Self Government, but also to the plan formulated by the Grand Committee, which carries us a long way. The proposals of that Committee were based upon those of the Archbishops' Church and State Committee. They were certainly an improvement upon the original scheme—

as well they might be—but in the main they were essentially the same. It is of the highest significance that the scheme, as amended, was carried with only one dissentient—the Bishop of Hereford, who offered a root-and-branch opposition—but before anything effective can be done the sanction of Parliament must be obtained. To judge from the comments which are made in some quarters it is evidently anticipated that this will be an easy matter. We do not, ourselves, however, take quite such an optimistic view. We believe that they are right who say that Parliament—and especially the House of Commons—will scrutinise the details of the scheme very carefully, and when it is seen that the real conduct of Church affairs passes out of the hands of Parliament into those of the new Church Assembly, it is at least possible that some very awkward questions may be raised. We do not forget, however, that, in theory, at any rate, the supremacy of the State is safeguarded, and this is, indeed, the one feature of the scheme which reconciles to it many who are just a little suspicious about the placing of so much power in the hands of a new and untried body of Churchmen. It may be noted, too, that whatever be the measure of authority with which the Church Assembly is invested, it will be derived from the State. This, of course, presents no difficulty to us, but we can well imagine that our “Catholic” friends may feel a little uneasy about it. We do not wish, however, to be misunderstood. We do not expect from the scheme all, or anything like all, that its most ardent supporters think it will accomplish—and we gather that the Archbishop of Canterbury warned the Council against being too sanguine in regard to the outcome of some of the proposals—but it will undoubtedly enable the Church to carry through its administrative work much more simply and much more effectively than is possible under present conditions. This will be no small gain, for it is impossible to resist the conclusion that for want of some easy and ready method of adjusting the Church’s machinery to present-day circumstances, those responsible for the administration find themselves severely hindered. The new constitution, provided for in the scheme adopted by the Representative Church Council, sets up a Church Assembly, consisting of Bishops, clergy and laity and this body will be given legislative powers of the widest possible kind. There are not a few Churchmen who hold that the liberty allowed is too wide, and that the House of Commons

should impose some limit. In any case the proceedings of this new body will need to be watched carefully, so that in the event of changes being proposed which would materially affect the character of the Church of England or involve any serious departure e.g. from the Reformation Settlement, action may be taken in time to secure for the proposal the special attention of Parliament. For it must be remembered that the power of the new Church Assembly will not be absolute. Its legislative proposals must be submitted to an Ecclesiastical Committee of the Privy Council which will report upon them to Parliament. In the event of the Committee passing them, they will be "laid on the table," and on the expiry of forty days, unless objected to in the meantime, they will receive the Royal Assent. It is this interval which offers there a safeguard against reactionary legislation, but in the majority of cases there will probably be no opposition, and no need for any. Indeed so reasonable and so effective were these provisions felt to be, that they received comparatively little attention at the meeting of the Representative Church Council. Other questions however, connected with important details of the scheme were keenly debated.

The Lay Franchise. The strongest interest of all was shown over the qualification of the lay elector. Stated broadly the original proposal of the Archbishops' Committee was that the elector must have the status of a communicant, i.e. have been confirmed, but the Grand Committee gave the franchise to all baptised persons who signed a declaration that they were members of the Church of England and of no other religious body; and it was around these two proposals that the battle was fought in the Representative Church Council. The motion submitted to the Council was for the adoption of the Grand Committee's Report. To this the Earl of Selborne moved an amendment the effect of which would have been to restore the original proposal for a confirmation franchise. The debate occupied the best part of two sittings and some remarkable speeches were made, not the least of such being contributed by the Bishop of Winchester and the Bishop of Gloucester, who admitted that they had changed their views. The Bishop of Oxford and Lord Hugh Cecil supported the confirmation franchise, strongly, keenly and earnestly, but the

weight of argument was felt to be on the other side. The very able speech by Sir Edward Clarke in support of the baptismal franchise, and the clear exposition of the issue given by the Dean of Canterbury, contributed in no small measure to the defeat of the amendment and the retention of the Grand Committee's baptismal franchise. The analysis of the voting should be put on record. Seven Bishops voted for and seventeen against the confirmation franchise; of the clergy 37 voted in favour and 62 against; and of the laity 65 voted for and 80 against. The baptismal franchise was, therefore, retained by 159 to 109, a majority of 50. It was felt by many that the real "test" was the declaration of non-membership of any other religious body, and a proposal to omit it was defeated. We are not at all sure, however, that this proposal, which had the support of Sir Victor Buxton, was sufficiently considered; for it certainly seems that while the Council in upholding the baptismal franchise opened the door very widely, they immediately proceeded to close it again by requiring the declaration of membership of the Church and of no other religious body. This will clearly rule out all sincere Nonconformists, whereas the tone of much of the discussion which has taken place on this question for months past has been that Nonconformists who claim an interest in the affairs of the National Church ought not to be refused the right of voting if they desire to exercise it. The point is not free from difficulty and it was probably from a desire not to endanger the unity of the Council that the amendment was not pressed. It will, however, be quite open to the Church Assembly to propose the abolition or variation of the declaration.

Two other points of popular interest remain to *Age and Sex*. be noted. In the original scheme, as passed by the Archbishops' Committee and the Grand Committee, both electors and elected must be twenty-one years of age, and could be (except for membership of the Church Assembly) of either sex. The Representative Church Council varied these proposals in important directions. The age of electors was reduced by three years, so that a boy or girl of eighteen years of age may exercise the franchise, which is hardly a proposal which will commend itself to the more thoughtful section of Churchpeople, although we are not aware that it will do much harm. The age for the

elected is retained at twenty-one, but the Council, differing from the Committee, has decided that membership of the Assembly shall be open to women. We are aware that opinions differ considerably upon the wisdom or otherwise of this decision, but, for ourselves, we view it with the utmost satisfaction. The refining, elevating and inspiring influence of religious women will not be without their effect even upon Church assemblies; and in regard to the justice of admitting women to membership on an equality with men we are fully convinced of the strength of the claim. Moreover they will contribute much to the usefulness of the discussions, for "the woman's point of view" has long been too much neglected among us. Care, however, will need to be taken that the right kind of women are elected. There should be no room for women who are under priestly rule and domination, but women of wide culture, strength of character, and open vision—and it would be easy to name a dozen such representative of different schools of ecclesiastical thought—will lend weight and dignity to the Church Assembly—at least that is the view of the writer of these Notes.

The Memorial of the Nine Bishops. The Memorial of the Nine Bishops against the changes in the Communion Service agreed upon by the Convocations was presented to the Archbishops of Canterbury and York on Thursday evening, February 27, at the close of one of the sittings of the Representative Church Council. The deputation which waited upon the Archbishops was an exceedingly strong one. The Memorial was presented by the Duke of Northumberland, who, in doing so, made an excellent speech, and among those who spoke in its support were the Bishop of Liverpool, the Bishop of Manchester, the Dean of Canterbury, Sir Edward Clarke, the Dean of Carlisle and Lord Midleton; whilst the large and representative attendance of clergy and laity testified to the deep interest taken in the matter. It cannot be said, however, that the result was very satisfactory. The attitude assumed by the Archbishops, whether intentionally or inadvertently we do not know, seemed to be adverse to the deputation; and it is only sober truth to say that not a few members of the deputation felt that they were in an unfriendly atmosphere and were chilled accordingly. It was unfortunate from every point of view and has

increased the difficulties and anxieties of the situation. Many of those who heard the speeches of the Archbishops, and the many more who have since read them in the official report, could not fail to be impressed by what can only be called the captious character of the replies. The Archbishops seemed more anxious to dwell upon what they regarded as the mistakes of the Memorial than to offer any word of reassurance or encouragement. It was not an occasion for scolding, but rather for patient and sympathetic consideration by the Archbishops of the very strong case submitted to them in the name of 3,128 clergy and 102,548 laymen. The point upon which the Archbishop of Canterbury seemed to lay great stress—that the Memorial did not accurately represent the position with regard to the Words of Administration—was hardly worthy of so much attention, seeing that a little reflection would have shown that the statement in the Memorial was absolutely correct when it was drawn up, and that it was not publicly known until a few days before the presentation of the Memorial that a Joint Conference of the two Convocations held in private had reversed the previous decision and that this reversal had been adopted by the Convocations. By this time, however, the signatures to the Memorial were practically complete. Moreover at the best the point was only a subsidiary one and in no way affected the main purpose of the memorial. The one point which was really satisfactory in the Archbishop of Canterbury's reply was his statement that the question of the proposed changes in the Communion Office has been referred by the Joint Conference, which dealt with every other aspect of Prayer Book revision, to a special Conference for consideration. We quote his Grace's words:—

Another point I want to emphasise. All that we have been doing is simply to bring proposals together towards something which has ultimately got to be faced in its entirety, and then we have to see what the desire of the Church is, as far as we can ascertain it, for adopting, or not adopting, the changes which are suggested. When we found how strong the feeling was to which you have given expression to-day, we at once stopped going forward with regard to it. The whole thing has been stopped; we have said we must wait until we can confer face to face with those men of strong Evangelical opinions who can best help us, with devout spirit and with prayerful co-operation with ourselves, to try to reach a solution in this matter. No formulating of any proposal on this subject can be adopted by Convocation until a Conference, or conversation, of that kind, to endeavour to ascertain the position all round, has been deliberately, quietly, and prayerfully attempted. We have tried our level best to consider the Evangelical, as well as the High Church, feeling; and at that stage it is no doubt useful to have such a Memor-

ial as you have put into our hands, provided we take care that we do not seem to regard the proposals which have been made as something which are in themselves obviously and indisputably wrong and bad, such as would dismay our brethren in America, not to say anything of our brethren in Scotland, and a great section of our own perfectly moderate and reasonable Churchmen in England.

It would thus seem, from the Archbishop's statement, that the Memorial already has had great weight—"the whole thing has been stopped"—and we sincerely trust that when this new Conference is held to consider the proposed changes in the Communion Service against which the Memorial is directed the influence of such a wide and influentially signed protest will be such as to carry conviction that these alterations cannot be made without the gravest possible danger to the peace and unity of the Church of England.

We wonder how far the general cause of Reunion is helped by such addresses as those which the Bishop of London has been giving lately—one at a Wesleyan Brotherhood meeting and the other at a meeting of the Clergy Home Mission Union. Of the Bishop's good intentions there can be no question; reunion, as he has so often assured us, is "a passion" with him, but it must be reunion on his own terms. As a result of Conferences at London House, at which prominent Wesleyan as well as prominent Church of England laymen were represented he has evolved a plan for reuniting the Wesleyans to the Church. The main points of the scheme have been thus described:—

On and after a certain date a Bishop is to attend the Ordination of Wesleyan ministers, and will join with the presbyters of their Church in the laying on of hands. Thus every new minister will be in episcopal orders. Of those who are already Wesleyan ministers it is expected that the younger progressive ones especially will seek to be episcopally ordained at once, and they will acquire full rights "as priests in the reunited Church," having signed a protestation that their action is not intended to express an adverse judgment on their past ministry. The older men, who refuse to be thus episcopally ordained, are to be allowed at once to preach in our churches, and "we shall be invited, if the Wesleyan Conference is agreeable, as no doubt it will be, to go and preach in their churches." Thus the reunion of the two Churches will have begun, and by the time the last Wesleyan minister who refuses episcopal Ordination has died out, it will be completed.

The Bishop of London is, as usual, very optimistic over the proposal. But it should be said that the Wesleyans of whom he speaks as being keen on this and that, were as far as we understand, wholly unrepresentative and without authority. We shall know better where we are when the Wesleyan Conference

has declared itself on the proposals. Meanwhile we are inclined to ask whether it is quite wise to set one's face so persistently, as the Bishop of London does, against interchange of pulpits? What is needed just now is some clear and definite recognition of the validity of the regular Nonconformist Ministry, and the interchange of pulpits favours that idea. Until there is such recognition it does not seem to be possible to advance far along the road to reunion. Of course everything depends upon what we mean by reunion. If we mean absorption then no doubt we do well to keep up an attitude of exclusiveness until we can persuade Nonconformists, either singly or in a body, to come over. But is that what is usually meant by Reunion, either on our side or the side of Nonconformity?

**Evangelistic
Work.**

The reception by the Archbishops of Canterbury and York of the Church Pastoral-Aid Society's deputation on March 6 was frankly disheartening. Representatives of the Society waited upon their Graces respectfully to urge that, in accordance with the terms of the Report on the Evangelistic work of the Church, they should issue a Call, summoning the Church to the Evangelisation of England, and to offer the assistance of the Society in the task. The burden of the Archbishop of Canterbury's reply was that no such call is necessary: the Church must go steadily forward in its persevering work. If this represents the settled policy of our Church's leaders—which we can hardly believe—it fills us with despair, for if there is one subject above another in regard to which the whole Church needs to be called to action it is the Evangelisation of England. But we hope that wiser counsels will prevail and that such a call as the Archbishops' Committee recommended, and the Church Pastoral-Aid Society asked for, may yet be made. Moreover it has not escaped notice that the Archbishops allowed the deputation to depart without one word of appreciation of or sympathy with the great work the C.P.A.S. is doing in about 700 of the poorest parishes of the land.

THE PRESENT PHASE IN THE MOVEMENT FOR EVANGELISATION ¹

BY THE REV. CANON J. T. INSKIP, M.A., Vicar of Christ Church, Southport.

AT this time of day it can hardly be necessary to reproduce the contents of the Report of the Archbishops' Committee on the Evangelistic Work of the Church. The Report has been read and reviewed and summarized many times. It now remains to inquire whether the Church is ready to put into operation the central clause—we might say the "black rubric"—of the Report.

"We desire to see as the means to this concentration a further call from the Archbishops to the Church, summoning it, by the all-powerful aid of the Holy Spirit, to nothing less than the evangelisation of England and the English people."

There can be no doubt that the Archbishops are willing enough to call the Church to this great task, but they await some indication that the Church is willing to respond to the call. No great wave of evangelistic enthusiasm is overspreading the Church yet, and it would be folly for the Archbishops to stultify themselves and the Church by sounding a call which might meet with no response.

The Church has learned many a lesson from the world in the course of the War. She may learn more yet. We are told that the United States had to tackle a year or so ago "the serious problem of training men to become skilled shipyard workers, and produce the present great output of merchant tonnage. She had, in abundance, the men, the raw material, and the money; but at the outset of her great shipbuilding adventure she had not the necessary amount of skill. To her credit she had the very great assets of adaptability, power of organization, energy, and enthusiasm, which enabled her to spread the knowledge of the few among the many.

¹ In continuation of the series of articles appearing in the CHURCHMAN on the Report of the Archbishops' Committees we print to-day one dealing with the Report of the *third* Committee, *The Evangelistic Work of the Church* (S.P.C.K., 1s.). The members of the Committee were the Bishops of Southwark (Chairman), Chelmsford, Dover and Kingston; Canons Bell, Eickersteth, Hopher, Robinson and Willink; the Revs. C. C. B. Bardsley, A. Butterworth, W. B. Trevelyan, and E. S. Woods; Mr. G. A. King, Mrs. Montgomery, Head Deaconess Siddall, Miss J. M. Douglas, and Miss W. M. Sedgwick.

The result is that to-day records of ship-construction are being established by men who, only a few months ago, were 'green' hands" (*Times*, October 22, 1918).

The Church has in abundance the men, the raw material, much of it very raw, and the money. Has she "the very great assets of adaptability, power of organization, energy and enthusiasm," which will enable her to put forth the light, heat and driving force necessary to effect the re-evangelisation of England?

It is instructive to notice that much of the success of the American effort is attributed to a preaching mission, which was entrusted mainly to a Christian minister. The preacher made a tour of the shipyards, not indeed to preach Christ to the men, but to make a religion of the men's endeavour, or, at least, to illuminate and ennoble with the light of the Gospel the effort which the men were called to make.

It is quite clear as to the quarter from which similar instruction and inspiration should proceed, for the potential shipwrights of the ark of the Church. The similarity of the words "evangelical" and "evangelistic" is, of course, more than accidental. It was a love for the Gospel and its proclamation which first gained for our ecclesiastical predecessors the title "Evangelical." The name has often been a term of reproach. "The disciples were called Christians first in Antioch." We have gloried in the name. We have emphasised it. We have spelt it with a capital initial letter. It is open to question whether we have to-day a right to use that capital letter; whether we know the Gospel, love the Gospel, preach the Gospel, as our forefathers did. It rests with us to see that the sceptre does not depart from Judah till Shiloh comes. If the sceptre passes into other hands, we shall have no more right to the capital letter; perhaps even to the title itself, than the King of England had to the title of King of France years after he ceased to rule a single acre of French territory.

It was in keeping with our traditions that the first request to the Archbishops to follow up the findings of this Report should have emanated from the Church Pastoral-Aid Society. The Bishop of Chelmsford, whose evangelistic fervour and power with men are known in all the Churches, headed a deputation to the Archbishops at Lambeth Palace on March 6, with a view to draw from them some pronouncement as to their future policy in evangelistic enter-

prise. The Society has arranged a series of conferences in various dioceses for the consideration of the Report and for suggestion of methods of evangelism. Birmingham, Liverpool, Darlington, Sheffield, and other centres have followed the initial Conference at Ware in November, 1918. A hopeful sign of the proceedings at Ware was the conclusion "that there is a new readiness to respond to the invitation of the Gospel when preached with faithfulness and from conviction." From this conclusion and from the conclusion that "the spread of the Gospel at home and abroad" has been, we might say, the privilege, the province, and largely the prerogative of the Evangelical school, is deduced the inference that the Evangelical clergy and laity are the natural leaders for a new evangelisation of our land. Five requisites were stated as preparatory to the actual effort. (1) Raising the level of spiritual life in our parishes; (2) Setting ideals high; (3) Paying more attention to preaching; (4) Fostering fellowship among Christian people; (5) Training workers. The Conference ventured to make several recommendations. All of them appear to be along the lines of method. The recommendations suggest a departure from stereotyped and conventional methods and a vigorous adoption of such measures as may meet the needs of the time. It cannot be said, however, that they carry us any further than the Report of the Archbishops' Third Committee of Inquiry has taken us.

Our special contribution to this movement ought to be the delineation of the message of the Gospel as it should be presented to-day, and a communication of that spirit which marked our forefathers in achieving their evangelistic triumphs.

Many years ago some members of the High Church school in one of our universities established a guild for open-air preaching. Their Evangelical brethren had carried on aggressive evangelistic work in the open-air through good report and ill for many years. The new guild were without experience. They appeared to be casting about for the right message for proclamation in the streets and fields. They resorted to their Evangelical brethren for guidance and help. That guidance and help was willingly given. Would our High Church brethren resort to us to-day under similar circumstances? They have adopted our methods, they have appropriated our message, they have assimilated our motive to a remarkable degree, and we thank God for it. Even so we ought to

be specialists in the mystery of the Gospel, and in the power to unfold it to all who will resort to us for help.

Are we as sure of our message as we ought to be? The Report remarks that the demand to-day is for "definiteness. It may appear surprising that in an age of freedom like our own there should be a demand for a definite and authoritative message, but it is the desire of a restless age for something that it can depend upon; of an age, which, though impressionable, is extraordinarily critical, for something which is above criticism. Much of the phraseology that has crystallized round the great truths of the Gospel has little meaning for this generation, and reinterpretation with authority is a crying need in evangelistic work" (page 16).

Here comes in an obvious difficulty. The Gospel presents itself in different lights to different minds. Hence arise our schools of thought and our denominations. In former days these were content to differ from one another with considerable vehemence. Each was sure of its ground with dogmatic assertiveness, laying down the law, or rather the Gospel, in a cut and dried manner. Other teachers were "not Christians" or "not Churchmen." Their teaching was "false doctrine," "Popery" perchance, or "Socinianism." We see clearly that this attitude was wrong, that truth has many sides, that difference of view is as reasonable in theology as in philosophy, science, politics, art, or medicine. Still, we have lost something in the change. Jowett, of Balliol, in his sermon on John Bunyan and Benedict Spinoza, preached at Edinburgh in 1871, said, "There is more toleration, more knowledge than formerly, but is there the same heroism, the same self-sacrifice, the same intensity, the same elevation of character, the same aspiration after an ideal life, the same death to the world, the same continued struggle for the good of mankind?" (*Sermons, Biographical and Miscellaneous*, pp. 45, 46).

We have to face the fact that the Gospel is interpreted in different ways. This may take the edge off our statement of its message. Some one else puts it in a different way. We have learned to tolerate that man, to regard him as a disciple of another school, to look upon him and perhaps to love him as a brother. We rejoice in the fact that the Gospel is preached by many who follow not with us. Yet this has meant that preachers have become less dogmatic, less sure of their own ground. Hearers are tempted to think that the

trumpet gives an uncertain sound, and they fail to prepare themselves for the battle. There is thus, as Dr. Jowett suggests, a lessened keenness on the part of those who are put in trust with the Gospel.

The attitude which we now adopt involves a willingness to reconsider our presentation of the Gospel. We may have lost sight of some essential features or over-emphasized some minor details. We study the message of other teachers in the hope of correcting our expression of the faith. As one result we have changed our conception of conversion.

Its content is in some ways narrowed, for we include in it less of what properly pertains to regeneration and renewal. We regard it less as the act of God and more as the act of the soul. We see that in the light of the New Testament conversion is an active step on the part of the man who experiences it. In other respects the content of conversion is widened, for it is realised that the faith which accompanies conversion includes faithfulness, both towards God and towards one's fellows. Conversion possesses social implications in its present interpretation.

It is not only the practical view of conversion about which we need to be clear, but the theology which lies behind it. Theology has to take account of sin. Here the preacher of the Gospel is placed at a twofold disadvantage.

The doctrine of the punishment of sin is discredited to-day. Hell loses all terror, all reality. If there is to be any punishment hereafter, it will be of a corrective character. Judgment to come scarcely comes into view. With this much goes out of the Gospel which we used to preach. The Cross is robbed of its vicarious character. The Atonement loses much of its meaning. It becomes, in fact, more, much more of a question than before why God became man. We have to make up our minds on these subjects. Few Evangelicals have a theory of the Atonement which can be stated with any cogency to-day. It is to be feared that many have no theory of it at all. Further, if there be a Moral Governor of the world, the element of punishment must enter into our message. We do not want to emphasise it, still less to exaggerate it. We would wish to eliminate it altogether. But we dare not do so. Ultimately there must be at some point a punitive element in our theology. We retain this without any idea of driving men to God

by the fear of punishment. If the fear of hell does not appeal to men to-day, we might hope that a loftier motive might draw men to the Cross. We might think that a living faith in Christ would lift men out of contact with sin. But here again the preacher is at a disadvantage. The sense of sin is minimised so much to-day that men feel little need of union with Christ with a view to rising to a far higher level of character and life. The average man to-day does not worry, we are told, about his sins. He goes further ; he feels that he has none to worry about.

We must make sure of our message in this connexion. We must emphasise the fact of human sinfulness. The recent débâcle shows that civilisation needs some potent and purifying influence to remedy its ills. The dread reality of sin is written plainly across the face of society, however dim the sense of sin may be and however much sin may be discounted by modern philosophy. We have been bidden to square our theology with facts, to revise our interpretation of the Bible, to admit that the Bible cannot contradict the word of God as written in the book of nature. It is now our turn to demand that sin as a fact, though not necessarily as an entity, must be recognised, and that philosophy must do what religion has done—square its theory to accord with fact.

Christ must be preached : His Suffering : His atoning Cross : His divine and daily Companionship : His Kingship and Leadership. We shall recognise that while our Lord came to save us from the punishment of our sins, He came to save us even more from the damage and defilement of sin. A heightened sense in the Church of the majesty of God may lead to a realisation of the unworthiness and baseness of the life of which self is the centre.

It has been questioned whether the Report is right in emphasising equipment for service rather than the blessing of salvation as the right reason to be advanced to-day for the acceptance of Christ by the individual man. The Report has not been criticised always quite fairly in this connexion. True, the appeal of service is emphasised, but so is the appeal of salvation. We are told (page 15) that " never more than to-day do we need to uplift the Cross of Christ, and to glory in nothing save in the Cross of our Lord Jesus Christ. Nothing must be allowed to overshadow this ; nothing can take its place."

The appeal of service does come home to many whom the

appeal of safety affects but little, yet we have to bear in mind two considerations.

(1) The younger generation is not bursting with zeal to make this world a Christian world. Many hearts are stirred with this ambition. Yet it is not so widespread as to make the appeal to service a decisive "Praeparatio Evangelica." (2) Many who desire to see a better England and a better world raised from the sufferings of this present time think that it can be done without bringing in any Christian reference and still more without the aid of the Churches. If the Churches sound a new call, if they affect zeal for reconstruction, it is only because their old message is played out and because their own skin is in danger. Even if their new social zeal is genuine, we are told, it is only exhibited the better to attract people to their fold.

Our message must still be one of salvation through Christ. The old appeal to men to flee from the wrath to come may seem meaningless from us. If we utter it, we must beware lest we seem to our hearers "as one that mocked." At the same time the call to repentance, the note of judgment and of retribution must not drop out of our preaching. The War has rehabilitated somewhat those sterner attributes of God, which the spiritually pacifist inclinations of pre-war congregations had caused preachers to keep in the background. What we want is not so much a new Gospel as a renewed Church. Bishop Phillips Brooks defines preaching as the presentation of truth through the medium of personality, and, however correctly truth is expressed, it will effect little unless personality comes out in its presentation. If the Church does not care very much whether the nation is evangelised or not, it is not likely that the nation will be roused. The Church will not care unless the clergy are moved by some such passion for souls as caused Whitefield so to preach to the Bristol colliers that the tears made white gutters down their blackened cheeks. The spiritual life of the Church needs deepening. We must pay every attention to the fostering of personality.

We need not fear the effects of criticism. We need not fence some of the articles of the Creed from the approach of critics, hostile or friendly. Criticism cannot touch the experience of the love of God and the ardour of loyalty and devotion to Christ. So far as criticism can affect our theology, we have to remember the influence

of St. John the Baptist. He knew that the theology of his day would need complete restatement. He realised that his time was one of great spiritual transition. Yet he preached with convincing power. King, church and people alike, felt the spell of his message. They went out into the wilderness to hear him and were baptized of him in the river Jordan, confessing their sins.

This is the day of evangelistic opportunity—the Report tells us. Need it be one of spiritual impotence? The nation's need of the Gospel is obvious. No one can bring together the various sections of society in the way that the Church can. No one else can bring them to God. The Church may draw upon a store of force in the young life associated with the Student Christian Movement. The Christian students of to-day, however, are by no means satisfied with the Church as they find her. The Report states at some length their position. The Church must adapt herself to the needs of the people and to reasonable requirements of the young life which she would draw into service.

There are signs that the Church's message is just what the age needs. Dr. Benjamin Kidd, in his recently published book, *The Science of Power*, tells us that power in civilisation rests on the collective emotion of the ideal, not on reason. He says that "in the social integration which is proceeding, the eternal law of efficiency cannot be stated in terms of reason. For it can only be summarised in one word—Sacrifice."¹ The only cause which is able to render the individual capable of the principle of sacrifice is that which expresses itself through the emotion of the ideal. If Dr. Kidd be right¹ the Gospel has an unique chance. But if it has, is this aim capable of realisation? Dr. Kidd argues that "civilisation can be altered so radically and so quickly that the outlook of humanity on nearly every fundamental matter can be changed in a single generation."² We have in the Student Christian Movement a force waiting to carry our ideals into effect. If we can only absorb in the Church the enthusiasm which inspired its splendid motto, "The Evangelisation of the World in this generation," some of us may yet live to see our beloved nation re-evangelised and brought to the feet of Christ.

J. T. INSKIP.

¹ *The Science of Power*, page 125.

² *Ibid.*, page 106.

OUR LORD'S STATE OF HUMILIATION.

BY THE REV. JOHN R. PALMER, LITT.D.

IN connection with the profoundly mysterious subject of our Lord's state of Humiliation, it seems to the present writer that there is a tendency in some quarters to relax certain points of vital importance. And not only is this observable in sermons and discourses, but also in many of the more systematic, theological treatises, in many Commentaries of the highest excellence, and even in works which profess to treat of every part of the subject. The oversight is, in many cases, unintentional, but in not a few it appears to be due to a feeling which, however commendable it may be in some respects, is little calculated to serve the highest interests of Truth, namely, the feeling that certain truths clearly revealed in the Word of God, or which may be derived from its teaching by reasonable and impartial inference, need to be so toned down as to become practically non-existent. With regard to such treatment of any truth of Holy Scripture, we believe that the good which is thus aimed at is likely to be more than overbalanced by the disturbing influences which are likely to ensue. A true acquaintance with the meaning of many passages of God's Word connected with the subject before us is sufficient to make plain the essential importance of much that is more or less explained away. And whilst fully admitting that loyalty to Truth never renders unnecessary the exercise of discretion in its presentation, we as fully believe that a real *suppression* of any part or aspect of it cannot eventually subserve its true interests. A complete presentation of the substance of Truth is compatible with the utmost discretion. We are not serving the cause of Truth, however we may try to persuade ourselves that such is the case, when from a groundless fear of the dangers to which it may be exposed, we set ourselves to mutilate its fair proportions, or to *so* present one aspect of it as to throw others equally important into the background. Moreover, we are not serving its sacred cause when we allow ourselves to regard those who call for a *fuller* treatment of Truth as manifesting any sign of "latent iniquity of heart, or of presumptuous abuse of the understanding." Such devotion

to Truth is unworthy of its sacred character, and cannot but hinder, even while it professes to be desirous of furthering, its advancement. It has been said that "the errors of Theology, as well as those of Theologians, have been the direct cause of much irreverence towards the Bible." It may also be said that a *partial* treatment in one quarter of some great truth has not seldom been the cause of its still worse depreciation in another. Neither can evasion, any more than a certain uninquiring reverence, increase that respect for Truth which those who prize it most highly would have all men to feel for it.

It is not by any means from love of "the gloriously curious or curiously glorious" conjectures of a merely speculative spirit that the present writer ventures to discuss certain points in connection with that state of Humiliation upon which our blessed Lord voluntarily entered. He, moreover, is aware that it is a subject the depth of which we cannot fathom, and the boundaries of which we cannot measure; and he fully acknowledges, in the consideration of such a subject, that the Word of God illumined by the Living Personal Spirit, under whose inspiration it was written, must, necessarily, be our chief guide. But he also believes that any matter upon which the Holy Scriptures throw light, and into the "truth" of which the Holy Spirit may reasonably be sought to lead the devout "learner," may be regarded as a subject of reverent inquiry (Rom. xv. 4; 2 Tim. iii. 14-17; St. John xvi. 13, 14; Rom. viii. 14). In accordance with this belief and a sincere regard for what he holds to be the truth, and without abating in the least degree his assent to the doctrine of our blessed Lord's true and proper Divinity, he not only ventures to discuss and support the view of our Lord's Peccability, but also proposes to consider in the same spirit other points connected with that voluntary Humiliation upon which our Lord entered when He became Man. Apart from the circumstances of that Humiliation men could not have borne the profoundly mysterious truths which He taught them. Their cry would have been like that of the Israelites at Sinai: "Speak thou"—one "like unto" ourselves—"with us, and we will hear: but let not *God* speak with us lest we die" (Ex. xx. 19; Heb. ii. 17). As it was, there were those who could not receive His words, who failed to grasp the deeper parts of His teaching, who stumbled at the Divine truths which He taught them with His *human* lips (St.

John vi. 26-69). Did He not recognize this fact, and with infinite condescension adapt His teaching upon more than one occasion to the weakness of His hearers, sparing them any further strain: "I have yet many things to say unto you, *but ye cannot bear them now*" (St. John xvi. 12)? Did He not endeavour to forearm them against that shock to their faith which came from the unexpected accomplishment of "the things concerning Himself" (St. John xiv. 29; St. Luke xxiv. 27)? How gradually did He unfold to them the events of His Passion! What condescension, what wisdom, what love was there in all this! He might have compelled the attention of His hearers. He might have been regardless of their mental infirmities. But how differently did He behave towards them. He was not only tenderly mindful of their mental weaknesses, but He even thought of and provided for their *bodily* needs (St. Mark viii. 2, 3; v. 43). How does this principle of accommodation again and again appear in the actual exercise of His sacred Ministry? Was it the consideration of this striking feature of our Lord's dealings with men that led His Apostle to adopt a like tender regard for their weaknesses? (1 Cor. ix. 19-23; 1 Cor. iii. 1, 2; cf. 1 Cor. iii. 2 with St. John xvi. 12).

May we not, too, venture to say that this Divine consideration, this willingness to meet the needs of Humanity, arising out of its natural infirmity, is involved in and expressed by the actual form, so to speak, of our Lord's Humiliation. It would have been an act of infinite condescension, if the Son of God had appeared among men in angel-form, and in that form for three and thirty years had ministered to all the needs of their earthly existence. But in this way He could neither have atoned for men's sins nor saved them "from their sins" (St. Matt. i. 21). He could not have effected any permanently saving work in the spiritual sphere. His ability to turn men "from their sins" to the righteousness of God would have been as transitory as that of the Theophanies of which we read in the Old Testament Scriptures. But there would also have been lacking another motive power inherent in the Incarnation, a power which appeals irresistibly to the heart of man, when conscious of his own weakness—the exhibition of a definite and real *participation* in the natural weakness of Humanity. As the poet well says:

“ Could not the Lord from heaven give aid ?
 Why was He born of the mother-maid ?
 Only *the Son of Man* could be
 Touched with man's infirmity.”¹

The Incarnation, then, and that alone, could meet all these requirements. Nothing else could have afforded any solution of the problem of man's need so far as to effect his restoration to the Divine favour.

Now these and other considerations lead us to believe that where Scripture speaks of our blessed Lord's Humiliation, it indicates nothing less than an intense and profound *reality*, not such as may be adequately grasped by human thought, but which nevertheless was in no sense or degree merely docetic. To the same extent as we admit the theory of *semblance* in the interpretation of any part or element of our Lord's *Humiliation*—His weakness, sufferings, or self-sacrifice—to that extent we undermine the Christian system, and open the door to unbelief in it *as a whole*. Besides, the depth of our blessed Lord's Humiliation was necessary in a sense to the height of His subsequent Exaltation (Is. iii. 13, 14; liii. 12; Acts iv. 12; Phil. ii. 6-11; Heb. i. 4).

But in emphasizing the profound reality of our Lord's Humiliation, we do not for a moment subscribe to the view that He possessed only a semblance of *Deity* during “the days of His flesh” (Heb. v. 7). The true view, we believe, is that of the proper Deity of our Blessed Lord, as existent in His sacred Person, but as subject, so to speak, from His Nativity to His Resurrection to certain voluntary *limitations* necessary to the Divine plan of Redemption (Heb. ii. 17; cf. St. John viii. 28, 29; xiv. 28; Heb. v. 8).

JOHN R. PALMER.

(*To be continued.*)

¹ An able and instructive article, *On the title Son of Man*, from the pen of Dr. Sanday, appeared in *The Expositor*, January, 1891.



THE SECOND ADVENT IN RELATION TO THE MISSION FIELD AND THE JEWISH NATION.¹

BY MAJOR-GENERAL SIR G. K. SCOTT-MONCRIEFF, K.C.B.,
K.C.M.G., C.I.E.

THE Second Advent of our blessed Lord and Saviour is presented to us in Scripture in two stages, viz. the Advent as the Bridegroom for His Church, and after an interval, the Advent of the King and the Judge.

In the first of these the Church of God—"elect from every nation, yet one o'er all the earth"—has her special destiny. The true Church, the existence of which, although indicated in some degree in the old prophetic writings, as I venture to think (for instance in the 45th Psalm and in the Song of Songs) was not revealed in its fulness until the days of the Apostles, especially to the great Apostle of the Gentiles. The present dispensation is that of the Holy Spirit, calling out from Jew and Gentile "a people for His name" (Acts xv. 14). The Church came into existence on the Day of Pentecost, it continues until the Lord Himself shall appear, when all the members both those who have fallen asleep in Jesus and those who are alive and remain, shall "meet the Lord in the air" (1 Thess. iv. 17).

But this is clearly not "the day of the Lord," for that is treated (in the same Epistle to the Thessalonians, also in the Second Epistle and in many other parts of the New Testament) as being ushered in by many signs and by earthly manifestations. The scene of the first stage of the Advent is "the air," and the people concerned in it are the whole body of believers in Jesus Christ, who by faith have taken Him as their Saviour. In the second stage, the persons concerned are the Jews, and the world. For Israel He comes as the King, for the world as the Judge. Concerning His relation to these, there is in Scripture no mystery, it is clearly foretold in numerous places, the only uncertainty being as to the times and the seasons, though even here, while exact dates are not given,

¹ A paper read at the London Meeting of Lay Churchmen, February 15:

there is a sufficient approximation to enable those who are wise to understand, as in the case of Daniel.

The subject of this paper is the relation of the Second Advent to the Mission Field and to the Jewish nation. This order might advantageously be reversed, for it is evident from Scripture that it will be through the Jewish nation that the great work of Missions will be accomplished. The work of the Church, in the present dispensation, is to preach the Gospel as a witness. By means of this proclamation the Holy Spirit is now calling out, choosing, a people for Christ. It is true that the work has been, in some countries and among some peoples, more successful than in others. It is true that the results of this proclamation are in themselves so beneficial and the urgency of the call so great that every Christian now is bound, as a primary duty, to do everything in his or her power to facilitate this blessed work, and to extend the knowledge of Christ in every land. But it is clear that the work will not be accomplished until the Kingdom of Christ has been established upon earth, and the earth shall then be full of the knowledge of the Lord as the waters cover the sea. Much, however, will doubtless be of value in that dispensation which has been effected now. The translations of the Scriptures in various languages, the establishment of schools and hospitals, and of similar organized works for the diffusion of the gospel, will be doubtless available, yet these are but the external machinery. The power which actuates these will (as far as my humble judgment leads me to conclude) be withdrawn when the dispensation of the Church is ended, until the Lord Himself comes in Person to reign, and His agents, that is His people Israel, have been assigned their task as His messengers and representatives.

Turning our attention, therefore, to the Jews—or rather to Israel as a whole—we find that it appears clear, in the first place, that prior to our Lord's return as their King, they are restored, at least in part, nationally to their own land, in unbelief. This is apparent from several passages of Scripture. We may take, for example the vision of the dry bones in the 37th of Ezekiel. The bones, at first "very dry" and scattered, are brought together, then they are clothed with flesh and sinews and skin, "but there was no breath in them." At the first Zionist Congress at Basle in 1897, it was stated "the Mission of the Jew is finished," but who would

say this twenty years later, when in 1917 the British Government, amid the enthusiastic approval of the Jewish community, announced that it would look favourably on a project for a Jewish state in Palestine? The flesh and sinews and skin are even now covering the assembled bones of the nation, but the restoration to real life—in God's appointed way—is not yet. The national repentance and mourning for their sin in rejecting Him Whom they pierced (Zech. xii. 10) is accomplished after their return to their own land, as appears clear from the context. Hence we conclude that the second restoration, alluded to in many prophetic writings, is (at least partly) prior to the manifestation of the King and His assumption of His Kingdom, and that it is a restoration in unbelief.

We are told by St. Paul (Rom. xi. 25, 26) that "blindness in part is happened unto Israel until the fulness of the Gentiles be come in." This language is so strongly like that of our Saviour Himself when He speaks of Jerusalem being "trodden of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24) that although they may not apply to the same event they indicate that there is a definite limit to (1) the casting away of Israel as the chosen vehicle of God's dealings with men, and also to (2) the degradation of Jerusalem as the centre of His worship on earth. If we see one of these accomplished, it is surely probable that the fulfilment of the other is at hand.

Looking on the prophetic message as regards Israel, we see that from the earliest times it was foretold that through them blessing was to extend to *all the earth*, that this blessing was connected with the establishment of the nation on the soil of Palestine, and with the descendants of David. The trust committed to this unique people was fourfold, viz. (1) a witness to the unity of God against idolatry and polytheism, "Ye are my witnesses, saith the Lord, that I am He, before Me there was no God, neither shall there be after Me" (Isa. xliii. 10). (2) Separated to serve and obey God: "Hear, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily . . . in the land which floweth with milk and honey" (Deut. vi. 3). There are many similar passages, especially in Deuteronomy, which show that the intention was that Israel should be a pattern nation, living in obedience to God's law, protected by His power, and *in a land specially set apart for them*. (3) Israel was the vehicle of God's written law.

The "oracles of God" were "committed to them" (Rom. iii. 2). All the authors of the book of Scripture—the marvel of literature—were of Israel. (4) Through Israel came the Messiah—it was of their race that God Himself was manifest in the flesh (Rom. ix. 5).

It is well to bear these points in mind, because we know that God has not cast away His people (Rom. xi. 1), and His purposes, although hindered for a time by man's unbelief, will yet be accomplished. The land which He assigned to Abraham, from the river of Egypt to the Euphrates, has never been fully occupied, except possibly for a short time under David and Solomon. But it is unquestionably the birthright of Israel, and will be occupied to the full when the Kingdom is established. The geographical position of Palestine, where three continents converge on one of the main routes of the world's traffic, is as remarkable as its topographical features, and if it was important in the days of Egyptian and Babylonian monarchies, much more is it important now in the era of aerial travel and wireless communication. Moreover, if the account in Zechariah xiv. of the physical phenomena which will accompany the return of the Saviour is to be taken literally, and surely the language is literal enough, the result will be a connection both with the Mediterranean and the Gulf of Akaba, and the filling up of the cleft of the Dead Sea, thus making a harbour for vessels of untold magnificence and value.

We are, however, anticipating the prophetic sequence of events.

Terrible judgments are foretold as happening before this. Our Saviour Himself told His followers that there would be in the first place a sudden coming of the Bridegroom and a separation between those who are ready for Him and those who are not, that this would extend to the most intimate relations of personal and family life. Then He significantly adds: "Where the body [carcase] is there will the eagles [vultures] be gathered together" (Matt. xxiv. 27; Luke xvii. 37). The body without the life, what a picture of Christendom when the Church is removed! The forces of evil, unrestrained, have every opportunity for working out their dire influence. All that we have seen in the terrible world war is indicated by Him in a few significant words when He speaks, in Matthew xxiv. 7, 8, of wars and famines and pestilences as "the beginning of sorrows," concurrently with the preaching of the Gospel "as a witness unto all nations."

After this comes the Great Tribulation, foretold both by Himself and by many of His messengers. Yet from this time of awful trial there is still a remnant saved. In Revelation vii. 9 to end we have "the great multitude which no man could number out of all nations and kindreds" saved out of the Great Tribulation, whose robes are washed white in the blood of the Lamb. (It is to be regretted that the authorised version in v. 14 fails to give the very definite force of the original, which very explicitly states that these are saved out of "*the* Tribulation, the Great One.") The terrible nature of that awful time is stated by Christ to be so terrific that it barely admits of any survival of the human race (Matt. xxiv. 21, 22) and human language can hardly depict anything more dreadful than that which is used in connection with it in many other passages. Then the Lord will come, then will be "the day of vengeance of our God" (Isa. lxi. 2).

Here I venture to say that some of the groups of Psalms may be taken as referring in their sequence to the sequence of events in this period. If, as I think reasonable, the 45th Psalm tells us of the Advent of the Bridegroom and the beauty of the Bride (the Church), the 46th may surely refer to the coming of the Avenging King, and the attitude of the believing remnant in its faith "the Lord of Hosts is with us, the God of Jacob is our refuge." The 47th Psalm goes on to tell of the triumph of the King over His foes, and the 48th of the establishment of the King in His capital city. Another group of Psalms is that known as the Psalms of Degrees, giving the various steps taken by Israel in their return after their dispersion, and from their spiritual darkness to the light and liberty of their God, rallying round the sacred city Jerusalem, and rejoicing in their restored national and family life. Yet another little group, the 65th to 67th, tell us the same glorious story, but in the 67th it is added that the result will be "that Thy way may be known upon earth, Thy saving health among *all* nations."

I think also that in St. John's Gospel we get a prophetic sequence in the 12th chapter, which begins with the feast where the resurrection saint and the waiting saint are gathered round the supper table with the Lord, while the enemies rage without. Then the Lord Himself comes to Jerusalem amid shouts of "Hosanna," and then the Greeks (Gentiles) come asking His disciples, "Sir, we would see Jesus."

I purposely omit reference to Antichrist and to the approximate dates which might be dealt with here, for these do not affect the question of the future spread of the Gospel. That this will be the work of the redeemed Israel is, I think, evident from the prophetic writings, especially of Isaiah. In the 60th chapter of that magnificent poem we have the marvellous result of the restoration and conversion of Israel. "The glory of the Lord is risen upon thee" is twice repeated, and then "the Gentiles shall come to thy light and kings to the brightness of thy rising." The whole passage is of such exquisite beauty that to comment on it seems sacrilegious—it is only possible to bow before the teaching it contains with awe and adoration.

Or take the 72nd Psalm, with its description of the reign of the Glorious King. "Yea, all kings shall bow down before Him, all nations shall serve Him," and His rule shall be specially directed to "the needy when he crieth, the poor also and him that hath no helper." Or the splendid group of Psalms from the 95th to the 100th, where the continual refrain is mercy and truth toward the house of Israel, and all the ends of the earth seeing the salvation of God. The closing verses of Zechariah tell us how in Israel even the ordinary articles of daily life will be consecrated to His service, when Jerusalem as the capital of the world and the seat of the government of the King shall be the focus and centre of the world's worship.

Such is, as I humbly believe, the wonderful vision clearly placed before us in God's Word. I realize how feeble and inadequate is the attempt I have made to unfold even a small portion of its grandeur and beauty. This at least we may say that in the dark and difficult times in which we live it is a source of consolation and of peace to contemplate these glories, and in humble adoration to pray that He Who in His mercy has revealed so much to us may vouchsafe to give us that spirit of fellowship with His great purposes that, as He has taught us to pray "Thy kingdom come, Thy will be done on earth as it is done in Heaven," so we may hasten the coming of that Kingdom by watching unto prayer, and by obeying His commandments, translating by word and deed to a world that knows Him not, some portion of His glorious character and His infinite compassion.

THE SECOND ADVENT IN RELATION TO THE INDIVIDUAL.¹

BY BRYSSON CUNNINGHAM, D.Sc., F.R.S.E., Member of the
Canterbury House of Laymen.

“The end of all things is at hand: be ye therefore sober and watch unto prayer.”—I PETER iv. 7.

THERE are, of course, a number of aspects in which the personal and individual application of the doctrine of the Lord's Return may be viewed. I propose to select two, as being of outstanding interest and importance. The first is that which has reference to the individual in his civic capacity, *i.e.*, as citizen, householder, elector and all other rôles or functions which he may exercise in relation to the State—in other words, the expression of his duty towards his neighbour. The second is that which has reference to the individual as a Churchman, meaning by the term Church what our Prayer Book calls “the mystical body of Christ, which is the blessed company of all faithful people”: this aspect involves in a particular sense the duty of the individual towards God. Whatever other points of view may be found, I doubt whether any of them can be considered as of such cardinal importance as these. In one form or another they comprise the sum total of man's external obligations. They are the dual foci round which his being revolves in its orbit of moral and spiritual responsibility.

I.

Dealing first of all with the civic aspect of the matter, St. Peter's admonition “to be sober” comes with special force and emphasis. To those who fully realize the significance of all that is conveyed in the warning, “The end of all things is at hand,” soberness of thought, language and conduct is the only appropriate disposition. To my mind, the Apostle does not merely, or even primarily, intend to inculcate sobriety of conduct (there is, of course, no allusion here to intoxication or misuse of wine), but mainly, I think, soberness of thought and attitude, sanity and temperance of opinion and judgment. The Revised Version brings out this rendering of the passage more clearly: “Be ye, therefore, of sound mind and be sober unto prayer.” In writing these words, St. Peter had, no doubt, in view

¹ A paper read at the London meeting of Lay Churchmen on February 15.

a stable and settled state of mind, the reverse of that which he attributes to the followers of Balaam, the son of Bosor, so aptly described in his second epistle (ii. 17) as "clouds that are carried with a tempest," and by Jude, in a parallel passage, as "raging waves of the sea." To be sober in the sense in which the word is very commonly used among us, is to be free from wild, visionary and passionate impulses, to be calm, well balanced and deliberate in affairs,

"To see life steadily and to see it whole."

The guiding principle, therefore, of the individual, as citizen, in his expectant attitude towards the Lord's Reappearing, is to maintain a quiet, dispassionate survey of the world's affairs as of things which are ephemeral, transitory, passing away. "The things that are seen are temporal." They occupy our time, thoughts and attention for a little space, but they are remote from the great, eternal verities of "righteousness, temperance and judgment to come." In this world the Christian is "a stranger and a sojourner as all his fathers were." "Here," says the writer of the Epistle to the Hebrews, "we have no continuing city" (Heb. xiii. 14). "We look," says St. Peter, "for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. iii. 13).

This detached frame of mind does not, however, carry with it any sense of slackness, or indifference to temporal duties. On the contrary, we are expressly enjoined by St. Paul (Rom. xii. 11) to be "not slothful in business; fervent in spirit; serving the Lord." The underlying motive redeems the apparently paradoxical injunction from the least inconsistency. It is not because the matters we are engaged upon are of such vital importance or of such urgent necessity, that we are bidden attend to them diligently. It is because we are thereby conforming to God's will, serving Him in our day and generation, and fulfilling our allotted tasks in the state of life to which it hath pleased Him to call us, provided, of course, we do it in the right spirit—"not with eye-service as men pleasers, but in singleness of heart, fearing God" (Col. iii. 22).

The duties referred to are not only those associated with the earning of our daily bread; rather are they the fulfilment of our obligations to the community in which we dwell. We are bidden to seek the welfare of others, in preference to our own. In considering these obligations we naturally turn to those many problems of social improvement and reconstruction with which we are confronted at

the present time, the difficulty and complexity of which are causing us no little apprehension and concern : Rehousing and land settlements, garden cities and allotments, improvements in sanitation and the amenities of city life, child welfare and care of the aged, shorter hours of labour and better pay for workers—these and many other schemes for improving the standard of physical health and fitness, and, at the same time, ensuring a higher degree of happiness and comfort by material means, are the chief topics of our newspapers and the main items in the programmes of our politicians. Closely associated with them are schemes for intellectual development : an extension of the period of school life, improved general and scientific education, greater facilities of access to the universities, increased endowments for learning and research, more scholarships, libraries and reading rooms—all intended to promote the regeneration of human life and thought, and to raise the moral sense to a higher plane. In reviewing these projects in the light of the Second Advent, it is necessary to make an important distinction. Far be it from us to decry or depreciate, in the least degree, the beneficent efforts of civic reformers to alleviate and improve the truly deplorable conditions which still prevail, to our national disgrace, in the crowded purlieus of many of our populous towns and cities. God forbid that we should do otherwise than cordially encourage every attempt to demolish the dark dens of iniquity and disease and to cleanse fetid areas of moral evil. To those labouring in the Master's cause, every co-operation and assistance in the task of cutting away the roots of misery and degradation is welcome. Those who have gone in and out of the slums and courts of a great city cannot fail to be sensible of the trenchant indictment contained in Tennyson's *Locksley Hall*, written more than a generation ago, but still applicable in too many cases to-day :

“ There among the glooming alleys, Progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the street ;

“ There the master scrimps his haggard sempstress of her daily bread,
There a single sordid attic holds the living and the dead ;

“ There the smouldering fire of fever creeps along the rotted floor,
And the crowded couch of incest in the warrens of the poor.”

The picture in its truthfulness is almost too terrible to contemplate, and his would not be a human—to say nothing of a Christian—heart which did not beat in cordial sympathy with every movement

to obtain cleaner dwellings, healthier surroundings, and purer influences for the lives of the poor. Whether by legislation or private benevolence, the problem cannot be faced too soon, too earnestly, or too insistently. It is repellent to all our conceptions of the love of God, that want and penury, misery and disease should be tolerated among us. "Whoso hath this world's good and seeth that his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17).

The sense of detachment to which I referred has more particular reference to those schemes which are put forward for the ethical improvement of mankind by means other than those based on the revelation of God's Word; that is, by feeding men on the dry husks of morality, instead of on the Bread of Life. The schemes and the nourishment are alike unsatisfying. "The most helpful and sacred work," says Ruskin in *Frondees Agrestes*, "is to teach people not how to *better* themselves, but how to *satisfy* themselves," and he goes on to point out that there is only one kind of water which satisfies all thirst, and only one kind of bread which satisfies all hunger. As fellow-Christians we cordially agree. The first element in successful work for moral betterment is, and must be, a recognition of the basic truths of the Gospel message. "The condition of man," says our Tenth Article of Religion, "is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9). No external or superficial change will suffice: "Ye must be born again;" such was the lesson impressed upon Nicodemus. Fundamental principles like these cannot be ignored. Schemes, in which they are neglected and despised, have been tried again and again and have lamentably failed. Such schemes have been well-intentioned, enterprisingly initiated and energetically carried on—but they failed because the element of vitality in them was lacking. They were mundane and therefore transitory: little "systems that had their day and ceased to be."

It is very necessary, therefore, to insist upon the fact that to the convinced believer in the revelation of God's Word and in the truth of the Advent Prediction, the regeneration of mankind by other agency than the Spirit of God is an idle dream. Too many people talk of the impending Peace and the proposed League of

Nations as an end of all war, and as the inauguration of an era of universal goodwill and brotherhood to be followed by a degree of prosperity of indefinite duration—quite oblivious of the natural depravity of the human heart and of the “pride, cruelty and ambition of man.” Those who, in accordance with St. Peter’s injunction, think soberly, are under no such delusion. They see the futility and emptiness of it all. In serenity and resignation they await the inevitable “end of all things.” Waiting is the keynote of their attitude: patient, hopeful, cheerful acquiescence in the duties laid upon them, like the husbandmen of Horace, *Spe finis dura ferentes*, even if their toil cannot hope to achieve permanent results, or produce a new Eden. One of the lessons to be learned by all God’s servants is that of “carrying on,” without prospect of seeing the fruit of their labours. Moses did not enter the Promised Land, and Paul died in the darkest hour of Christian persecution. This cheerful acceptance of “the daily round and common task” is no easy matter. Waiting is, at times, tedious and irksome. Under it we grow weary and impatient. But it is splendid discipline. Milton has dignified it very finely in his sonnet on his blindness:—

“They also serve who only stand and wait.”

The word Reconstruction, just now in the mouths of every one, has an implied significance which is often overlooked, but is none the less real, and constitutes an eloquent testimony to human frailty. The particle prefix, *re*, *again*, speaks of so many previous disappointments, so many unrealized hopes. It is full of the pathos of aspirations which have failed, of dreams which have not come true, of longings which have not been satisfied. Like the spectres which thronged about Ulysses, when he visited the abodes of the dead,

“Thin airy shoals of visionary ghosts,”

they flit back into view as sad remembrancers of the past. And though the word also bespeaks newly awakened energy and courage, the cycle of human experience leaves no doubt as to the ultimate outcome. Plato’s *Republic*, More’s *Utopia*, Bacon’s *New Atlantis*, and a score of other outlines of an ideal State, have been drawn in fruitless succession. The aspiration is as old as the days of the ancient dreamers of Egypt and Chaldea. It is essentially the same cry as that which went up from the Plain of Shinar: “Go to now, let

us build a city and a tower whose top may reach unto heaven." The overthrow of great civilizations of the past fails to deter succeeding ages from cherishing fresh hopes of success. The ruins of Nineveh, Tyre and Babylon, "the glory that was Greece and the splendour that was Rome," the faded lustre of Venice and Spain, are object lessons spread in vain before the eyes of a perverse generation, which rejects the unpalatable truth that no purely human agency, however lofty the motive and splendid the conception, can cope with the degradation of the human heart steeped in trespasses and sin. Have we any more forcible example of this in modern times than the nation which prided itself on its Kultur, meaning thereby its attainments in the physical sciences, in materialistic philosophy and in religious criticism—the last, a thinly veiled disguise for scepticism and infidelity? It is stated on the basis of official statistics that for the past twenty years Germany has been far and away the most crime-ridden country in Europe. Figures from the *Statistisches Handbuch*, quoted in the *Daily Mail* of November 19 last, show a prevalence of crime and violence which can only be described as appalling. It is little wonder that a nation so depraved gloated over the sinking of the *Lusitania*, and viewed with callous indifference the outrages inflicted upon the inhabitants of the countries they invaded.

The inevitable comment is that mere legislation and precepts of morality alone cannot transform the heart, or produce a righteous and God-fearing people. Indeed, State regulations and ordinances are of very limited scope and application. Dr. Johnson, in a couplet which he contributed to Goldsmith's poem, "The Traveller," has penetratingly observed :

"How small, of all that human hearts endure,
That part which kings and laws can cause or cure!"

If society is to be uplifted, regeneration must commence in the hearts of men, and the transformation can only be effected by the influence of the Holy Spirit. No satisfactory substitute has ever been found.

II.

And now let us turn to a consideration of the Second Advent as it affects the individual in his capacity as a member of Christ's Church, responsible for his stewardship and called upon to render

an account at his Master's Return. Here we touch upon the spiritual side of the matter. Let us recall the latter part of St. Peter's exhortation : " Watch unto prayer." Just as soberness is the characteristic of civic duty, so watchfulness and prayer are the keynotes of spiritual life. Our Saviour Himself emphasized them : " Watch and pray that ye enter not into temptation " (Matt. xxvi. 41). " Thy kingdom come " is the first petition in the Lord's Prayer relative to human needs. " Take ye heed : watch and pray " was the Saviour's almost final injunction to His disciples.

We have considered *Waiting* as a civic duty—it is to some extent passive and non-committal. *Watching* differs from it greatly in degree, if not in kind. It is much more intense, more earnest, more eager. He who watches for the sunrise differs from him who merely waits for day, in that the former is keenly alert to the first almost imperceptible glow on the horizon and the first faint flush on the sombre hills. It is no matter of mere nonchalance or indifference. It is a deep longing and desire voicing itself in words of earnest supplication to the great Ruler of the Universe :

Thy kingdom come, O God !
Thy rule on earth begin :
Break with Thine iron rod
The tyranny of sin !

Now watchfulness is the special duty of a sentry, and, indeed, there is much in the status and functions of a sentry suggestive of Christian experience. A sentry is not only alert : he is also armed. He has to guard against a sudden enemy attack, and if at all practicable, be prepared to repel it until assistance arrives. He is on the defensive as well as on the alert. There is a very striking incident recorded in Old Testament history, which effectively illustrates this combined watchful-defensive attitude manifested in the prosecution of daily duties. It has often been applied in a spiritual sense to indicate the dual rôle filled by those who not only contend earnestly for the truth, but also labour for the building up of Christ's Church. You will recall that when Nehemiah set about restoring the dilapidated walls of Jerusalem, on the return of the Jews from captivity, he was much hampered by the aggressive tactics of certain adversaries, to wit, Sanballat, the Horonite, Tobiah, the Ammonite, and others, who stirred up the Arabians, the Ammonites and the Ashdodites to attack the Jews at their work. The only means of

repelling these sudden onslaughts was for every man to have a weapon ready to hand. The historian tells us : " They that builded on the wall and they that bare burdens, with those that laded, every one with one of his hands wrought in the work and with the other hand held a weapon. For the builders, every one had his sword girded by his side and so builded " (Neh. iv. 17, 18). The spiritual application is so obvious that it hardly needs to be pointed out. In St. Paul's words, " We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. vi. 12). Evil agencies are continually on the aggressive, necessitating the utmost vigilance and readiness to repel them.

Let us just briefly consider one or two manifestations of this hostility at the present time.

I have already mentioned the subject of Reconstruction and pointed out that, even from an entirely secular standpoint, it is by no means an universal panacea for the evils of life. Looking at it in connexion with matters affecting religion, it is often anything but ameliorative; it exhibits tendencies, some of which are distinctly retrograde and subversive. The following are two or three instances in which the infatuation for a policy of Reconstruction has within the last few decades produced consequences which threaten to be disastrous in the extreme.

The first is the Reconstruction of the Bible. There is a certain school of theological thought, with a spiritual home in Germany, which has devoted a considerable degree of intellectual ingenuity to the dissection and analysis of the text of Holy Scripture, with the result that the venerable Record has been recast in a series of mutilated fragments, unrecognizable by, and, in fact, unintelligible to, those who have known and loved them in their original form. One is irresistibly impelled to the conviction that the spirit animating sacrilege such as this, is very much akin to the agnostic philosophy of that amiable old infidel, Omar Khayyam of Naishapur :

" Couldst Thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then,
Remould it nearer to the Heart's Desire ! "

There is in both parties a manifest delight in shattering things to bits and both cherish the notion of Reconstruction on a system of

eclecticism which will meet their own particular fads and fancies. As it stands, the Bible is no doubt distasteful to no small section of humanity. It is too plain spoken on the subject of man's depravity and his inability to attain unaided to the correct knowledge and right perception of God. Hence the desire to substitute for it some more flattering and agreeable doctrine. Accordingly, the policy pursued is that of casting discredit upon its accuracy and authenticity. Suggestions are put forward that it is unreliable and erroneous in its statements, and, in certain places, is little, if at all, distinguishable from a mere literary fake. Really, the situation, if it were not so tragic, would be ludicrous and absurd. To designate sheer desecration of this kind by the title of Higher Criticism is to impart to the movement a dignity and standing which it does not deserve. I make no pretence to the least competence to deal with textual difficulties, but it seems to me, as a mere "man in the street," that the Bible is doctrinally so interwoven in all its parts, that it must be accepted or rejected as a whole. No differentiation in regard to the degree of inspiration—to say nothing of charges of fabrication and mis-statement—is compatible with its recognition as the Word of God.

The second instance of ill-advised reconstruction is the Reconstruction of the Creed. The simple, straightforward declaration of "those things which are most surely believed among us," repeated Sunday after Sunday by successive generations through centuries of the world's history, is now deemed too crude in statement and too highly imaginative in form for acceptance by modern thought. The Virgin Birth and the Corporeal Resurrection of our Lord are pronounced "such stuff as dreams are made of," fancies of an untutored age, fragments of folk-lore imported into the faith in the period of its infancy. The testimony of Holy Writ is set on one side and the scrupulous investigation of St. Luke is ignored. You may perhaps have read, or have seen, a notice of a recent book called *The Faith of the Apostles' Creed*, by Dr. J. F. Bethune-Baker.¹ The argument of the book is outlined by the reviewer as follows: "The Creed was originally an artistic (!) whole based upon conceptions of God, man and nature, which have now been outgrown. The adoption of a modernized interpretation of individual articles only makes it a patchwork, and its unity can

¹ *The Record*, Jan. 9, 1919.

only be restored by looking at it as a whole from an entirely new standpoint." I hope I do the book no injustice, but if this be a correct statement of the author's attitude, it seems to me that he will be entirely out of focus, whatever point of view he may select, since his object is to suit what he terms, "dynamical conceptions of personality and life and ethical attainment by which our thought is inevitably fashioned to-day." The inherent weakness of his position is that human philosophic thought varies from age to age and there is no finality about it. New standpoints are the cry of each succeeding epoch, and the present generation resembles in every whit the Athenians of St. Paul's day who "spent their time in nothing else but either to tell or hear some new thing." It behoves those of us who decline to be swayed by passing modes of thought and sentiment to contend in its entirety for the faith which was once delivered unto the saints.

The third ill-omened example of Reconstruction is that of the Liturgy on reactionary lines, tending to bring it more into harmony with medieval errors cast aside at the Reformation. I allude more particularly to the attempt which is at present being made with the cognizance and approval of certain Bishops and Pastors of the National Church to alter the Holy Communion Service so as to impart to it a decidedly Romish bias and disturb its doctrinal balance. I do not wish to imply that the Prayer Book is incapable of improvement, or that its revision is not a desirable undertaking. In several respects I agree that it is. But the alteration to which I have alluded is such as to cause grave misgivings as to the tendency of the movement. Rather than change its teaching in the manner proposed, it would be better to leave the Prayer Book severely alone.

These and other inimical activities must be resisted with vigilance and determination. We are expressly warned that one of the indications of the near approach of the Second Advent will be a falling away from the truth. We must be keenly alert to the more insidious forms of its manifestation. Evil can assume the guise of truth, just as Satan is related by Milton in his *Paradise Lost* to have taken the harmless semblance of a toad.

"Close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy."

It is not everybody, however, who is equipped like the seraph Ithuriel

with a spear, the touch of which transformed the Father of Lies into his true shape.

Time will not permit us to dwell on the aggressive tactics of the "principalities and powers" arrayed against the Christian Faith in these days. There is plenty to keep the watcher fully occupied, so that there is no excuse for "the unlit lamp and the ungirt loin." Slackness is at all times inopportune. Under its old name of Sloth, it was classed among the seven deadly sins. In a Christian, as in a sentry, it is unpardonable. Our Lord treated the matter as of supreme importance. He made it the subject of one of His most impressive homilies. He likened Himself to a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. "Watch ye therefore," He said, "lest returning suddenly he find you sleeping" (Mark xiii. 34).

And on this note we conclude. Whether the Lord tarry or whether He be even now at the door, whether the cry "How long" still continue to ascend from under the altar of heaven, or whether the trump of God be already at the archangel's lips, the injunction is plain and clear: "And what I say unto you, I say unto all: Watch" (Mark xiii. 37).



QUEEN MARY TUDOR AND THE MARTYRS OF THE REFORMATION.

BY THE REV. S. HARVEY GEM, M.A.

III. (*Concluding Article.*)

THE confessors, fully apprehending now that which lay before them, in their letters, which passed from prison to prison, constantly exhorted one another to play the man : and to those who remained at large they gave the advice not to dissemble, but to be sure of their faith, and examine the foundations of it again and again. "Renew among yourselves the truth of your religion, comfort one another, make prayers together, confer one with another," said Hooper from the Fleet, "let some learned man show you all the articles of your belief, and the monuments of the Christian Faith from the time of Christ hitherto. Never be of those who dissemble and go to Mass and say, I am present in my body, but my heart is clean contrary, and I detest such idolatry. If it be idolatry, why give godly honour to it ?" . . . "Prepare yourself to suffer," said Bradford from King's Bench. "If the medicine be bitter, put a little sugar in it, and that is, a dram of Christ's sufferings. Never for anything resist the magistrates : but never dissemble, never go to Mass."

"The Parliament, which had set the lives of these men," says Dixon, "on the edge of the penal statutes of a century before, being still in session, they made another attempt to reach it : and to the appeals and provocations of Hooper, Bradford, and the rest of them, is to be added a stern rebuke for what had been done of late in legislation, and a renewed challenge to their enemies. "You have consented of late," said the prisoners for religion to the high court of Parliament, "to the unplacing of many godly laws touching religion, set forth by two noble kings, the father and brother of the Queen, and agreed upon by all your consents not without great and many deliberations on your part : not without great consultations by the most learned men in the realm at Windsor, Cambridge and Oxford : not without the willing consent of the whole realm (so that there is not a parish in England that desired to have again the Roman superstitions and

vain service). Persecutions must needs ensue, and vexations of bodies and goods. All the true preachers have been removed and punished with such open robbery and cruelty as in Turkey was never used. For the mercy's sake of our dear Saviour Jesus Christ, for the duty that you owe to your native country, for the duty that you owe to your own souls, consider from what light to what darkness this realm is now brought. Seek in your assembly some reformation of this most horrible deformation, in this Church of England. We desire that we may be called before you. And if we be not able to prove by the Catholic and canonical rules of Christ's true religion the Homilies and Service set forth in the most innocent King Edward's days, and to disallow and reprove the Service now set forth ; then we offer our bodies to be immediately burned, or to suffer any other painful and shameful death that shall be appointed. Let the trial be writing, or else by disputation in the plain English tongue." The appeal was unheard or unregarded, and the assembly which had wrought one of the most horrible pieces of mischief out of which good has ever been brought came to a dissolution on January 16. An unusual circumstance at the close of the session marked the deep discontent that lay beneath the surface of unanimity. Royal orders had been issued before Christmas Day that neither Lords nor Commons should depart before the end of the session, though some of the members had sent for their servants and carriages that they might go home for the usual recess. Hereupon no less than thirty-seven of the Commons broke away and went down, partly, it was thought, out of disgust, and attachment to the reformed religion.

It has been observed before, that the first trial of Cranmer, Ridley and Latimer was conducted by priests only, who had no right according to Catholic usage to try bishops. But the King and Queen were too much devoted to the Papacy to be satisfied to appoint on their own account English Bishops to examine their three episcopal brethren. They now appealed to the Pope and petitioned that the Archbishop should be tried. They appeared therefore as prosecutors not as authoritative judges in the affair ; and were represented by two laymen, Martin and Storey, while the judicial authority of the Pope was transmitted to Brooks, Bishop of Gloucester : with whom two priests were associated. Only a few points in the trial can be noticed. It must have been a strange and impressive scene. A platform ten feet high was erected at the east end of the Chancel of

St. Mary's, Oxford, on which the Bishop of Gloucester was placed, with the representation of the King and Queen on his right but beneath him to signify their inferiority. Bishop Brooks treated the Archbishop with respectful courtesy; Martin, the Royal proctor, brought forward the charges of accusation, and then Cranmer made his defence. Before beginning to speak, he knelt down, and with his face to the west, he recited the Lord's Prayer. The westward position in kneeling was adopted, so says Dean Spence in his recently published Church History, that Cranmer might avoid any suspicion of paying adoration to the consecrated wafer which was displayed in the pyx on the altar above the papal delegate's throne. To the representatives of the Queen, Martin and Storey, he had, on coming in, made a low obeisance, but had taken no notice whatever of the Bishop of Gloucester, as acting for the Pope. His defence denied any supremacy to the Papal See in England, and repudiated the doctrine of transubstantiation, asserting that the presence of Christ was spiritually received. A fortnight after Cranmer's trial in St. Mary's, a commission was issued for the examination of Ridley and Latimer. It was held in the Divinity School, and conducted by three Bishops, Brooks of Gloucester, White of Lincoln, and Holyman of Bristol. Of course they were condemned.

We extract from Foxe's *Book of Martyrs* some particulars of the executions of Ridley and Latimer: ¹

"Upon the north side of the town of Oxford, in the ditch over against Balliol College, the place of execution was appointed. Dr. Ridley went to the place dressed in a black furred gown, and velvet tippet, and velvet cap, such as he used to wear as a bishop, walking between the mayor and one of the aldermen. After him came Mr. Latimer in a poor Bristol frieze frock, much worn, and under it a new long shroud down to his feet all ready for the fire; so that men beheld on one side the honour they sometime had, and on the other the calamity whereto they were fallen. When they met at the place of execution, Ridley embraced Latimer with a very cheerful look, and comforted him saying, 'Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.' With that he went to the stake, kneeled down by it and earnestly prayed, and behind him Mr. Latimer kneeled as earnestly calling upon God as he. Then a sermon was preached, to which the martyrs wished, but were not permitted, to reply. Then they prepared for the stake. Ridley gave away a number of little things as mementoes to the friends about him; some plucked the points (fastenings) off his hose. Happy was he that might get any rag of him. Mr. Latimer gave nothing, but suffered his keeper to pull off his hose and his coat, and so being stripped to his shroud, he stood bolt upright, and as comely a father as one

¹ Foxe is regarded as inaccurate, but there is no ground to doubt the quotation here given.

might behold. They were fastened to the stake by a chain round the waist and faggots were piled upon them. Ridley's brother tied a bag of gunpowder round his neck, and another round the neck of Latimer. Then they brought a lighted faggot and laid it at Dr. Ridley's feet. Thereupon Mr. Latimer said, 'Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.' When Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful loud voice, 'Into Thy hands, O Lord, I commend my spirit; Lord, receive my spirit'; and after, repeated this often, 'Lord, Lord, receive my spirit.' Mr. Latimer cried as vehemently on the other side, 'O Father of heaven, receive my soul'; who received the flame as if embracing it. After he had stroked his face with his hands, and as it were bathed them a little in the fire, he soon died (as it appeareth) with very little or no pain. But Dr. Ridley, by the ill-making of the fire, the faggots being green and built up too nigh, the fire being kept down by the green wood, burnt fiercely beneath, which put him to such exquisite pain that he desired them for God's sake to let the fire come unto him. In mistaken kindness his brother-in-law heaped faggots upon him, which only made the fire more vehement beneath, so that he leaped up and down crying, 'I cannot burn,' and his legs were consumed while the upper part of his body was yet untouched. At length one of the bystanders with his bill pulled off the faggots above, and the martyr wrested his body over to that side, and the flame touched the gunpowder and he was seen to stir no more, and his body fell over the chain at Mr. Latimer's feet, and so the fire consumed them. What reward remaineth for them in heaven, the day of God's glory, when He cometh with His saints, shall shortly declare."

Cranmer's sentence was at length pronounced by the Pope. He was degraded from his episcopal character with circumstances of unfeeling insult. But then an attempt was made to induce him to recant. He was removed from prison and became the guest of the Dean of Christchurch, where he was treated with courtesy and kindness. He was told that the king and queen greatly desired his conversion; that the council was kindly disposed towards him; that it was a pity his great learning, which might profit so many, should be lost to the Church; life was made sweet to him; the recantation was made easy; the friends whose courage had been wont to sustain him were absent, and his constitutional timidity and irresolution, betrayed him, and he signed a recantation. But what was intended was, to injure the cause of the Reformation by the recantation of its great representative: it was not intended to spare his life. A series of recantations were now extracted from him, each rising above the others in its strength, while at the very time that they were being wrung from him the preparations were being made for his execution. It would seem that he was left to indulge the expectation of pardon up to the very morning of his death.

On March 21, 1566, Cranmer was brought out of prison and taken to St. Mary's Church, and placed on a low platform in front of the

pulpit to hear his "condemned sermon." Dr. Cole, who preached the sermon, took for granted his reconciliation with the Church, exhorted him to courage in the prospect of death, and to take comfort from the example of the penitent thief. The sermon ended, Cranmer was called upon to read his recantation before the Mayor and Aldermen there assembled, and the whole congregation. But his first words were words of prayer for true repentance, for mercy through Christ to him the most wretched and miserable of sinners; he concluded with the Lord's Prayer, the whole congregation kneeling down and saying it aloud with him. "Never," says a spectator, "was there such a number earnestly praying together. Cranmer himself an image of sorrow, the dolour of his heart bursting out at his eyes in plenty of tears; but in other respects retaining 'the quiet and grave behaviour which was natural to him.' Rising from his knees he turned to address the people, but at first the swaying of the great congregation drowned his voice; shortly, in the increasing silence, his voice was heard repeating the Apostles' Creed—it was his farewell confession of faith. But as he proceeded astonishment and anger began to rise in the minds of his adversaries; he was not making any recantation, but solemnly affirming the doctrines of the Reformation. For his recantation, he declared that 'it troubled his conscience more than anything that ever he did or said in his whole life; and for as much,' said he, 'as my hand offended writing contrary to my heart, my hand shall first be punished therefor, for may I come to the fire, it shall be first burned. And as for the Pope I refuse him, as being Christ's enemy and anti-Christ, with all his false doctrine.' 'Stop the heretic's mouth and take him away,' cried Cole; and he was pulled down from the platform and carried away to punishment. He suffered on the same spot as Ridley and Latimer. He did not tarry long at his prayers, but putting off his garments he stood in his long white shirt reaching to the ground, and with his feet bare, his head bald, his beard long and thick, he presented a moving spectacle. Fastened to the stake, and surrounded by faggots, as soon as the fire began to burn up about him he thrust his right hand into it and held it there till it was consumed, repeating, 'This unworthy right hand,' and 'Lord, receive my spirit'; and took his death with singular courage, seeming to move no more than the stake to which he was bound." "The death of Cranmer," says Canon Dixon, "completed the circle of five men of episcopal degree who

loosed the yoke of Rome from the neck of the Church of England by the sacrifice of their lives—a glorious crown of Bishops, the like of which is set upon the brow of no other Church in Christendom.”¹

The last years of Mary were saddened by misfortunes on all sides. Besides those which had been brought on by her own mistakes, the greatest of her sorrows was entirely undeserved. The Pope turned against Philip, and therefore really though not professedly against Mary. Philip and his father had shown a devoted reverence for the papacy, but Paul at the finish turned against them for political reasons, and allied himself with the French and the Turks. For the papacy Mary had sacrificed everything, she had cast aside her own popularity as nothing worth, to burn her countrymen alive for the Pope; and had willingly accepted instead, the detestation of her subjects; and now she found she had been leaning on a broken reed. Not only was the Pope at war with her husband, causing her the loss of Calais to his French allies: but he tried to displace Cardinal Pole from being legate—and to appoint an obscure man in his place. Mary refused to admit the messenger of the Holy See to England. Pole remained her only friend. He at least was true to her. But her heart was broken, and she found her best consolation in gazing with dying eyes on the Holy Sacrament as her spirit passed to its rest. Rest she indeed needed—her life from early years had been a sad one—as a queen, she had few wise counsellors and her Tudor obstinacy, unsupported by Tudor statesmanship, had wrecked the promise of success. As we contemplate so sad a life, we cannot but thank God that whatever evils are around us now, the fearful error of forcibly coercing opinion in matters of religion has been by common consent abandoned.

S. HARVEY GEM.

¹ The other two were Ferrar of St. David's and Hooper of Gloucester.



STUDIES IN TEXTS.

Suggestions for Sermons from Current Literature.

BY THE REV. HARRINGTON C. LEES, M.A.

IV. EASTER PAST AND EASTER PRESENT.

Text.—"This Jesus did God raise up, whereof we all are witnesses."
Acts ii. 31.

(Book of the Month: *STUDIA SACRA*.¹ = SS. Other reff. Church's One Foundation, Robertson Nicoll = COF. Hastings' Dictionary of Apostolic Church, Shaw on Resurrection, = DAC. Dictionary of the Bible = HDB.)

I. THE FACT OF THE RESURRECTION.

(a) Christianity rests upon it.

It has been called the Christian Gibraltar. "St. Paul was not afraid to make Christianity answer with its life for the truth of the Resurrection of Christ, and upon this issue the controversy between Christianity and its opponents has generally turned" (SS. 126). He, himself, had seen Him alive and that made him a Christian.

The Resurrection story was no late invention; it was, for instance, "part of the tradition which St. Paul received after his conversion, that is as early as 35 A.D." (SS. 131.). Men accepted the word of truthful witnesses whose lives were changed by seeing Christ alive, and were cheerfully laid down in support of their contention.

"In 1 Corinthians xv. how remarkable a series of witnesses is incidentally marshalled. The 'Twelve,' 'five hundred brethren,' 'all the Apostles'—('The title apostle being used in the wider meaning of an eye-witness and missionary.' SS. 135, and see Acts xiv. 14, Galatians i. 19, Romans xvi. 7. Gwatkin in HDB I. 126.) And St. Peter and St. James were, at the time of writing, the two most prominent persons in the Christian Society, St. Paul himself not being excepted" (SS. 136, 137).

(b) Christ was not expected to rise at all.

"No sayings of Jesus are better authenticated than those in which He spoke, publicly and privately, of His approaching death

¹ By J. H. Bernard, D.D., D.C.L., Archbishop of Dublin. Thirteen scholarly and suggestive essays on Baptism, the Resurrection, Virgin Birth, Bishops and Presbyters, New Testament Prophets, etc.

and the victory which was to follow ; nothing is clearer than the fact that these sayings were not believed or understood. They did not prepare the Apostles for the Crucifixion ; still less for the Resurrection " (SS. 155).

" Nothing is more certain than the hopelessness of the disciples, and it is that which gives such extraordinary weight to their witness" (COF. 135).

" In the Gospel the story of His rising is too good to be true. When they know it to be true they are full of joy and triumph " (COF. 101).

(c) *The story is explained away by some.*

(i) It is said to be a mystical way of saying that Christ goes on for ever. Mr. Sime says, " admit that when the last stroke came He fell like other men into a sleep from which there is no awakening, the legend of His love does not on that account lose its charm or its power to win men from a degrading materialism " (COF. 60). " There is a strange and not quite honest effort to accept the Resurrection of Christ in words while actually denying it. To talk of the resurrection of the spirit is preposterous. The spirit does not die, and therefore cannot rise. What is meant is that the life of Jesus is, like any other life, persistent beyond death ! But that has nothing to do with the Resurrection of the New Testament, or resurrection of any kind. The one which the New Testament knows, the one that allows language any meaning, is that of the body, which leaves the grave empty " (COF. 133, 4).

(ii) It is said the disciples were mistaken in thinking He was dead. They revived with infinite care the still frame till light once more flickered from the closed eyes. " Such a Jesus could not be the risen Conqueror and the Son of God, could by no possibility have changed their sorrow into enthusiasm, or have lifted their reverence into worship " (COF. 145).

(iii) It is said the disciples were deluded by an apparition several times repeated. " Paul did not regard the visions of the risen Christ as the apparition of a dead hero or saint " (SS. 147). Further, why should they have ceased so soon or so strangely ? " That a vision which was the product of a deep attachment to the Lord should take the form which the first believers have left on record in the story of the Ascension, is not credible from the psychological

point of view" (SS. 141). This is not a case of a vision seen by this or that individual, but of visions seen by companies of persons—the "Twelve," "the five hundred," "the Apostles" (SS. 140). "It was not upon the apparition of Christ as a spirit that the faith of the Church was built, but upon the manifestation of Christ's spiritual body" (COF. 149). "The Christian Church is not built upon mist" (COF. 148).

(iv) It is said that mental impressions were mistaken for visions. "Keim says that the living spirit of Jesus sent telegrams to the disciples, which gave them a vision bearing the likeness of the body laid in the grave, and still lying there. Well, but if this be so, we are back in the world of miracles" (COF. 148).

(v) "It has been asserted indeed that it would be 'contrary to the nature of a being appearing from heaven' that He should be touched or that He should eat. This is quite unphilosophical. If Christ were really seen there is no reason, so far as psychology can tell, why He should not be really touched and heard. We are deluding ourselves with a crude and unscientific and self-contradictory theory" (SS. 144, 145).

(d) *Faith is, however, needed for spiritual conviction.*

"It is very significant that the manifestations of the Risen Christ were made to believers alone, to those who had the faculties to discern the spiritual possibilities of a new life in Him; and it is still true that the evidences for the historical fact of Christ's Resurrection are incompetent of themselves to generate faith in the power and grace of the Risen Life" (SS. 168).

"It is better to believe in the supernatural than to believe in the ridiculous, and that is what it comes to" (COF. 150).

(A SECOND SERMON.)

Text.—"He preached Jesus and the Resurrection." Acts xvii. 18.

2. THE MEANING OF THE RESURRECTION.

(a) *It is the Origin of the Christian life.*

The fundamental fact upon which the apostolic Church rests is the Resurrection of Jesus Christ. "It is the spring of the apostolic faith. The faith called forth by the life of Christ broke into fragments under the crash of the Cross. The Resurrection re-interpreted and re-established the faith evoked by the life; for the first time gave Him His true place as Lord in their lives" (DAC. 2. 329).

"The Resurrection of Jesus Christ was not a solitary or isolated act; it is charged with consequence for all those who are 'in Christ'" (SS. 95).

"Christ's Resurrection was in its deepest meaning and purpose unique. It carried with it the victory over death of all who are 'in Him'" (SS 96, 7). "Not so much the type as the guarantee of our own" (SS. 101).

(b) *It is the key to Christ's Life.*

"Only in the light of the Resurrection can we grasp the meaning of the Incarnation" (1 Cor. xv. 22, 45; Rom. v. 12). The Resurrection of Christ unlocks the inner meaning and significance of His earthly life and ministry (DAC. 2. 330).

"We obtain a direct vision of the glory of Christ. We find Christ directly in the pages of the Gospel as the Church will find Him to the end of time, for the Church receives the things of the Spirit of God, while outsiders count them foolishness" (COF. 207).

(c) *It is the Clue to all life.*

"One man has survived the shock of death, and therefore there is a world of life beyond the grave" (SS. 95). "Christ broke through the immemorial law and rule of death" (COF. 140).

"The Resurrection is the determinative principle of the apostles' view of the world and life. The long struggle between nature and spirit was concentrated in the body of Jesus, and by His bodily resurrection from death and the grave—and what other kind of resurrection could there be?—victory is shown to remain with spirit" (DAC. 2. 330).

"The empty tomb of Christ has been the cradle of the Church, and if in this foundation of her faith the Church has been mistaken, she must needs lay herself down by the side of the mortal remains, I say not of a man, but of a religion" (COF. 150).

"The belief that Jesus lives must necessarily be a more intimate possession of the soul than the belief that Jesus rose. Yet were the latter discredited at the bar of critical science, it may be doubted whether the former would continue for long to dominate the lives of men" (SS. 166. 8).

"It is on converse with the Risen Lord that the life of the saints depends. They cannot bear a broken communion. All is dark as the dead of night if Christ is silent or absent. The heart loses its happiness and craves for the lost presence" (COF. 189, 190).

THE CHAPELS ROYAL OF BRITAIN.

BY J. CRESSWELL ROSCAMP, M.E.

II. CHAPEL OF ST. GEORGE, WINDSOR.

THE noblest and most historic Palace in the world is without doubt Windsor Castle, that beautiful, dignified pile that stands so bravely forth on the banks of the Thames in the county of Berkshire, and which has been the residences of the Sovereigns of England since the days of the Normans. Not one of the least attractive portions of it is the Royal Chapel of St. George, the scene of all the solemn celebrations in connection with the investiture of the Order of the Garter since its foundation in the year 1349.

The present building is a most magnificent specimen of ornamental architecture belonging to the end of the fifteenth century, and it was begun in the reign of King Edward IV who took down the old chapel "on account of its decayed condition," building on the same site a much larger and more magnificent structure which, however, was not completed until the reign of Henry VIII. George III conscientiously enough had much repairing and alterations carried out which have not in any way added to the beauty. The east window with its beautiful traceried stonework was removed to make room for a huge painting by Benjamin West, but fortunately Queen Victoria had this restored and the window filled with excellent stained glass. The western window would have suffered a like fate had it not been for the death of West, who was President of the Royal Academy, in 1820.

The most beautiful part of the chapel is the choir with the superb stalls for the Knights of the Most Noble Order of the Garter. Originally there were twenty-six, but now there are thirty-two. They are most elaborately carved with beautiful canopies above supported by slender pillars. On the canopy of each stall rests the helmet, coat, mantle and sword of the Knight Companion to whom the seat has been allotted, and above hangs the banner. A small plate with the "arms" and titles of the former occupants is fixed on the panel of the stalls, and it is a pity a few have been lost or stolen and the list thereby rendered incomplete.

The Order originated in the time of King Edward IV. He deter-

mined to in some way revive the old "Round Table" conferences, and for the purpose built a large circular building and had a round table put within it. He then on St. George's Day, 1345, invited all the Knights who would prove their valour to come to "solemn feasts and jousts at Windsor on that day." The invitations were sent broadcast to all England, Scotland, France, Burgundy, Flanders, Brabant, and the whole Empire, and all but the Knights of France came and were met by the King and Queen and chief Nobles and three hundred of the fairest ladies in the land. At this meeting it was decided to institute the Order, and the first investiture took place on St. George's Day, 1349, when twenty-six Knight Companions were duly elected. The original insignia consisted of Garter, Mantle, Surcoat and Hood; the "George" (George and Dragon) and collar being added by Henry VIII.

On the entrance to the Choir the Sovereign's seat is on the right and that of the Prince of Wales on the left. The fine traceried roof is due to Sir Reginald Bray. "Perhaps without exception this is the most beautiful specimen of Gothic roof in existence, superior in structure to King's Chapel, Cambridge, and the Chapel of Henry VII at Westminster." In 1642 the Parliamentarians took the castle by storm and seized "altar" hangings, plate and other valuables.

Many and beautiful are the tombs and monuments erected in memory of those interred here and some have a great interest. Wolsey built a part on the spot where the old Norman chapel stood which was repaired by that enthusiastic builder, King Henry III, who lived in a period of architectural design unsurpassed for its beauty. In referring to King Henry III it is interesting to note that so limited had funds become to carry out his designs that he bade the Keeper of the King's Apartments to pawn "the most valuable image of the Virgin Mary," requesting that it should, however, be taken "to a decent place."

Wolsey built in this chapel a large sarcophagus and image of himself, intending to have his last resting-place there. But after he was deposed and had gone to York, he sent his servant to obtain them to put up for himself there. The image has gone, but whether he got it or not is unknown. The sarcophagus was utilized by Edward VI for a monument to Henry VIII and a brass figure of the "Bluff King Hal" put on the top of it. In 1646, after the place was ransacked by the Parliamentarians the brass effigy was melted to

pay the soldiers with. Later still, after the death of Nelson it was removed to St. Paul's Cathedral to cover his tomb, and remains there to this day with a Viscount's coronet fixed on the top in place of the King's statue or Cardinal's effigy.

Among those interred may be mentioned :—Edward IV and his Queen Elizabeth Widville, " the gentle, pious, and incapable Henry VI," Henry VIII, and Jane Seymour, Charles I, who was buried in the dead of the night after being brought through a snowstorm and with much difficulty and followed only by four of his late trusted servants, Charles Brandon, the Duke of Suffolk and brother-in-law to Henry VIII, having married Mary the widowed Queen of France and being therefore the grandfather of Lady Jane Grey, Charles Somerset, the first Earl of Worcester (1526), Henry, Seventh Earl and Third Marquess of Somerset and First Duke of Beaufort (1699).

And in the Royal Tombhouse of the Hanoverians lie the remains of Queen Charlotte, died November 17, 1818; George III, died January 29, 1820; Edward, Duke of Kent, died January 23, 1827; Frederick, Duke of York, died January 5, 1827; George IV, died June 26, 1830; William IV, died June 20, 1837; George V, King of Hanover, died June 12, 1878; Edward VII, died May 6, 1910. Queen Victoria was laid to rest by the side of her consort Prince Albert in the Mausoleum which she erected to his memory, but she was brought to St. George's before being taken there, and anything written upon Windsor failing to recall this her last journey to it would surely be incomplete.

Probably no more truly majestic funeral than hers has ever taken place. Borne on the Royal yacht from Osborne Castle, she passed between two lines of monstrous warships—the products of her reign—the cannons booming out their last salutes, then to London in the middle of bitter winter, but thronged nevertheless with massed multitudes of silent mourners, and then to Windsor where the gun-carriage bearing her coffin was drawn up the slopes by the bluejackets on account of the nervousness of the artillery horses, and lastly the Chapel packed with such an assemblage as can rarely if ever meet again, including everyone of note throughout the Empire and representatives from every civilized nation in the world, and above all, rich and poor, prince and peasant, whites and black and coloured races—all with one accord mourning with sad heart the loss of the " Great White Queen."

Four notable marriages have taken place during the past half century in the Chapel:—March 10, 1863, Edward to Princess Alexandra of Denmark; March 21, 1871, Princess Louise to John Douglas Sutherland, Marquess of Lorne, afterwards ninth Duke of Argyll; March 13, 1879, Arthur, Duke of Connaught, to Princess Louisa Margaret of Prussia; April 27, 1882, Leopold, Duke of Albany, to Princess Helen Waldeck-Pyrmont.

In connection with this Chapel it seems there is no place more fitting to give a brief account of the Patron Saint of England. Saint George is also the Patron Saint of Aragon and Portugal, and has been the Patron Saint of England since the reign of Edward III. According to legend, George was born of noble, Christian parents either at Cappodocia or Lydda, and embracing the profession of the Army rose rapidly in the ranks under Diocletian. During the persecution of the Christians, however, he took up their cause so valiantly that he was arrested and put to death at Nicomedia on April 23, 303, his body being brought thereafter to Lydda. There is an ancient bas-relief of St. George and the Dragon on the Church at Lydda, or as it afterwards assumed the title "St. George." This connection of St. George with the Dragon can be traced back to the sixth century. At Arsuf, or Joppa, near Lydda, Perseus slew the sea monster that threatened the maiden Andromeda, and it appears that St. George afterwards received the credit for the deed accomplished by that hero.

The Council at Oxford in 1222 ordered the feast of St. George to be kept as a national feast, but it was not until the reign of Edward III that he became the Patron Saint of England. To a Byzantine he was regarded as a saint of the sea, and Richard Cœur de Lion took up his battle-cry in the crusades of "For St. George, For St. George."

The Castle has sustained siege and trial, capture and recapture, but stands as bravely as ever, and the Chapel dedicated to the Patron Saint of England is still the place of worship of the Knights of the Garter whose chivalrous motto is emblazoned on every Royal Coat of Arms, "*Honi soit qui mal y pense.*"

J. CRESSWELL ROSCAMP.



REVIEWS OF BOOKS.

TRANSLATIONS OF EARLY DOCUMENTS.

THE SIBYLLINE ORACLES. Books III-V. By Rev. H. N. Bate, M.A. (3s. 6d. net.) **THE APOCALYPSE OF ABRAHAM.** By Canon G. H. Box, M.A. **THE ASCENSION OF ISALIAH.** By Canon R. H. Charles, D.Litt., D.D. (4s. 6d. net.) **THE THIRD AND THE FOURTH BOOKS OF MACCABEES.** By Rev. C. W. Emmet, B.D. (3s. 6d. net.) **JOSEPH AND ASENATH.** By E. W. Brooks. (2s. 6d. net.) **THE UNCANONICAL JEWISH BOOKS.** By Rev. W. J. Ferrar, M.A. Edited by the Rev. W. O. E. Oesterley, D.D., and the Rev. Canon G. H. Box, M.A., and published by the S.P.C.K.

The Editors are to be congratulated for the steady way they have been able to issue this series of valuable texts.

In **THE SIBYLLINE ORACLES**, Mr. Bate follows Dr. Postgate in deriving the word "sibyl" (Greek *sibylla*) from a root "sib" meaning "wise," and the diminutive termination "ulla." "Sibyl" thus means "the wise little woman." In the Græco-Roman world the "sibyls" were generally believed to be inspired by Apollo and were consulted on every occasion. Their oracular utterances were later collected and canonized. Any prophecy ascribed to the sibyls was sure to meet with widespread acceptance. In the third and second centuries B.C. the Jews of Dispersion found themselves in close contact with Hellenism and shared with them their intellectual life. In order to commend their religion and practice to the Greeks, the Jews published a number of books in which the names of Greek authors were freely used. Some of their propaganda tracts were written under the assumed title of the sibylline oracles. The sibylline oracles that have come down to us "are a compilation of old and new oracles worked up by Jewish and Christian authors who lived at various times between 160 B.C. and the fifth century, or even later A.D." (Lanchester in Charles's *Apoc. and Pseudepigr.*, ii. 368). Mr. Bate has given us here a translation of Books III, IV and V, which are mainly the Jewish portions.

THE APOCALYPSE OF ABRAHAM has been preserved in old Slavonic and contains the legend about Abraham's conversion from idolatry and his temporal ascension to heaven, where he receives a revelation concerning the future of his race. The book is intensely Jewish and must have been composed in Palestine in Hebrew or in Aramaic between the close of the first and the early decade of the second century of our era. It ascribes the origin of sin to the Fall (ch. xxiii.), and says nothing of an intermediate state; the righteous dead go straight to the heavenly Paradise ("the Garden of Eden"), while the wicked dead go to the underworld and Azazel.

THE ASCENSION OF ISALIAH is made up of three originally distinct works, one of which is of Jewish the others of Christian origin, all of which go back to the first century. We are told in this book that Isaiiah was sawn asunder (cf. Hebrews ii. 37); the Messiah is designated "the Beloved" (cf. Ephes. i. 6), and the Holy Spirit is referred to as an angel. The volume throws much light on the current Jewish belief in demons.

THE THIRD BOOK OF THE MACCABEES is dated about 100 B.C., and one of its aims seems to have been to give warning to the Gentiles "that in spite of the apparent defencelessness of the Jews it was dangerous to interfere

with them, since they had a supernatural ally who was ready to avenge their oppressors."

THE FOURTH BOOK OF THE MACCABEES is an account of "the heroic martyrdom of Eliazar, an aged priest, and an unnamed mother with her seven sons; who were put to death with horrible tortures by Antiochus Epiphanes." An interesting point in this book is the idea of *vicarious suffering*. The death of the martyrs is definitely propitiatory, and becomes a substitute for the death of others; see especially vi. 28 f., xvii. 22.

JOSEPH AND ASENATH is a Jewish legend written somewhere between the second and fourth century of our era to explain away the objectionable fact that Joseph should have married a heathen wife. This has been slightly revised by some Christian hands.

THE UNCANONICAL JEWISH BOOKS is a short and reliable Introduction to the Apocrypha and the Jewish writings of 200 B.C. to 100 A.D.

All these volumes are scholarly, handy and give just the information that a student requires. May we suggest to the Editors to issue also a *Concordance* to the whole series? It will greatly enhance the value of these volumes.

K. E. K.

THE VIRGIN BIRTH.

THE VIRGIN BIRTH OF OUR LORD. By the Rev. L. Prestige, M.A., Fellow, Lecturer and Dean of Divinity, New College, Oxford. London: *Robert Scott*. 3s. 6d. net.

To a believer in the stupendous miracle of the Incarnation, faith in the Virgin Birth of our Lord should occasion no serious difficulty. Nevertheless, there are some who, though accepting the doctrine of the Divinity of our Lord, entertain grave misgivings as to the mode of His Birth. To such people this book is likely to prove reassuring. Mr. Prestige is a scholar and does not shirk difficulties. He shows in the first instance that the account of the Birth of our Lord in St. Luke is from the same pen as the rest of the Gospel. In the preface to his Gospel, St. Luke claims to be what we may call a scientific historian, verifying his authorities and tracing the origin of his information to a creditable source before inserting it in his biography. This claim is borne out by the researches of sound scholars. For instance, Prof. Ramsay says: "St. Luke's history is unsurpassed in respect of its trustworthiness" (p. 13). Prof. Harnack is equally positive that the evangelist did not himself invent any feature of the Birth story. Now St. Luke assents without qualification to the belief that Christ was born of a Virgin. Whence did he derive his information? Mr. Prestige argues that from the nature of the case such information must have been derived ultimately from St. Mary herself.

St. Matthew's Gospel was addressed to a Palestinian audience probably before A.D. 66. "The Church of Palestine was the only Church in which there can have been diffused a strong and general tradition about the facts of Christ's earthly life" (p. 24). It "included from the first a number of Jewish converts of high social and intellectual standing, which was in itself a sufficient guarantee against the acceptance of strange doctrines unsupported by adequate authority." Further, "the successor of Saint James was like himself a man in a peculiarly favourable position for knowing family details of the life of Jesus Christ" (p. 24). As neither St. James nor his successor stopped the circulation of St. Matthew's Gospel, we must infer that they assented to the contents of its first two chapters.

In an interesting chapter on the silence of St. Paul, St. Mark and St. John,

Mr. Prestige shows that their literary silence on the subject is no proof of their ignorance. St. Paul, for instance, takes as axiomatic the pre-existence of Christ and His sinlessness, "two problems for which the Virgin Birth is peculiarly important" (p. 65). "When, therefore, we find no explicit reference to the Virgin Birth we are neither more nor less astonished than we are at the discovery that the Galilean ministry is not mentioned, and that such names as Nazareth, Bethlehem, Capernaum and Bethsaida do not occur in any of St. Paul's epistles. It cannot justly be said in either case that silence is a proof of ignorance" (p. 65).

This small volume is altogether a clear, scholarly and orthodox contribution on the subject of the Virgin Birth.

THE ADVENTURE OF LIFE.

THE ADVENTURE OF LIFE. By R. W. McKenna, London: John Murray. 6s. net.

We need optimists who can face the facts of life and hold their faith in the presence of perplexing problems. Life is not easily defined, and the question "Is life worth living?" is more frequently asked than is believed to be the case by most of us. Despair overtakes, failure depresses and the horizon is darkened by losses we cannot replace. It is not easy to say, "All is well—God's in His heaven," but the Christian must hold that good will be the end of life entrusted to the keeping of the Son of God. Dr. McKenna, who wrote "The Adventure of Death" with fine literary charm now gives us "The Adventure of Life," which deals with a wider range of subjects and cheers the reader from the first to the last page.

Dr. McKenna wrote the book disjointedly while on duty in France. It bears signs of the way in which it was composed and it also is more profitable to the reader on this account. If we may hazard a guess, it was not penned in the order it appears and this accounts for some of the chapters having a better perspective than others. Dr. McKenna is no obscurantist. He is familiar with the latest results of modern scientific discovery. He has the rare gift of seeing behind phenomena and making his vision intelligible to others and as we read his speculation that life may have appeared on earth through a life ray striking protoplasm in a favourable environment, we recalled the late Dr. Dallinger's remark that if we had been able to see the beginnings of life on our planet we should have observed the operation of the Laws of Nature in their ordinary manner. Those who are disturbed—and some still are—by the doctrine of Evolution and its bearing on Theism should read our Author's discussion. There is no real explanation on materialistic grounds of the Universe which is permeated by thought, and as we look on it we say, "We once thought God made all things—lo! He is much greater; He made all things make themselves."

The weakest chapter is that on the mystery of pain and suffering. We have many proofs of the helpfulness of pain and of the boon it is to suffering humanity under modern conditions, but as we look back before Science had reached its present position, we cannot use the anodynes to perplexing thought that are placed within our reach to-day. We have to leave the mystery where we found it and trust God to make all plain, when we see the Crucified Lord face to face. We warmly commend this volume as a helpful, useful and sympathetic gift to young men and women, and we believe those of more mature years will read it with equal interest, for it is one of the best books of its class that has come under our notice.

OTHER VOLUMES.

IN THE KING'S SERVICE. By the Rev. G. R. Oakley, M.A., B.D. London : S.P.C.K. 2s. net.

The sub-title of this little book, "An Octave of Addresses to Boys and Girls," indicates its scope. These eight addresses were given during a Mission week, and they deal with such subjects as the Mission, Sin, Jesus our Saviour, Jesus our Example, Talking to Jesus, In Jesus' Company, Helping Jesus and For Jesus' Sake. Some of these addresses have much which appeals to us ; others have statements which do not please us. Thus an otherwise excellent address on "Jesus our Saviour" is spoiled by this extraordinary reference to Confession :—"Remember, dear children, you are always at liberty to ask God's priests to listen to your confession of sin, and God through His Church has given authority to the priest to help you, to declare forgiveness to you, and at the same time a command always to keep the matter quite private to himself and you and God." The address "In Jesus' Company" is also unsatisfactory, as the following extract will show : "It is in Holy Communion, dear children, we can get more closely than anywhere on earth into the company of our Lord, and although most of you are not yet confirmed, and are still looking forward to your first communion as a future event, there is no reason why you should not attend and join in that holy service as far as you may." Clearly this is not a book that Evangelical Churchpeople will find helpful.

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GOD'S BOOK OF HOPE. By B.T.B. London : *Marshall Brothers*.

This is not at all what one might expect from the title. It certainly suggested to us words of comfort addressed to mourners, whereas it is published in the interests of the "Back to the Bible Army"—the latest of the many Bible Reading Unions. It emanates from a member of the congregation at St. Matthew's, Croydon, and contains a memoir of the late Rev. A. J. Easter, together with some appreciative observations about the present Vicar, the Rev. W. E. Daniels. Interesting as some of the chapters are, there is an absence of sequence, and, it seems to us, a consequent lack of usefulness. Of the earnestness that lies behind it there can be no doubt.

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THE "CHRISTIAN SCIENCE" DELUSION. By A. C. Dixon, B.A., D.D. London : *Marshall Brothers*. 1s. net.

That strange cult—which is certainly neither "Christian" nor "Scientific," but which nevertheless seems so fascinating, especially to those who, like the Athenians of old, are ever on the look out for something new—has been frequently unveiled and refuted, but perhaps never more completely and forcibly than by the Pastor of the Metropolitan Tabernacle. This exposure ought to be sufficient to open the eyes of those who are being led captive by the cunning philosophy of what certainly seems to us a wild and incomprehensible delusion.

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PSALMS, MEDITATIVE AND MILITANT. NEW METRICAL PARAPHRASE. By W. J. Cooke. London : *Elliot Stock*. Book I. 2s. net.

A new "Tate and Brady" comes as somewhat of a surprise ! However, Mr. Cooke has done his work with considerable ingenuity (a quality which is needed for such an undertaking) and in some cases with real poetic instinct and insight, and if we fail to appreciate such metrical paraphrases and prefer our authorized or Prayer-book versions, we can at least admire Mr. Cooke's courage in undertaking such a task and express the hope that he will find many readers more appreciative than ourselves.

A HISTORY OF THE COLLECTS. By Frederick Armitage. London: *Weave & Co.* 4s. 6d. net.

This is rather more than a history of the collects for it contains succinct notes on the Book of Common Prayer with some account of its sources and of the successive revisions through which it passed. Each collect has a page to itself and in each case the Latin version is given, together with brief but useful historical notes. Mr. Armitage has done his work with judgment and ability, and the general get-up of the book leaves nothing to be desired.

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The C.M.S. "story books" are always excellent. They combine with pleasing narratives strong missionary appeals, and it is good that young people should thus early have their interest awakened in the great cause. Among the more recent of these fascinating publications are *Little Master: A Story of Ceylon* by Mrs. A. Kathleen Shorten (1s. 9d. net); *The Book of other Babies* by Mary Entwistle, (1s. net); *Missionary Pie*, (9d. net); *Red Indians I have Known*, by the Rev. J. B. McCullagh (6d. net) and *Prem's Partners* (4d. net).

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IN HIS STRENGTH. By Constance M. Wishaw. London: *Robert Scott.* 3s. 6d. net.

The authoress of *Being and Doing* has given us a choice selection of helpful thoughts and prayers from various sources, arranged for daily reading. She has accomplished her task in a truly Catholic spirit, as the index of authors testifies. Those who find such books helpful will find this one is worthy to rank with others which have enjoyed a wide circulation.

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The publications of Drummond's Tract Depot, Stirling, are always interesting and a wide distribution of them will do good. Among new issues are: *The Soldiers' Calendar*, 1919 (1s. 6d. per dozen net); *The Upward Way* (1s. 6d. per dozen); *The Heavenly Guide* (2s. per dozen net); *Have You?* Series Nos. 60 to 64 (1s. 6d. per dozen); *The Intermediate State.* (1s. 6d. per dozen).

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Those who have enjoyed Mr. Edward Shillito's papers in the Saturday evening edition of the *Westminster Gazette* will be glad they are now available in volume form, published under the title *The Christian Year in War Time* (Longmans, Green & Co., 2s. 6d. net). Packed full of thought these essays will be found wholesome and stimulating reading, even if in some cases the reasoning, no less than the conclusion, may be open to criticism.

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THE COLOURS OF THE FLAG. By Rev. H. D. S. Sweetapple, D.D. London: *Elliot Stock.* 6d. net.

The attractive cover of this booklet prepared us for the contents, a pleasing address on the red, white and blue of our National Flag, short and to the point.

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The War has stirred the poetic soul of many writers and "A Northern Celt" has written a poem of seventy-eight pages, entitled *The Darkness, the Dawn and a Vision*, descriptive of Britain's part in the great War as "a tribute and a call" (Simpkin, Marshall & Co., Ltd., 2s. 6d. net). The writer's patriotism is beyond dispute.

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A Practical Handbook on the Provision and Use of Altar Linen by the Rev. Roland Borough, M.A. (Elliot Stock, 1s. 6d. net) does not particularly interest us.

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Mr. Harold Begbie's *The Proof of God*, first issued in September, 1914, is now reissued (Constable & Co., Ltd., 1s. 3d. net).

CHURCH BOOK ROOM NOTES.

82 VICTORIA STREET, S.W.1.

At the present time when the Authority and Person of our Blessed Lord are discussed with a painful freedom by many who are officers of the Christian Church, Dr. Gifford's classical treatise *The Incarnation* (1s. net)

The Incarnation.

should be widely read and circulated. The present issue has bound with it a preface by the Dean of Canterbury and a sermon by Dr. Gifford preached before the University of Oxford on the authorship of Psalm cx. No one need be deterred from reading the little volume of 105 pages by a feeling that because it is scholarly and a classic it is therefore difficult to read and hard to understand. By the purity of its English, the lucidity of its style and the masterly method of presenting its arguments no person of average intelligence—even if he has not a knowledge of Greek—will be unable to follow the reasoning and see the grounds of the position adopted.

Many clergymen will find this form of service just issued by the Church Book Room a great convenience and help. The form lays no claim to origi-

Communi- nality and the compiler has gone to the Prayer Book for
Books' Union practically all his matter. But the result is that we have a

Service.

service suitable for use at a meeting of a Communicants' Union which can be handed to those present and followed without the difficulty and distraction usually caused by having to look up different parts of the service. The service is nicely printed on good paper and is issued at 1d. net. or 7s. per 100 net. The back page is left vacant for Parish Notices, etc.

The many Service Candidates who are coming forward for ordination or who are considering the question of private study will find *Helpful Books for Theological Students and Others* of considerable value. And

Helpful Books.

not only students but many of the younger clergy who are making additions to their Library. The list has been compiled with some care and is intended to recommend under its various divisions, books which are obtainable, cheap, and from one point of view or another are of real value. Only in a few cases are the more expensive books named. The list does not aim at completeness and many important books are necessarily omitted and it is purposely made very small. It is divided into six sections. (1) The Bible, (a) General, (b) Commentaries, etc. (2) Doctrine, (a) General, (b) Comparative Religion, (c) Christian Evidence, (d) Holy Communion, (e) Baptism. (3) The Prayer Book. (4) The Christian Ministry. (5) History, (a) General, (b) English Church History. (6) Biographical. It is priced at 2d. net.

Dean Goulburn enjoyed during his lifetime the reputation of a helpful, devotional writer. A High Churchman, he had a strong realization of the

Primitive Church Teaching

on the Holy Communion. Church as Reformed and Protestant, and felt it his duty to write and speak plainly on the introduction of practices and doctrines that are medieval and were deliberately rejected by our Reformers. *Primitive Church Teaching on the Holy Communion* (1s. net) was written by him, as he states in his Preface, because "since the original publication of his book, *The English*

Office of the Holy Communion, two or three practices which seem to me wrong in principle, and to have a tendency to undermine the true doctrine of the Holy Eucharist, have shot up with an amazing rapidity, and are gaining every day a greater foothold among the members of our Communion." He felt that readers of his book on the Holy Communion had a right to expect from him some guidance on such subjects as "Fasting Communion," "Non-communicating Attendance," and "Private Confession," etc.

A short and simple statement of the meaning of the Thirty-Nine Articles has been a long-felt want, particularly by clergymen who wish to give their Confirmation candidates and Sunday School scholars a handbook containing a brief and accurate explanation of the contents of the Articles. The Rev. B. C. Jackson's little book *The Thirty-Nine Articles* (3d. net) is clear and concise, and the teaching which it contains is excellent in every way. The author gives an historical introduction covering the main facts of the Articles, and in five groups he deals with their chief points. Each of these contains an explanation of things essential and a longer reference to matters of special difficulty. For Church people generally who desire to make themselves better acquainted with the Articles, and yet have not time in this busy age for the study of large commentaries intended for the use of divinity students, nothing could be more suitable.

The Rev. T. C. Hammond, M.A., Rector of St. Kevin, Dublin, has written an excellent little book for candidates for Confirmation and senior classes in our Sunday Schools which will enable them to trace for themselves those great truths which lie hidden in the terse language of the familiar Church Catechism. As Mr. Hammond states in his Preface to *A Catechism on the Church Catechism* (4d. net), little attention has been devoted to this manual of dogmatic instruction: yet it is a product of Reformation activity, and faithfully reflects the mature judgment of that period of rich theological thought. Mr. Hammond's object being to exhibit and expound the Reformation teaching contained in the Church Catechism, no attempt has been made to deal directly with the more ancient elements embodied in it, viz., The Creed, Ten Commandments, and the Lord's Prayer. The commentaries upon these, exhibiting the Reformed interpretation, have been made the subject of catechetical instruction. The useful and comprehensive teachers' notes which Mr. Hammond had added for the guidance of the teacher, and to justify the particular interpretation adopted at various points where controversy occurs, will be found of the greatest service.

Those who know the Rev. C. Sydney Carter's two books on the English Church in the seventeenth and eighteenth centuries will be glad to have his third book on the sixteenth century, *The English Church and the Reformation* (1s. net). The events which occurred in the sixteenth century with which the present book deals so vitally affected the character and position of the Anglican Church, that the solution of the difficulties and problems which distress the Church to-day is largely dependent on the precise interpretation taken of the importance and significance of the changes which were then effected. Mr. Carter describes briefly, but with sufficient fulness, the need for the Reformation, its principal causes, the various circumstances by which in this country it was alternately advanced and hindered, the general course which it followed, and the manner of its ultimate settlement in the Church of England.