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THE CHURCHMAN

September, 1920.

THE MONTH.

The Arch-
bishop and
Unity.

THE Lambeth Conference Reports reach us just as this number is going to press, and we can only give a résumé of the principal resolutions arrived at. Indeed, it would not be respectful to the Conference to do more at present, for it is clear that decisions which have been come to only after five weeks of solemn deliberation by the greatest gathering of Bishops ever assembled in England, demand, and must certainly receive, the most careful and thorough consideration before any settled opinion is formed concerning them. The Conference dealt with a variety of subjects, but none was of greater importance than that of Unity, and the strength of the desire of the Conference to have its Appeal rightly understood may be gathered from the fact that the Archbishop of Canterbury invited a number of representatives of the Press to meet him at Lambeth that he might explain what had really been done. The following report of the interview is taken from the *Morning Post* :—

“ We have considered,” he said, “ questions of reunion with the Church of Rome, with the Swedish, Scandinavian, Moravian, and other bodies. What we largely concentrated our efforts upon was our relation to the other Reformed Churches—that is, outside Rome and the Eastern Churches.

“ What we ask now is that the Churches will give effect locally to what we have agreed to centrally, but we know that a long time is needed to bring about such an enormous change in the whole situation. Our steps must be very careful and very deliberate. We have enacted nothing, but have suggested large principles, which we shall try to carry out.

“ As regards the Church of Rome, our position, as far as we know, is hopeless. They do not consent to waive anything they have ever said, but by the grace of God they may be softened. We should long to get them all in, but we do not see our way at present.

“ As to the Eastern Churches, there have been Bishops of those Churches in England in consequence of the Conference, but of course they have not been at the Conference. The largest possible hope has been put into our

minds as to the possibility of a closer union with them. With reference to the Scandinavian Churches, we have got absolute harmony. The reunion project should be launched with the right kind of spirit."

We note with satisfaction that the Lambeth Conference has recognised that the position in regard to the Church of Rome is "hopeless"; we never supposed it was anything else, but it is well to have the fact so clearly and so authoritatively stated. The references to the Eastern Churches and the Scandinavian Churches are interesting; but most important of all is what effect the decisions will have upon local churches of the Anglican Communion, e.g., in the Mission Field and the Colonies, and also upon the relationship between the Church of England and the Nonconformist Churches at home. The Conference has "suggested large principles" which, says the Archbishop, "we shall try to carry out"—a most hopeful statement when considered in the light of the proposals agreed upon.

The Conference prefaced its Resolutions on Unity by an "Appeal to all Christian People" which embodied the great principles to which the Archbishop referred. As the Appeal itself has been published in full in the Church Press and in several daily newspapers it need not be quoted here at length. We have no hesitation, however, in saying at once that we are most thankful for the noble and generous spirit in which it is conceived; it represents—as last month we expressed the hope it would do—"a real advance towards intercommunion and fellowship among all who love the Lord Jesus Christ." If we are asked in what respects "a real advance" has been made we are content to indicate three.

(1) In the first place, we cite the words used concerning membership of the Church. "We acknowledge," says the Appeal, "all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body." "Sharing with us"—the phrase is singularly reminiscent of one of the Cheltenham Findings; in any case it brings within the "universal Church of Christ" the overwhelming majority of Nonconformist brethren, whom some, at least, have hitherto not hesitated to rule out.

(2) Next, the essentials of unity : these are defined in a manner which we venture to say will command a large measure of support :—

**Essentials
of Unity.**

We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of :—

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith ; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief :

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ :

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

How far this is an " advance " upon anything that has gone before, may be seen by a reference to the Quadrilateral which was adopted by the Lambeth Conference of 1888 and has remained unchallenged ever since. In order that the contrast may be seen we quote the full formula of that date :—

(a) The Holy Scriptures of the Old and New Testaments, as " containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol ; and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

All who have been intimately concerned with the reunion question know only too well that Clause (d) has been the rock upon which all proposals have foundered. The formula adopted by the Conference of 1920 is very different, and in relation to its third clause (" a ministry acknowledged " etc.), the Appeal says :—

May we not reasonably claim that the Episcopate is the one means of providing such a ministry ? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more

truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

(3) Our third evidence of "a real advance" is to be found in the definite proposals put forward by the Bishops for giving effect to the great principles they have laid down :—

**Definite
Proposals.**

We believe that for all, the truly equitable approach to union is by way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church. It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

It can hardly be doubted that this Appeal will give a tremendous impetus to the Reunion Movement in the Mission Field (e.g., South India) where the Churches seem to be ripe for action, as well as in some of the Colonies, where long steps towards unity have already been taken. It cannot fail, also, to have a very material effect upon the problem as it faces us at home, and will tend, as we hope, towards its solution, although it will not escape notice that "episcopal ordination" is to be the channel through which the "commission" to non-Anglican ministers is to be given. That the Bishops feel the time for action has come is clear from the resolution which immediately follows the Appeal :—

The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they

think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to co-operate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ.

In regard to some matters of detail which have
Sanctions. long been the subject of general discussion, the Resolutions offer clear and definite counsel. Thus we read—and we note the sanctions with great thankfulness—that in view of prospects and projects of reunion :—

(i) A Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers :

(ii) The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme.

But the resolutions also contain some limitations.
Limitations. For instance, believing that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that :—

(i) It cannot approve of general schemes of intercommunion or exchange of pulpits :

(ii) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the Celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained ; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

We can well understand that these limitations will be criticised, but details must be considered in their relation to the general plan ; and it will not be lost sight of that the above resolutions do make some very considerable concessions. But for the moment we are not arguing the question : we are only making the facts known.

Equally important is the declaration made by the
“In View of Doubts.” Conference “ in view of doubts and varieties of practice which have caused difficulties in the past.”

(i) Nothing in these Resolutions is intended to indicate that the rule of Confirmation as conditioning admission to the Holy Communion must neces-

sarily apply to the case of baptized persons who seek Communion under conditions which in the Bishop's judgment justify their admission thereto.

(ii) In cases in which it is impossible for the Bishop's judgment to be obtained beforehand the priest should remember that he has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicated by name, or, in the canonical sense of the term, a cause of scandal to the faithful); and that, if a question may properly be raised as to the future admission of any such person to Holy Communion, either because he has not been confirmed, or for other reasons, the priest should refer the matter to the Bishop for counsel or direction.

It will be felt that the Conference has handled a very difficult problem in a masterly way, and when it is remembered that members were practically unanimous there is every reason to be thankful.

Another set of Resolutions deals with the position of women in the Church. The Lambeth Conference recommends that in future laymen and laywomen shall be on an equal footing with regard to admission to all Church Councils and Assemblies. It also recommends the revival of the Order of Deaconesses, the Form and Manner of the service containing: (a) Prayer by the Bishop and the laying on of his hands; (b) A formula giving authority to execute the Office of a Deaconess in the Church of God; (c) The delivery of the New Testament by the Bishop to each candidate. It is, however, expressly stated that the Order of Deaconesses is the only Order of Ministry by women which can be recognized by the Anglican Church.

What is to be the work of the Deaconess so ordained and so commissioned? The Conference has taken a much larger view than many expected, and we can well believe that the proposals will be very seriously canvassed. It must, of course, be remembered that these recommendations have themselves to be formally adopted in different parts of the Anglican Communion before effect can be given to them; and it may be pointed out that, in the resolution defining the functions of the Deaconess, Clause (d) (ii) was carried by 117 votes to 81. The resolutions dealing with the matter are as follows:—

The following functions may be entrusted to the Deaconess, in addition to the ordinary duties which would naturally fall to her:—

- (a) To prepare candidates for Baptism and Confirmation;
- (b) To assist at the administration of Holy Baptism; and to be the ministrant in cases of necessity in virtue of her office;
- (c) To pray with and to give counsel to such women as desire help in difficulties and perplexities.

(d) With the approval of the Bishop and of the parish priest, and under such conditions as shall from time to time be laid down by the Bishop (i) in Church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the priest only ; (ii) in Church also to lead in prayer and, under licence of the Bishop, to instruct and exhort the congregation ;

Opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should wherever possible be subject to provincial control and co-ordination.

Marriage Problems. On the question of Marriage the resolutions are less definite than some people would desire, but it must be remembered that they deal with principles rather than with details. We quote the following resolution, which is of great importance in view of current controversies :—

The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard.

Nevertheless, the Conference admits the right of a national or regional Church within our Communion to deal with cases which fall within the exception mentioned in the record of our Lord's words in St. Matthew's Gospel, under provisions which such Church may lay down.

The Conference, while fully recognizing the extreme difficulty of Governments in framing marriage laws for citizens many of whom do not accept the Christian standard, expresses its firm belief that in every country the Church should be free to bear witness to that standard through its powers of administration and discipline exercised in relation to its own members.

League of Nations. The Bishops, in a series of resolutions on International Relations, give an emphatic endorsement to the essentially Christian basis of the League of Nations, and urge that the peace of the world, no less than Christian principle, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible. Further, they express their grave concern at the disease and distress prevailing over large parts of Europe and Asia and call for energetic action to be taken for the relief of the suffering.

The Official Report, containing the full text of the Encyclical letter from the Bishops, the resolutions adopted by the Conference and the Reports of the various Committees, is published by the S.P.C.K. in pamphlet form at 2s. net.

THE SABBATH AND THE LORD'S DAY.

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

HEBREW scholars tell us that the word Sabbath is properly *Shabbath*, meaning rest, the word day being understood. It is first mentioned as the seventh day in the well-known passage of Genesis (ii. 3), where it is said that God "rested on that day from all His work which He had made," and "blessed the seventh day, and sanctified it." The inclusion of the seventh day among the moral commandments, the only ceremonial one placed among the ten in Exodus xx, bears witness to its moral and spiritual purpose. In Exodus xvi it is alluded to in connection with the manna (v. 23), "To-morrow is the rest of the holy Sabbath unto the Lord," and in Exodus xxiii. 12 we read, "Six days shalt thou do thy work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest and the son of thy handmaid, and the stranger may be refreshed." We have not space to follow the many passages of the Old Testament that refer to the rest and holiness of the Sabbath Day, but one more quotation must not be omitted, for it shows with the utmost clearness that the seventh day was no mere formal requirement, but carried with it a high spiritual purpose. I take the translation of Sir George Adam Smith, *Isaiah*: vol. ii. p. 421. "If thou turn from the Sabbath thy foot, from doing thine own business on my holy day; and callest the Sabbath a delight, holy of Jehovah, honourable, and dost honour it so as not to do thine own ways, or find thine own business, or keep making talk, then thou shalt find thy delight in Jehovah, and He shall cause thee to ride on the high places of the land, and make thee to feed upon the portion of Jacob thy father, yea, the mouth of Jehovah hath spoken." "And," adds Adam Smith, "the Sabbath did not fall with the Temple and the Altar; the Sabbath was independent of all locality; the Sabbath was possible even in exile. It was the one solemn, public, and frequently regular form in which the nation could turn to God, glorify and enjoy Him."

It is evident that the rest from weekday labour was meant to be no mere idleness, but the means of raising the heart to God by devout thoughts and practices, as is shown in Psalm xcii—"A Psalm or Song for the Sabbath Day." This was sung in the services

of the second Temple, and suggests a noble conception of the day of the soul's rest, as a day of joyous thanksgiving and devout meditation on the works of God.¹ For the Sabbath would be specially valued when the leaders of the restored people were reviving the ancient worship of Israel. Nor should we deny that their leaders were making a real effort to promote holiness, by keeping the prescribed sabbaths and festivals not only in the letter, but also in the spirit. Yet we know only too well how after a while the true earnestness is apt to evaporate from the outward form, and this had occurred in our Lord's time, when the Pharisees objected to His healing sufferers on the seventh day. It is only fair, however, to the Jews to point out that revivals as to the higher meaning of their Sabbaths have occurred since.

A most interesting article will be found in vol. x of Dr. Hastings' *Dictionary of Religion and Ethics*, by Dr. Abrahams, Reader in Rabbinic Literature in the University of Cambridge. He quotes several of the prayers now in use relating to the sanctifying of the soul. One of these is as follows :

“ Our God, and God of our Fathers, accept our rest : sanctify us by Thy commandments, and grant our portion in Thy Law : satisfy us with Thy goodness, and gladden us with Thy salvation ; purify our hearts to serve Thee in truth ; and in Thy love and favour, O Lord our God, let us inherit Thy holy Sabbath, and may Israel, who hallow Thy Name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.”

The Christian Sunday can retain the blessings while it escapes the literalness of the ancient Sabbath. Our Lord appeared after His Resurrection upon the first day of the week. John xx. 19. It soon became marked by religious services. In Acts xx we read that Paul was seven days at Troas, before the principal meeting of the Christian Society, and “ upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.” And we read further, that after the accident to Eutyches, Paul went up to them again, to “ break the bread.” The first day of the week also became marked by each laying by what he could afford for St. Paul's collections. 1 Corinthians xvi. 1, 2. Thus, the Lord's Day is mentioned as an accepted observance in Rev. i. 10. “ I was in the Spirit on the Lord's Day.” And in that very early document, called the “ Teaching of the twelve Apostles,”

¹ See Kirkpatrick. *Cambridge Bible for Schools and Colleges*.

intended to embody their principles, we read, " Now on the Lord's Day of the Lord, when ye are assembled together, break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure." So we read in the Epistle of Ignatius to the Magnesians, " Those who were brought up to the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him." In the second century Justin Martyr describes the observance of the day :—

" On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the Prophets are read, as long as time permits, and then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things."

After this, the administration of the Holy Communion is described, and the passage concludes as follows :—

" Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead."

In A.D. 321, the Emperor Constantine by an edict formally recognized the sacredness of the day, and enjoined that the " civic population, together with the workshops of artisans, should rest on the venerable day of the Sun," allowing only harvest and vintage work to be done, lest the fruits of the season might perish.

Ought we to be willing to dishonour a weekly solemnity, inherited from so many ages? Should it not still be a day of worship, of stillness, of reading, of quiet reunions of family affection? Can we be right to encourage Sunday travelling, the opening of picture galleries and cinemas? On these points, let me quote the opinion, not of a sabbatarian, but of a Broad Churchman, the Rev. F. W. Robertson. He remarks.¹

" We are at issue with the popular defence of public recreations on the Sabbath Day. The abolition of Judaism is not necessarily the establishment of Christianity: to do away with the Sabbath Day in order to substitute a nobler, truer, more continuous Sabbath, even the Sabbath of all time given up to God, is well. But to do away with the special Rights of God to the Sabbath, in order merely to substitute the Rights of Pleasure or the Rights of Mammon, or even the Rights of profligacy and drunkenness, that, methinks, is not Paul's Christian Liberty. It is taken for granted that architecture, sculpture, and the wonders of Nature and Art which places of recreation

¹ *Sermons* of Rev. F. W. Robertson. 2nd. Series, p. 190.

will contain, have a direct or indirect tendency to lead to true devotion ; only in a very limited degree is there truth in this at all. . . . Let us be clear upon this point. Æsthetics are not Religion. It is one thing to civilize and polish, it is another thing to Christianize. The worship of the Beautiful is not the worship of Holiness ; nay, I know not whether the one may not have a tendency to disincline from the other.

“ At least, such was the history of ancient Greece. Greece was the home of the Arts, the sacred ground on which the worship of the Beautiful was carried to its perfection. Let those who have read the history of her decline and fall tell us how, when Greece's last and greatest man was warning in vain against the foe at her gates and demanding a manlier and more heroic disposition to sacrifice, that most polished and humanized people, sunk in trade, and sunk in pleasure, were squandering enormous sums upon their buildings and their æsthetics, their processions and their people's palaces, till the flood came, and the liberties of Greece were trampled down for ever beneath the foot of the Macedonian Conqueror.”

We are in great danger at the present time of the introduction of the foreign Sunday. Abroad it has long been the custom to devote most of the day to amusement, at any rate after early service in church. But for us, who have inherited the tradition of a spiritual Sunday, such a collapse would be wrong. Such laxity is becoming widely prevalent, and among those who have leisure in the week it is without excuse. Though the Jewish Sabbath has passed away for us, and we are not in bondage to the letter, we are all the more bound to rise to a higher level and not to fall to a lower one. Ought we to ask in a grudging spirit, “ What may I do, what must I not do on the Lord's Day ? How little time given to spiritual things will satisfy God ? ” He has so loved us that He has given us “ His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life ” (St. John iii. 16). And is the weekly celebration of His Resurrection to be spent with very little thought of Him ? That we may rise more fully to the spirit of devoutness there can be no more helpful ideal for our Sundays than that suggested by the wonderful Vision of the Revelation : “ I was in the Spirit on the Lord's Day ” (Rev. i. 10). “ This Lord's Day I must endeavour to rise into a spiritual atmosphere. I must pray that the Holy Ghost may raise me up into some unity with the Grace and Joy of Christ.” “ Thine eyes shall see the King in His beauty, they shall behold the land of far stretching distances ” (Isaiah xxxiii. 17). This is the promise of the life to come, but some vision of it may even now be given, to lift us above the low level of our earthly state.

May we pass on to one or two practical considerations ? We are too apt to think we have done our religion, or at any rate that

we have had it done for us, and have paid our proper tribute to Almighty God, by our church attendance ; but as Bishop G. H. Wilkinson has remarked, " the soul must do a good deal of work for itself." Personal effort as regards the state of our souls is very necessary, and I may here quote the testimony of one who is least likely to be suspected of overstrictness. That witty clergyman, Sydney Smith, preaching his last sermon in St. Paul's Cathedral, expressed himself as follows, pointing out that self-examination is a duty which the Lord's Day brings round to every Christian man :

" Can a man be religious who assigns no time to thinking of religion ? Is godliness the only great good upon this earth which can be had for nothing ? Does the piety which fits a man for heaven grow up spontaneously in the mind of him who has no rules, no day for that piety which requires the strictest rules for its guidance, the noblest places for its exercise, and the most solemn day for its recurrence ? It is in the absence of our usual occupations, and at the season of leisure, that conscience regains her empire over us, and that man is compelled to hear the reproaches of his own heart. Every recurring Sabbath properly spent is a fresh chance of salvation. I much suspect the virtue and religiousness of that man who believes he can be a good Christian without Sabbaths and without prayer, and reach the end without submitting to the means.¹

It was a remark of Archbishop Benson that we do not find people reading the Bible in the old way as our aged relatives used to study it for a long while, sitting in the chimney corner. On Sundays at least this old custom might be revived, and some of the great devotional books of the Church, which many pious people know well, might suitably come into more general use. So might we listen in quietude to the voice of the Holy Spirit speaking in the heart, " Hold thee still in the Lord," " Be silent to the Lord," " Rest in the Lord " on His own holy day. " For there remaineth a rest to the people of God."

Much consideration needs to be given to the question how best to influence young people as regards the use of Sunday. In recent times an over-Puritanical stringency has often marred the good intentions of pious parents. Prohibitions as to Sunday have frequently had bad results with young people. The holy day should be represented in its true light, as a privilege ; a right spirit of thankfulness being aimed at. Vexatious restrictions, formerly so common, are very mischievous. But some opportunity, with children at any rate, should be sought by parents for giving instruction in religion.

¹ *Sketch of the Life and Times of Sydney Smith.* By Stuart J. Reid. Sampson & Low. 1884.

A friend of the writer of these pages who was master of a preparatory school, and was also acquainted with one of our largest public schools, was recently expressing his regret that young boys entered with so very slight a knowledge, if indeed any, of the Bible, and of the Christian religion. He attributed this misfortune to the too frequent neglect of the modern parent of religious teaching in the home. He laid stress on the gratitude that we ought to feel to our fathers and mothers in old days for the instruction that they so carefully gave us. The same complaint is the subject of a little book on *Religion in the Public Schools*, written by several headmasters and others (S.P.C.K.), who earnestly plead with parents to consider their plain duty in this respect. The friend whom I have mentioned imputed this neglect in a great degree to the lax observance of Sunday, and to the waste of the day by social entertainments and amusements.

It may be allowable to say a few words in conclusion on the subject of church services. The writer of this article cannot agree with the depreciatory remarks made by some critics of late as to the ancient prayers of our Church. We are unable to compose anything equal to them in the present day. It would, however, be well if the clergy would occasionally preach or lecture about them, explaining the words that have changed their meaning, and illustrating the petitions from Scripture quotations. I have heard that at an afternoon service in a University town an impressive course of sermons was given on the Collects, which are usually explained only in the Sunday School. All the same, permission might well be given for a short extempore prayer, before or after the sermon. More elasticity is needed in services for the working classes. Simple hymns will always be helpful, but it is a delusion to suppose that an increasing development of music is a means of saving souls. More attention needs to be given to preaching, and there is a great want of expository sermons on the Life and Work of our Lord, and on the teaching of the Holy Spirit as to His Salvation in the Epistles. Sometimes illustrations as to Conversion and Holiness might well be taken from the great characters of Church History. Our services and preaching should appeal to the *thought* of the hearers, they are in some quarters tending to become *materialistic*, we need not go back to the Middle Ages, but rather keep a forward look towards spiritual progress.

S. HARVEY GEM.

AUTHORITY.

BY THE REV. HAROLD SMITH, D.D., TUTOR LONDON COLLEGE
OF DIVINITY (ST. JOHN'S HALL, HIGHBURY).

SOME Evangelicals insist strongly on the "right of private judgment." Unfortunately this is in practice open to much the same objection as the "divine right of kings," which was seldom invoked unless the king's action was open to serious criticism and not easy to justify on other grounds; hence the alleged right could fairly be termed "the right divine of kings to govern wrong." Similarly "the right of private judgment" in practice not unfrequently means the "right of private *mis*judgment"—of deciding questions without careful thought, on superficial grounds. Not that private judgment can be dispensed with; the mistake consists in regarding it as a *right* rather than as a *duty* or a *responsibility*. In a sense, as Dr. Salmon points out (*Infallibility*, ch. iii.) private judgment is necessary and inevitable; to allow others to choose for us is itself an act of private judgment. We need to recognize our responsibility for the way we use our judgment; we must do our best to inform ourselves, perhaps by consulting others; we must give each point the consideration due to its importance. As usual, it is far better to look at duties or responsibilities than at rights.

Before dealing with the main question of the seat of authority in religion, it is well to distinguish between several kinds of human authority. There appear to be three kinds, of very different value.

There is first the authority of what we may call "tradition"—accepted opinion. This is of many degrees of weight, down from "*quod semper, quod ubique, quod ab omnibus*," down to "we were always taught so-and-so," which exposes the speaker to the rejoinder "Some people are taught very badly!" This kind of authority should on the one hand never be lightly disregarded; but on the other hand it is never final. It calls for respect partly in proportion to its extent, partly according to the opinion we hold of those who represent it. There is always a presumption in favour of good traditions, which needs to be met by clear arguments. But ultimately the authority of tradition rests on the presumption of superior knowledge, and so resolves itself into one form of the authority of such knowledge. If such knowledge is not assumed, the authority is

legitimate. "The Lord said 'I am the Truth'; He did not say 'I am Custom.' Therefore where the truth is seen, custom must yield to it."

The next form of authority is that of official position. In matters of practice, this may prevail; but in matters of opinion and doctrine it is of no value, except so far as this official position may be taken to rest upon or point to superior knowledge.

This last form of authority is supreme. We are justified in deferring—in fact, bound to defer—to those who know more on the subject than we ourselves do. We have indeed to take judgment as well as learning into account; the two do not always coincide; and must beware of following experts blindly. We cannot dispense with experts; but they do not always agree together, and always tend to exaggerate the importance of their own specialities. Still, with these qualifications, the authority of superior knowledge is supreme.

But in practice it often requires care to distinguish between these three kinds of authority. An obvious example is the way in which "the man in the street" commonly regards bishops as the greatest authorities in theology. This is largely due to attaching undue weight to the authority of official position. But it also rests on the mistaken supposition that bishops are necessarily leading theologians, and so speak with the authority of superior knowledge. Well-informed people, of course, know that many other things are desired in a bishop, and that wide knowledge of theology is only one qualification, not possessed by all, or necessarily by the most prominent. There are indeed some bishops whose opinion on various theological questions is of the greatest weight; but it is not as bishops but as individual theologians that they possess this authority, and would have had it none the less had they never been raised to the episcopate. But the opinion of a number of other bishops on points of theology is of no more weight than that of the average clergy, and much less than that of some priests or even deacons; e.g. few bishops can rival Dr. Plummer. The difference between the theological authority of certain individual bishops and that of the episcopal order generally was well brought out by Dean Armitage Robinson in the preface to his "Thoughts on the Incarnation," in 1903, when Dr. Gore had not long before become Bishop of Worcester. There was then a demand that the bishops should issue an authoritative statement on the doctrine of the Virgin-Birth. Dr.

Robinson, deprecating such a statement, asked " Can any one believe that . . . the signature of the Bishop of Worcester to a joint episcopal declaration on the matter could effect anything at all for perplexed inquirers in comparison with the writings of Charles Gore ? "

On the general question, the seat of authority in religion has been variously stated as the *individual* reason (or conscience, or " inner light," or experience) ; as the Scriptures, or as the Church. The first of these positions is commonly taken by " Liberals," whether Anglican or Nonconformist ; the second by " Evangelicals," whether Anglican or Nonconformist ; the third by " Catholics," whether Anglican or Roman. Each view separately is open to serious criticism, and has got it fully from the advocates of the others ! It does not take much knowledge of history to see the errors into which each may lead and has led. The individual judgment may be blinded or distorted ; Scripture is variously interpreted, and does not deal directly with all cases ; the Church has unquestionably sometimes gone far wrong. But in practice it is rarely that any one stands alone ; our interpretation of the Bible depends partly on our own ideas of what is right and true, partly upon our previous training, which comes from the Church, taken in a wide sense. Again, those who maintain the authority of the Church are glad to reinforce this if possible by the testimony of Scripture and by that of reason and experience. And the individual experience and judgment must in religion as elsewhere be checked by that of others, which really means falling back on the authority of the Church, and of the Scriptures as recording the religious experience of men of special opportunities and capacities.

As regards the authority of Scripture it is well to note the careful way in which this is stated in our Articles, as limiting the authority of the Church. " Whatsoever is not read therein nor may be proved thereby is not to be required to be believed as an article of the Faith or thought requisite or necessary to salvation." The Church has authority on controversies of Faith, yet must not ordain anything contrary to God's Word written, or besides it to enforce anything to be believed for necessity of salvation. Things ordained by General Councils as necessary to salvation have neither strength nor authority, unless it may be declared (i.e. shown, made manifest) that they be taken out of Holy Scripture. Thus the Church (1) may not contradict Scripture ; but (2) it has authority not only in

government and ceremonial, but also in doctrine ; yet (3) it cannot lay down terms of salvation, or truths necessary for salvation without clear Scripture warrant. But our Church, unlike some Reformed Churches, nowhere lays down that Scripture is the sole authority in e.g. Church Government or worship ; nor indeed that every true doctrine is necessarily taught, and taught clearly, in Scripture. Hooker, for instance, opposes the Puritan claim that all worship and government should be after Scripture precedent, which led to some very forced exegesis. He declares that whatever is said of God and of what is God's, other than the truth, " though it seemeth to be an honour, it is an injury."

But the present tendency is to attach too much importance to *experience*—this is in reality a partial test of truth. The appeal is to *experience* rather than to judgment. But individual experience may be narrow or partial. And to fall back on the religious experience, e.g. of great mystics, is open not only to the ordinary objections to Church authority, but to the further one that we are incapable of checking the records of such experience ; we can check the arguments of others, but not their feelings. And few things are less convincing than statements of other people's feelings unless we ourselves have experienced the like, at least in some measure ; otherwise they may fall absolutely flat. To take an illustration, to a non-musical man statements of the effect of music on the emotions are ineffective, if not meaningless. He is tempted to disbelieve all strong statements of this ; milder cases he may believe simply from the testimony of his friends, but without comprehending ; but anyhow, it has nothing to do with him personally. And the records of experience are inevitably coloured by the views held by those who relate it ; e.g. probably the real cause of healing is much the same in the case of cures attributed to charms, to Christian Science, to Faith-Healing, to oil blessed by the Bishop, or to our Lady of Lourdes.

But the best solution of the question seems suggested by the way in which the various authorities commonly combine. Authority lies not exclusively in any one of the three, but in their combination. None of them can be dispensed with ; each serves to support or control the others. The defects or delusions of the individual judgment or conscience are supplied or obviated by the authority of the Scriptures or of the Church, while *their* presumed directions have to

commend themselves to the individual's common sense or conscience. Also the Church rests or should rest upon Scripture as far as possible, and is its exponent and interpreter. Only we must have a wide view of what the Church is ; and also not regard its teaching as necessarily infallible—it needs controlling by the other sources of authority.

The ultimate authority in religion is the Holy Spirit. "These sources of authority all derive from Him. There is, however, risk of identifying His voice with that of any of those exclusively, or of maintaining that it guarantees infallibility in any of them. One regrets a recent tendency to support resolutions of conferences by affirming that their members felt the presence of the Holy Ghost. While probably not so intended, this looks like an attempt to silence criticism, and to prevent the resolutions being judged upon their merits. The Holy Spirit speaks through the Scripture, through the Church, and directly to the individual Christian ; but not in such a way as to deliver us from the need of thought, or to make it impossible to avoid error. In the days of the prophets, there were many false prophets, and probably a large number of prophets with very intermittent inspiration ; and the present day call for prophets is pretty sure to lead to a more abundant supply of these than of the genuine prophet. The criticism of prophets—"discerning of spirits"—was needed then, so also now. While the authority of the Holy Spirit is ultimate and supreme, this authority is exercised through these other sources of authority and their limitations are not removed by the fact that the Spirit speaks through them ; He is not their only inspirer.

We have therefore to recognize several relative authorities on religion ; to control each of these by the rest, and to set greater confidence in their combination. "A threefold cord is not easily broken."

HAROLD SMITH.

WORKERS' EDUCATIONAL ASSOCIATION

AN ADVENTURE IN WORKING-CLASS EDUCATION. By A. Mansbridge, Hon. M.A., Oxon. London: *Longmans, Green & Co.* 6s.

The Author of this book is the founder of the "Workers' Educational Association" ; for twelve years he was its General Secretary (1903-15) ; and now he gives us the story of the origin, beginnings, and development of the Association. The movement has spread to Australasia, and it will probably extend further. The volume has more than a dozen illustrations (groups of workers, and the like). An undeniably interesting book, to be sure, but not without some noticeable limitations : what of "the one thing needful" ?

THE PELICAN AND THE NEST.¹

BY THE REV. CANON S. A. JOHNSTON, Rector of South Somercotes, Louth, Lines.

THE symbol of Corpus Christi, always the reminder of the "full, perfect, and sufficient sacrifice" once offered for the sin of the world. But beyond that it is also the symbol of loving yearning for the welfare of those who have been redeemed and purchased with the life-blood. Himself the ransom, He is also the food. Himself He gave; Himself He continually gives, that the divine life may be nourished in us.

The method of nourishment is, apart from the sacramental gift in the Holy Communion, that of delegation. At Holy Baptism the child is handed over to the care of godparents with practically the words of Pharaoh's daughter, "Take this child away and nurse it for me." (Ex. ii. 9). That responsibility is far too easily assumed. No child in physical growth is left to the care of those who never have had any training in the upbringing of a child and never intend to take the slightest interest in its welfare. But in the spiritual sphere more often than not, no provision is made by the Church to see that this child of Christ's is cared for, and nurtured by those whose own experience will be a guarantee of tender, loving, fostering care. No provision for the future care of the child has been more scandalously neglected than that of the choice of fit and proper persons to stand for the child at the font. The fault largely lies with the clergy, who do not, as a whole, demand that the godparents should have received the gift of Confirmation.

At the outset of its career the child of God is accepted as their special charge by careless and indifferent, if not directly ungodly people. Far, far better no godparents than those who by their own life will afterwards give the lie to their profession. The faith of the child lost in the individual who promises in their name to forsake evil and love good, means full too often the destruction of faith in the God whom that wicked person dares to represent.

There is no scandal of the Church to-day that more needs immediate attention than this. Either abolish the office or make it effective. It can be made effective by a strict rule as to those who

¹ Paper read before the Louthesk East Rural-Decanal Chapter.

undertake the duty, and a careful register of the child's future movements up to the "years of discretion." This would not be difficult if done on a definite plan by the whole Church. It means a proper scheme of commendation from parish to parish as part of the duty of every parish priest. It also means that, though a certain number would be lost sight of, those who desired would have their own record for the use of the Church throughout all their life. Then Holy Baptism would mean something to every one. Now it means a clear and definite entry into sacramental life to the few; and the scorn and derision of the many. The children are handed to the Church to nurture and tend, and they are left as waifs and strays, a few only of whom will find a cottage home and a devout mother to care for them.

If we begin badly it is hardly to be wondered at that we proceed in a haphazard way. Probably only about a quarter of the children of our land—our Christian land with its National Church—receive anything like adequate religious instruction in our schools. Less than half the children in elementary schools are under definite religious influence. What is taught in the majority is the bare record of Bible events without note or comment of a clearly Christian and religious kind. But the children in the elementary schools are generally better taught in this way than in many of the large public schools and secondary schools. The child of middle-class parents is often far less instructed in the faith than his poorer compatriot. The poor child—as the poor parent—is the easy quest of the rather patronising church worker, and the child of those in higher circumstances is left alone—even as its parents are. Why is it that the evangelist always evangelizes the poor? Christ died for all, and the rich, or the snug well-to-do, have (in a sense) far more need of the preaching of the Cross than the poor.

The children of the Church are left to grow up as best they may until the most difficult time of their lives, the so-called "years of discretion," arrives. The time generally associated with Confirmation is, perhaps, the least satisfactory of all the opening life of the boy or girl. At between thirteen and fifteen years of age their own individuality is strongly forming, and whilst it can, if rightly directed, lead on to strength, yet just at the time the physical disturbance does not make for spiritual stability. Either just before or some time after that age the boy or girl is far more amenable

to godly influence. But we choose the most difficult time, and the percentages of loss are, in consequence, unnecessarily high. And how do we deal with the young fledglings who are about to leave the nest? We give them a certain amount of leading and training. We "prepare them for confirmation." Doubtless the work is conscientiously done and the equipment is, so far as it goes, fairly good. There is much prayer, much effort, much examination, and the net result is very small. The total number of the confirmed makes very little difference in the acts of communion for the year. In other words, the new recruits do not fill up the gap made by those who have ceased their regular religious life. This appalling loss of power is the weakest point in the Church's life to-day.

When we inquire into the cause of the failure we find that it is due to overmuch thought before Confirmation and far too little after. Before Confirmation we have the young, interested and plastic mind, that readily absorbs our ideas and in its natural affection attracts one's interest. During the time of preparation we are aided by simply hundreds of courses of lessons, compiled by others, which make our task comparatively easy. Also there are innumerable little booklets that we can give to the young confirmer which all make the crisis appear real and the new resolve genuine.

Then the confirmation and the first communion. And what after? The classes have ceased; the personal touch has gone; the sense of living, corporate life is weakened, and the boy or girl—or, for the matter of that, the one older in years though still young in the faith—feels that he is left to fend for himself. He has his own battle to fight and insufficient weapons or munitions to gain the victory. I do not say that this is avoidable, or that in special isolated cases this particular time of danger is not provided for. I only give the average experience of the average confirmer.

What is the remedy? It is twofold. The newly confirmed must be dealt with as from the standpoint of Confirmation and—only gradually—from that of a communicant.

First then as confirmeres, they have been trained by their own specially appointed pastor. He knows their weakness and their strength. They have learnt to trust and confide in him. Why does he leave them there? There, surely, is the best reason why, in every possible way, the old confidence should continue that the new difficulties and temptations may be faced and overcome. But

in our large parishes other pressing duties demand time and attention and the newly confirmed are left to feel after, and we hope, find the new corporate life within the communicant body. It surely should be made easier. Continuation classes on the lines of the study circles are very often possible. Not weekly, perhaps, but at least once a month. By this means much that has been hurriedly considered before confirmation can be more perfectly imparted. The construction and the meaning of the Central Service can be fully explained and understood. These younger members of the Church may feel that they are still befriended and that the Confirmation has not been simply a drive to round up, and brand, the baptized because they have attained to "years of discretion"; but rather that they have entered upon a new phase of a glorious life of victory.

Even then many will slip through the meshes of the net. But the weeks and months slip quickly by and soon will come the anniversary of the confirmation. Then occurs an opportunity that is comparatively seldom used. We are accustomed to mark the birthday, or the baptismal day, with a reminder of some sort. Can we not do this a year, and in succeeding years, after confirmation? The fact that the one who has prepared and presented them for confirmation remembers them and their needs on this recurring date serves to bring many back to the past resolve and the present failure. It means an awakening and, by God's grace, often a renewing of the old determination. Experience has proved its value. Many and many a letter have I had from those to whom I have sent an annual confirmation letter expressing gratitude for the thought that prompted the letter and asking for prayers for the future. Some who had ceased not only to communicate but all religious habits, have taken them up again and have been rescued from a godless life in which confirmation has appeared to be a mistake.

This reminder means work and watchfulness that the addresses may not be lost. But it is well worth all the trouble and at least removes the feeling that after having brought them to confirmation the Church cares very little what becomes of them.

Another method that is worth considering and could be utilized in conjunction with the annual letter on the actual day of confirmation is an old confirmees' gathering. It is done in some parishes and experience proves its value. Every year in my old parish of St. George's, Birmingham, such a gathering is arranged on the

Saturday before Trinity Sunday, and on the Sunday itself all whose addresses are obtainable are invited to communicate at one of the celebrations of the Holy Communion. From miles round old confirmees gather in the church they love and renew the confirmation vow. This has been done regularly since somewhere about 1864, and many have never missed attending for twenty and thirty years. Others, separated by half the globe, write and thank those who send the invitation, and are joined in spirit with the band of some three to five hundred who are gathered in the old church.

The one thing we need is to make confirmation a real and remembered crisis in the lives of those whom we present. At present it is largely a farce.

Just one other suggestion. Why does not some one write a small booklet for the young confirmee a year after the event? A strong, firm and yet loving message that can be bought for sixpence and presented to those who have gone through the perils of the first year, would be a boon not only to the parish priests, but to those godparents who have taken their duties seriously.

This is not enough. The regular and earnest communicant demands more attention than he receives. Some of us were very anxious that the franchise for the National Church should be that of the communicant, and yet we do very little for the spiritual life of those who have attained to that position of privilege. We have our communicant roll and mark it carefully, but the process is only one of counting heads. Very little more is done. As a rule Communicants' Guilds or Unions are paper organisations. Only a small number of communicants join them, because they derive no benefit from them. A quarterly or monthly gathering does not appeal, because it leads nowhere and the sense of fellowship is not cultivated.

Two things are of essential importance. First, the life of devotion, and secondly, the habit of study.

Speaking generally, I suppose we should say that the weekly communion is the normal for the clergy and the ideal for the laity. The spiritual life is starved by infrequency of reception of the blessed sacrament, and no amount of non-communicating attendance will compensate for the failure regularly and frequently to partake at the Holy Board. This is the first essential for the devotional life, but as it is more generally recognized than other phases we simply note its paramount importance.

But what of the daily devotional exercises? What of our own habits in this direction? How much time do we give to prayer? And if we deplore our own failures in this respect can we wonder at the failure of the flock committed to our care? What kind of prayers ascend to the Father from our people? Usually not more than two or three minutes are given, and they are utilised by time-worn supplications that mean very little because they are thoughtlessly uttered. The daily prayers need to be thought about, and our Church has provided the matter in the Collect for the week. These are much too often associated only with the Church's services and far too seldom made the basis of daily prayer. If we could get all our people to say the Collect for the day, each day, much would be done, for at some time or another they would surely think of their meaning. There is no better means for making private prayer more real than the study of the collects as aids to devotion. But also our people need and welcome anything that will help them to feel the reality of prayer. A suggested cycle of intercession is valuable for the better educated, and brief suggestions for each day of the week have often helped to lift prayer from the region of vain repetition. This means trouble and pains, but it is well worth while. If only we can instil habits of real devotion, we shall be tending and blessing those whom Christ gave to the Church to nurse for Him.

There remains the habit of study—Bible study I mean. Critical examination of the text; [scholarly exegesis are most necessary. The Holy Scriptures carefully studied mean the deepening of spiritual power and clearness of spiritual vision. But I want to urge the necessity of Bible study on Church lines for the uplifting of the soul.

The daily services are filled with the message of Holy Scripture. They are too full for the ordinary churchman. He has not time to read 120 verses of lessons and 30 to 50 verses of psalms. The table of lessons, whether in the revised or authorized calendars, are not for busy people. But there is always a message for every devout person in the daily reading of Holy Scripture. So few attempt to find the treasure because the matter is superabundant. And yet it is important both that our people should read and that they should not in their reading lose touch with their Church. A short portion of eight, ten or a dozen verses with an equally—or more—brief exposition can be read and its message understood in four or five

minutes. Such a message read each morning will provide food for prayer and thought throughout the day. Again it needs thought and the careful suggestion and help of the clergy to whom the flock in the parish is committed. There are schemes of Bible study arranged on Church principles to help in this most desirable form of corporate Church life. Of course I should myself recommend the courses of study on Church lines that are arranged by the Churchman's Union for Bible Study and Prayer, with which I have been connected from its commencement about twelve years ago. All particulars can be obtained by writing to the Secretary of the Union, Church House, Westminster, S.W.1.

I could easily show how this idea could be developed, but I hope I have sufficiently indicated the lines upon which the training after confirmation should be conducted. What is so often lost is the sense of corporate Church life. If only that could be developed we should have far less lamentation over lapsed communicants and we should feel far more satisfied that those for whom our blessed Lord gave His own life-blood are not lost by the carelessness of the Church, whose duty it is to feed His sheep and lambs, and keep them within the fold.

ARCHDEACON JOYNT'S BOOK.

GOALS AND SYMBOLS. By the Ven. R. C. Joynt, M.A., Archdeacon of Kingston-on-Thames. London: *S.P.C.K.*, 3s. 6d. net.

Here are forty short addresses or chapters divided between goals and symbols. Of the former we have repentance, faith, obedience, prayer, etc., among the goals indicated—"accessible enough if we take and follow the path which leads to them"—while the secret of attainment is revealed by the symbols, the Redeemer, the Master, the Physician, the Potter, the Gardener, the Vine, etc. Printing to-day is costly, time is precious and elaborate theological treatises are ruled out, but Archdeacon Joynt has packed into these pages, with no unnecessary verbiage, a large amount of suggestive matter. For devotional reading nothing could be better and preachers, young and old, will do well to look through these pregnant pages to see how much can be got into a small compass since the demand of the time is for short discourses.



MATTHEW HENRY: A PRINCE OF COMMENTATORS.

BY THE REV. C. SYDNEY CARTER, M.A.

ALTHOUGH just over two centuries have elapsed since the death of Matthew Henry, his name is still a household word in Evangelical circles, and even though his Commentary may not be as extensively used as it was only a short time back, it is still highly valued. It is well, therefore, that the present generation should not be allowed altogether to forget the name and career of one whose chief work has won him such a well-merited and enduring fame. When we recall some of the remarkable and outstanding achievements of the fathers of English Nonconformity—Baxter's *Saints' Rest*, Owen on the *Hebrews*, Bunyan's *Pilgrim's Progress*, Matthew Henry's *Expositions*, Watts' Hymns, Doddridge's *Rise and Progress of Religion in the Soul*, we may safely affirm that their descendants have no cause to blush for their spiritual lineage. Truly they possess a "goodly heritage."

Matthew Henry's life (1662-1714) forms a connecting link between the Puritans of the Commonwealth days and the later Nonconformists of the next century. He was born early enough to remember the hard times of bitter persecution, and then to rejoice for a generation in the priceless boon of religious liberty. His birth took place in the fateful year of the St. Bartholomew ejection in which his own father had been "outed." In his youth he witnessed the sufferings of his brethren under the relentless enforcement of the iniquitous "Clarendon Code," and in 1685 he chronicles a visit which he paid to the aged Richard Baxter, then a prisoner for conscience sake in London, undergoing an infamous sentence passed on him by the brutal Judge Jeffreys. Again in his young manhood he must have hailed with almost as much joy the passing of the Toleration Act as he did the deliverance of the Nation from a perilous and arbitrary Popish domination with which it synchronized; while his death occurred on the very threshold of the Georgian era, with its policy of "*Quieta non movere*," which removed all further apprehension of a recrudescence of religious persecution. As regards his parentage Matthew Henry certainly had a good

start, for his father, Philip Henry, a learned Presbyterian divine was a most lovable Christian character and renowned for his tolerant opinions and his deep piety. Ejected from his living of Worthenbury by the Act of Uniformity, because, most reluctantly, he felt unable to accept re-ordination, he retired to Broad Oak near Chester, where he kept almost open house, and as Dr. Stoughton declares, "exemplified the virtues of a Bishop," "sitting like Abraham at his tent door in quest of opportunities to do good." Young Henry fully appreciated the great privilege of such a home training and solemnly recorded the debt he owed to his godly upbringing, "I desire while I live and I hope to eternity, to be blessing God for my good parents and good education."

As we read the lives of celebrated men of past generations we cannot but feel that a little more scientific knowledge, added to their parents' most praiseworthy zeal for their education, might often have served to prevent a premature death or a life of physical weakness and suffering in later years. Is it very surprising that Isaac Watts was a lifelong invalid when we learn that his father taught him Latin at four, and Greek at nine? And might not Matthew Henry's life have been considerably prolonged if his early education had been less forced? We should not consider it a desirable achievement to-day for a child to be able "to read the Bible with distinctness and observation at the age of three!" Young Matthew received his early tuition from a Church clergyman, and he was so assiduous in his studies that his mother feared for his health, and that such fears were well founded was soon apparent when at the age of ten the future Commentator nearly lost his life from a lingering attack of fever. Nurtured in a home of exceeding piety and taught from his infancy to lisp the praises of God, the prayers and devotion of his parents bore fruit when at the age of eleven young Matthew received a definite spiritual awakening. After listening to one of his father's sermons he was led to enter into full covenant relationship with God through Christ, "I take God in Christ to be mine," he records, "I give myself up to be His in a bond of an everlasting covenant never to be forgotten." As he had early decided to follow his father's footsteps in the Ministry, at the age of eighteen Matthew was sent to an Academy at Islington kept by Mr. Thomas Doolittle, a prominent London Dissenting Minister, whose wife and daughter the young student described as

“very fine and gallant.” Apparently this theological Seminary contained at the time some thirty students, but with the penal laws still in force against the Dissenters it is not surprising to learn that not long after young Henry joined the Society, active persecution drove the Principal from Islington and the pupils were scattered. Matthew returned home and continued his studies under his father’s roof at Broad Oak. On his twentieth birthday young Henry wrote a lengthy Memorial, under twenty-six heads, of “Mercies Received,” which affords convincing evidence not only of his considerable ability but also of his entire devotion and earnest consecration to God’s service.

In 1685, on the recommendation of an honoured friend, his father urged him to take up a study of law as an additional help and preparation for the work of the Ministry, and he was accordingly entered as a student at Gray’s Inn. During his residence in London he attended the parish churches in his neighbourhood and profited greatly by the sermons of Drs. Tillotson and Stillingfleet. A great impetus was given at this time to Nonconformity through the temporary suspension of the penal laws in 1687 by James II’s illegal “Declaration of Indulgence.” Special preaching licences were granted to Dissenters, and Henry chose this time to retire from his law studies and give himself to serious self-examination in preparation for Ordination. He had already been requested to become assistant pastor of a secret conventicle at Chester. It was at this time that he composed a comprehensive paper, divided into six distinct heads or questions, which he entitled “Serious Self-examination before Ordination.” A more solemn or heart-searching test could scarcely have been devised, and it is a striking proof not only of the young ordinand’s absolute sincerity of purpose but also of his opinion of the exalted nature of the sacred calling of the Christian Ministry. We should not have to lament worldly ministers or those who have mistaken their calling if all ordinands sincerely put themselves through such a solemn and searching inquiry. One example of this serious introspection may perhaps be included. “How unprofitable have I been in my converse with others ; how few have been the better for me, how many the worse : how little good have I done ; how little have I been concerned for the souls of others ; and how little useful have I been to them.”

On May 9, 1687, after a due examination and a full confession

of his Faith, Henry was solemnly, but privately, ordained in London by six of the leading Presbyterian divines, "by imposition of hands with fasting and prayer," and a testimonial of this act was given him. For some time he assisted Mr. Harvey, an aged minister at Chester, whose congregation, owing to the persecuting statutes, met secretly at a tradesman's house and later in an outbuilding hastily erected for sufficient accommodation. Henry was not only an earnest but evidently also a powerful and attractive preacher, for he soon had a growing and devoted congregation around him at Chester. In 1699 it was found necessary to build a new meeting house, and in 1707 his communicants numbered over 350. In 1687 Matthew Henry married a daughter of a Mr. Hardware of Moldsworth, an affluent and earnest Puritan ; but for the next ten years he had his full share of domestic sorrows and afflictions. His young wife died in 1689 from small pox just after the birth of their first child. In 1690, on the advice of his mother-in-law, Henry married a daughter of Robert Warburton, of Grange, another godly Nonconformist, but three of his children by this marriage died in their infancy.

We are perhaps apt to think that the multiplication of meetings and ministerial activities is a modern development, but the record of Henry's abundant labours in the Gospel proves that devoted pastors of his day were not content to restrain their zeal and energies to the conventional Sunday worship with which we usually circumscribe the religion of our forefathers. In addition to a very exacting Sunday and to pastoral visits, in which he was most assiduous, Henry had a weekly Catechetical service for young people on Saturdays, of the nature of a Confirmation class, in which by a searching examination he discovered those who were fit to be admitted to the Lord's Table. For twenty years he also voluntarily undertook a weekly lecture to the neglected prisoners in Chester gaol, while with his weekly and monthly lectures to neighbouring towns and villages, he acted as a sort of Presbyterian "bishop" of the district. He was also a zealous member of the "Union of Dissenting Ministers" for Cheshire, while he was frequently in request as a most acceptable preacher to the Dissenting congregations in the Metropolis. In fact his fame and popularity as a preacher soon became so great that he received repeated and urgent invitations to the pastorates of the most distinguished Nonconformist

churches, but partly from his natural humility and also from his ardent attachment to his own flock he refused to leave Chester until 1712, when he was at length most reluctantly persuaded to accept a call to minister to Dr. Bates' old congregation at Hackney.

It is not remarkable that a naturally delicate constitution should not long stand the strain of Henry's incessant labours, and for the last ten years of his life he was subject to frequent and alarming attacks of illness, but in spite of these he continued his apostolic labours till within a day of his death, which resulted from an apoplectic stroke. "A life," he declared, to a friend shortly before, "spent in the service of God and communion with Him is the most comfortable life any one can live in the world."

Even though so fully occupied with evangelistic and literary work Henry found time to cultivate lasting friendships with many distinguished people such as the Earl of Willoughby, Lord Chief Baron Ward and Lord James Russell. But although he lived in familiar intercourse with so many influential and notable people of his day, he was inspired with a true sense of Christian brotherhood. "Honour," he once wisely observed, "learning and learned men, especially piety and pious men, though poor in the world; honour true devotion wherever you may meet it. Think what a poor despised Christian who fears God will *be* shortly. But be not evellers. The wise God has not levelled the world any more than the surface of the earth."

In his ecclesiastical views Henry was broad and tolerant beyond many of his contemporaries. Although by tradition and conviction an English Presbyterian, at the time of his Ordination, on the suggestion of a friend, he seriously considered the advisability of seeking Episcopal Orders, in spite of the fact that, like his father, he considered "the laying on of hands of the presbytery the most regular way of ordination and most agreeable to Scripture." He was greatly influenced in making this inquiry by the fact that at this time all other Orders were actually illegal. Henry could not, however, reconcile with Scripture the two distinct Orders of deacon and priest since the New Testament deacon was not ordained to preach the Word but merely to "serve tables." But like the great majority of his present day descendants Henry strongly objected to the requirement for reordination laid down in 1662. He regarded it, as most Nonconformists of his day did, not only

as a virtual denial of the validity of any other form of ordination, but also as an unfair position ; “ The Presbyterians,” he declared, “ allow episcopal ordination, but the episcopal party disown the validity of presbyterian ordination.” Although it was natural that Henry and others should interpret this new requirement as a condemnation of Presbyterian Orders, especially as his own father’s difficulty about conforming had been increased by Bishop George Hall’s (of Chester) illegal demand for an express repudiation of his previous “ Orders,” yet there is good evidence to show that this was far too hasty and extravagant a construction to place on it. For when Archbishop Bramhall was asked in 1661 by the Presbyterian ministers in Ireland, whom he was re-ordaining, “ Are we not ministers of the Gospel ? ” he replied, “ I dispute not the validity of your ordination, nor those acts you have exercised in virtue of it, what you are or might be here, *when there was no law*, or in other Churches abroad ; but we are now to consider ourselves a National Church, *limited by law*, which takes chief care to prescribe about ordination.” In other words, since episcopacy was exclusively the sole national form of Church government, it was a question of the *illegality* rather than the *invalidity* of other Orders. Had this new rule committed the Anglican Church to a wholesale condemnation of non-episcopal ministries, the Comprehension Scheme of 1689 would not have contained the proposal to revive the custom of admitting foreign presbyterian clergy to cures of souls *without* reordination.

It is probable that both Presbyterians and Independents were stricter in their rules for Church discipline at this time than at the present day. Isaac Watts in his “ Articles of Faith ” for his ordination, will not admit the right of a “ Society of saints ” to “ administer all ordinances ” until they have solemnly set apart an ordained pastor, while Matthew Henry regarded the ministers as the exclusive stewards of the Sacraments. “ In admission to special ordinances,” he instructed some ordinands, “ *they* were entrusted with the keys.” It is also interesting to notice how slowly the traditional belief, fully accepted by the earlier Presbyterians, in the propriety of only one form of religion for a Nation died out. It was not till 1700 that Henry at length consented to take part in public Ordinations. “ I have formerly declined,” he declared, “ that work, but now I see it is a service which must be done, I am satisfied on the validity

of ordination by the laying on of hands of the presbytery, and though we want a national establishment, yet that cannot be essential." Not only did Presbyterians of that day fully believe in the principle of a National Church but Henry with his passion for Christian Unity, like his father, deplored the fatal blunder committed by the Bartholomew ejection, and had for long cherished the hope of some means of reconciliation with the Church. The failure of the Comprehension Bill and the bitter persecuting spirit still evidenced by the intemperate ravings of such men as Dr. Sacheverell, as well as by the attempts to pass the Occasional Conformity Bill had apparently at length convinced Henry that their separation from the Church was likely to be permanent. We can form a little idea of the feeling of intolerance and hatred which still inspired too many people, even after the passing of the Toleration Act, when we read that on one occasion a Chester alderman actually declared to Henry, who was widely esteemed for his tolerant and charitable views by numbers of Conformists, "If the Queen would give him leave he would cut his throat and the throats of all his congregation." We can imagine how such vindictive sentiments must have pained one who was considerably in advance of his age in his conceptions of true Christian love and fellowship. "I hate to see religion and the Church monopolized as if Christ took His measures from our little fancies and opinions. Those I call Christian, not who are of this or that party, but who call upon the name of Jesus Christ Our Lord, those, whatever dividing name they are known by, who live soberly, righteously and godly in this world. The question by and by will not be in what place or in what posture we worshipped God, but did we worship in the spirit? multitudes lose the power of godliness and with it no doubt lose their own souls, while they are eagerly contesting about the forms—forms of words, the form of worship, the form of government." If all Christians to-day only realized these truths we should not be long, with all our passionate yearnings for complete Christian Fellowship, in solving the Reunion problem.

As a writer, Matthew Henry's fame was by no means confined to his well known Commentary. He had published numerous tracts and sermons which were widely read, even before he commenced that great task. In 1690 appeared a valuable tract on "Schism," which he defined as an uncharitable alienation of affections amongst

Christians and very wisely pointed out that such true schism can take place where there is no separation, whereas there may well be separation without any real schism. Henry had evidently grasped the all important truth, which we are even yet "slow of heart" to understand, that it is the superior, censorious and exclusive attitude which is essentially sectarian, uncatholic and schismatic, since it at once destroys the love which is, and should always be, the distinguishing mark of Christ's true disciples.

In 1698 he wrote a popular and valuable life of his father, Philip Henry, who had died in 1696. Besides compiling a very useful "Catechism for Children," in 1704 Henry published "The Communicants' Companion" or "Helps for the right receiving of the Lord's Supper," which was warmly received and passed through many editions during the century. He began his *Exposition of Holy Scripture* in 1704, and before his death, ten years later, he had completed all the Old Testament and gone through the New as far as the Acts of the Apostles; the remaining books were subsequently finished by various ministers who attempted, not too successfully, to imitate his style. The Commentary had a great and immediate popularity, and a century later its reputation was still well maintained, while even to-day, in spite of the numerous more critical, learned and scholarly commentaries which abound, Matthew Henry's Expositions, with their quaint but forceful old-fashioned style, are still in circulation and very highly prized for their deeply spiritual value. Even Scott's Bible, published a century later, which was for several generations a household treasure, especially amongst Evangelicals, is seldom used to-day; Matthew Henry's Commentary, however, seems likely to fulfil the bold prophecy of his earliest biographer who declared that "as long as the Bible continues in England, Mr. Henry's admirable *Expositions* will be prized by all serious Christians. In them his clear head, his warm heart, his life, his soul appears." They were eulogized and strongly recommended by the famous Nonconformist and Evangelical divines of the eighteenth century, like Dr. Watts, Dr. Doddridge, George Whitfield, who read them through four times "on his knees," and William Romaine, who declared that "there is no comment upon the Bible, either ancient or modern, in all respects equal to Mr. Henry's."

Very early in life Henry adopted his father's maxim that "all

who would go to heaven when they die must *begin* their heaven while they live," and from the insight we get into his life and character he certainly seemed to attain to this blissful condition. In these strenuous days with our full and varied existence, the contemplative life, the pursuit of personal holiness through long hours of meditation and communion is increasingly difficult of attainment, and we are often too apt to be satisfied that *laborare est orare*, but with Matthew Henry it was always "*orare est laborare*." He was always in his study by 5 a.m. where, with an intermission for family worship, and meals, he usually remained till 4 p.m., when he went out for a round of sick visiting. After evening prayers he frequently repaired again to his study. Macaulay says of the saintly Bishop Ken that "his character approached as near as human infirmity permitted to the ideal perfection of Christian virtue," and as we read of Henry's extraordinary piety and zeal, we feel that the same could with equal truth be said of his life. We are told that when celebrating the monthly sacrament with his flock "the emotions of love and praise which actuated his soul, were commonly so predominant, as to infuse into the whole service a character of sanctity and elevation well adapted to beget corresponding affections in his fellow communicants. The table of the Lord was often to them the mount of transfiguration—they saw the King in His beauty, and beheld the land that was far off." "We have now," Henry once remarked, "the pleasure of ordinances, drops of joy, but in heaven we shall bathe ourselves in the ocean of delights; the joy will be spiritual, pure and unmixed." It is of course easy to discover in his meditations and aspirations a distinct "other worldliness" and a certain gloomy, austere and unnatural outlook on life, characteristic of the Puritan age and mind with which he was so closely associated. Professor Drummond in one of his sermons, stated two antithetical views of life which are widely held. One that "life is everything and eternity nothing, and the other that life is nothing and eternity everything," and the Puritan certainly approximated to the latter theory. A statement therefore which met with Matthew Henry's approval, and largely summed up his attitude, that "We live to learn to die" seems somewhat out of harmony with modern Christian thought, but we can readily see that such a conviction would be the most powerful incentive to personal holiness and earnest evangelistic effort. As we leave,

therefore, the study of the life, the writings and the character of a man of such apostolic zeal and fervour we feel we must fully re-echo the valedictory words of one of his friends on reading his Memoir. "Farewell, dear saint! Thy memory is fragrant upon earth. Thy works will perpetuate thy fame; thy spirit is retired to those that are perfect: I follow, though sinning, tired and sighing. One motive more I have to quicken me in my way, that I may meet the loving, holy, happy Henry there."

C. SYDNEY CARTER.

STUDIES IN TEXTS.

Suggestions for Sermons from Current Literature.

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

VIII. THE FAMILY OF GOD.

Texts.—"A spirit which gives you the status of sons." "If we are His children, it must follow that we are His heirs." "We thus receive at His hands the charter of our sonship." (Rom. viii. 15, 17; Gal. iv. 5, A. S. Way.)

[Book of the Month: McNEILE'S ST. PAUL¹=M. Other reffs. *Hastings' Dictionaries of Bible, and Apostolic Church* = HDB., DAC. Deissmann's *Bible Studies* = D. Ramsay's *Galatians* = RG. Ramsay's *Teaching of St. Paul* = RTP. *Historical Sidelights* = HS. Denney's "Romans" in *Expos. Greek Test.* = EGT. David Smith's *St. Paul* = DS.]

Our position as children of God is full of spiritual suggestiveness, and offers a very wide field for illustration as well as doctrine. St. Paul speaks of it as a spiritual begetting, (Gal. iv. 28) or regeneration, (Titus. iii. 5) or resurrection, (Eph. ii. 1) or adoption.

"This special term occurs in five places in the Epistles of St. Paul (Gal. iv. 5; Rom. viii. 15, 23; ix. 4; Eph. i. 5). It seems to express a distinct and definite idea in that apostle's mind; and since adoption was, in Roman law, a technical term for an act that had specific legal and social effects, there is much probability that he had some reference to that in his use of the word" (HDB. I. 40).

¹ *St. Paul: His Life, Letters, and Christian Doctrine*, by A. H. McNeile, D.D., Regius Professor in the University of Dublin; pub. by Cambridge University Press, 10s.; a concise, conservative, scholarly book, packed almost too tightly for the general reader: it is full of learning, judiciously arranged, and a mine of orderly information on facts and doctrines.

M. has an interesting note on the word *huiiothesia*, adoption, which he renders " ' a making or constituting sons.' If it is translated ' adoption ' it must be remembered that the word meant in Roman law a much more complete and irrevocable membership of the family than it means with us. But even so, it can in human life be only a legal fiction, whereas St. Paul is thinking of a spiritual sonship which is *real*, produced by a real, living union with the Father. In the ideal future this union will be revealed in its perfection " (M. 276).

The word opens up rich avenues of vision and thought, for, as Deissmann says of the papyri which deal with adoption, " the frequency with which these formulæ occur permits of an inference as to the frequency of adoptions, and lets us understand that Paul was availing himself of a generally intelligible figure when he utilized the term *huiiothesia* in the language of religion " (D. 239).

Romans and Greeks adopted. Jews never did. So it is specially interesting as being entirely un-Jewish. " From every point of view the thought in Gal. iii. 7 is abhorrent to Hebrew feeling " (RG. 342). Yet St. Paul insists on its force not only as bearing upon primary Jewish privilege among the alien children of this world, who needed to be restored, after fall, to God, but also as bearing upon subsequent Gentile admission afterwards to the Church of God. It emphasizes the grace of God, it minimizes our rights as men. " The world serves to distinguish those who are made sons by an act of grace from the only-begotten Son of God. But the act of grace is not one which makes only an outward difference in our position ; it is accomplished in the giving of a spirit which creates in us a new nature " (EGT. II. 648). " He claimed us for His own long ago, to give us the charter of sonship to Himself, won through our Messiah " (Eph. i. 5, Way).

I. WE HAVE HERE A PRIVILEGE OF RELATIONSHIP.

DS. holds that *huiiothesia* is " not the introduction of aliens into God's family, but the reinstatement of sons in their birthright. So Gal. iv. 5 would mean ' recover our lost sonship.' " This is, I imagine, really foreign to St. Paul's metaphor. We shall treat adoption therefore as meaning admission rather than re-admission. And first St. Paul applies it to the original Jewish status. " The Jews are the sons of Israel : theirs was the sonship of God " (Rom.

ix. 4, Way). "Somewhat emphatically he applies it to the Jews in Romans ix. 4" (DAC. I. 42). "The sonship of Israel is described as 'adoption.' It is noteworthy that the adoption is *before* the Incarnation" (DAC. I. 42). Yet it must be noted with Lightfoot that "Before Christ's coming men were *potentially* sons (Gal. iv. 1-6), though actually they were only slaves" (DAC. I. 42). As Dean Armitage Robinson says: "Sonship in the completest sense could not be proclaimed before the manifestation of the divine Son in the flesh" (DAC. I. 42).

Then the privilege becomes world-wide in its promise and extent, "that we might thus receive at His hands the charter of our sonship. And to prove that you are really His sons, God sent forth from Himself the Spirit of His own Son to pass into our hearts, there crying 'my own dear Father'" (Gal. iv. 6. Way). "We must not lower the meaning of adoption, in his mind, to the conferring of the full privileges of sons on those who are children by birth. It is, as the whole context shows, a position bestowed by a disposition or covenant of God, and through a redemption by Christ" (HDB. I. 41). "This covenant of promise (Rom. iv. 13) had reference to a 'seed' which has proved to consist not of Abraham's physical, but his spiritual descendants in Christ, i.e. those who share his faith and obtain his righteousness promised to them and won for them by Christ" (M. 297). There is a striking illustration of all that this privilege may mean in the history of the Indians of North America. "Sometimes a captive was saved, to be adopted in place of a warrior who had fallen . . . the allegiance and, as it were, the identity of the captive . . . became changed. His . . . children and the wife . . . left at home are to be blotted from his memory; he is to be the departed chieftain resuscitated . . . to cherish those whom he cherished; to hate those whom he hated . . . the foreigner thus adopted is esteemed to stand in the same relation of consanguinity" (HS. p. 7). There is just one caution worth making. This is illustration, and not always dogma, whether in American or Roman contexts.

"If one should start from this idea of the inheritance of the Gentiles through 'adoption' and argue that, because the sinner is adopted as a son of God, therefore everything that can be predicated about a legal process of adoption among men can be predicated about the bringing of sinners into the inheritance of God,

one would be led into endless blunders" (RTP. 204). So Dr. Candlish writes: "No doubt this legal analogy may be pressed too far; and St. Paul plainly indicates that what he means is really something far deeper; for it is founded upon a spiritual union to God's Son, which is described as 'putting on Christ'" (HBD. I. 41). Nevertheless, the severance from the past is as suggestive as the union for the future.

II. WE HAVE ALSO A PROMISE OF INHERITANCE.

"We have not only the status, but the heart of sons" (EGT. II. 648). "You have accepted a spirit which gives you the status of sons . . . if we are His children, it must follow that we are His heirs" (Rom. viii. 15, 17, Way). "In English law a person is not legally 'heir' till the death of the testator who has made him so. In Roman law his legal position during the testator's life was much more secure. This made it possible for St. Paul to use the word to describe the relationship of Christians to God Who does not die. He was also accustomed to it from its use in the Old Testament for the possession of the promised land by Israel" (M. 277).

"St. Paul meant by adoption a blessing distinct from our having peace with God and access into His favour, which he describes in Rom. v. 1 as the positive fruits of our justification. These blessings, indeed, cannot be separated in reality; they are only different aspects of the one great gift of life in Christ; but in order to understand clearly the evangelical doctrine of the New Testament, it is necessary to look at them separately" (HDB. I. 41). Our inheritance is one in which we can now participate. It makes us worthy of our associations. "He has made us fit to have a share in the inheritance of His consecrated ones who walk in light" (Col. i. 12, Way). "The status of sons, in the rapture of which we cry, 'My Father, my own dear Father'" (Rom. viii. 15, Way). "Both in law and in common language *pater* in Rome had a very much wider sense than 'father' in English: the *pater* is the chief, the lord, the master, the leader. Vergil's Æneas is the *pater* of all his followers. A man may be described as the *pater* of all to whom his qualifications constitute him guide and leader and protector" (RG. 343). Our inheritance is not only love, but present life and victorious power. "The context in these passages (cf. Gal. iv. 6;

Rom. viii. 15) shows that the Spirit leads us to the Father by making us realize our sonship ; He teaches us how to pray, and puts into our mouths the words ' Abba, Father ' " (DAC. I. 42).

III. WE HAVE THE PROSPECT OF TRANSFORMATION.

" Adoption is spoken of in Romans viii. 23 as something in the future. It is the redemption of our body, and we are still waiting for it ; it can be completely attained only at the general resurrection " (DAC. I. 42). " We are sighing while we strain our gaze afar to descry that ransom of our mortal frame, the sealing of us as His sons " (Rom. viii. 23, Way). " St. Paul was able to look forward to the final consummation, when all mankind, with the redemption of their bodies, would be fully revealed as sons of the new spiritual family, or sons of God ; and with them, and dependent upon them, the whole creation which at present groans and travails in the pain of bringing to birth a perfected world " (M. 289).

SHORT BOOK NOTICES.

THE CHRIST OF THE FUTURE : a Criticism and a Forecast. By the Rev. A. J. C. Allen, M.A., Vicar of Great and Rector of Little Chesterford, Essex. London : *Robt. Scott.* 2s. net.

This is a timely and trenchant defence of apostolic doctrine concerning the Lord Jesus Christ, in face of the " liberal " tendencies of the day ; with a capital foreword by the Bishop of Chelmsford. It should find its way into the hands of theological students and the junior clergy.

THE COMING CATHOLICISM. By six Anglican Priests. London : *Robt. Scott.* 2s. 6d. net.

The Introduction deals with the three main features of religious thought of to-day, and the following subjects are handled—" The Renewing of Catholicism," the Rev. N. E. Egerton Swann ; " The Sacramental Principle," by the Rev. S. Proudfoot ; " The Moral Independence of the Church," the Rev. G. Milburn ; " Authority," the Rev. A. J. E. Rawlinson ; " Christian Unity," the Rev. Harold Anson ; " The Church and Women," the Rev. Harold Buxton.

THE HIDDEN SANCTUARY, a book of Devotional Studies. By the Rev. Jesse Breet. London : *Longmans, Green & Co.* 5s. net.

The author endeavours to trace the progress of the soul in grace and love, and has gathered from out the Church's treasury some of the truths of the spiritual life. There are four sections : i. The Approach ; ii. The First Court—The Court of Sacrifice ; iii. The Second Court—The Court of Prayer ; iv. The Third Court—The Court of Union. Though many readers will not agree with much that is in this book, they will find in it that which will stir to greater earnestness.

MEMORIES OF CANON CHRISTOPHER.

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

(Continued from *THE CHURCHMAN of August, p. 426.*)

[It may perhaps be permitted me to say that as Canon Christopher wrote to me many of his memories, the material now presented is usually very largely and sometimes identically in his language.—W. H. G. T.]

VI. OXFORD: EARLY YEARS. 1859-1871.

THE question may be asked how it was that Canon Christopher, a Cambridge man, became rector of a church in Oxford. Dr. Jeune, the Master of Pembroke College, Oxford, afterwards, for a short time, Bishop of Peterborough, was one day reading at the rooms of the Union Society. De Quetteville, the only Fellow of Pembroke who would have cared to be called a member of the Evangelical body, was also there, and Dr. Jeune said to him, "You should get your Evangelical friends to buy 'St. Old's' (St. Aldate's). I think the College would sell the advowson, because we need money to pay off our debts for the new buildings of Pembroke." He added that it would be a useful thing for the Evangelicals to purchase the advowson and appoint a clergyman as rector who could both take care of the parish and also seek the good of undergraduates. De Quetteville at once wrote to some friends, and it was not long before the money was gathered and the sale of the advowson duly effected. Two days afterwards Bishop Samuel Wilberforce heard a rumour of this, and he at once rode in to Oxford and offered Dr. Jeune £200 more. But it was too late; the transaction had been completed.

It was no fault of the Rev. Edward Auriol, of St. Dunstan's, Fleet Street, London, and Mr. Hathaway, who represented those who had bought the advowson, that a Cambridge man was appointed rector. They were Oxford men who loved their University, and would never have so much as thought of a Cambridge man for the living if the Oxford men to whom they had offered it had not refused it. One of these, Charles Edward Oakley, a Pembroke College man, a brilliant First Class-man, and a favourite of Dr. Jeune, kept Auriol and Hathaway waiting two months before he decided to refuse the offer. Meanwhile, precious time was passing away, and the living would soon lapse into the hands of Bishop Samuel Wilberforce (without the additional £200) in consequence of the refusal of Oxford men to accept it. Just then a Pembroke

M.A. happened to attend a missionary meeting at Shanklin when Mr. Christopher spoke, and he wrote to Auriol and Hathaway recommending that the living of St. Aldate's should be offered to him. Hathaway had heard him address a C.M.S. meeting, and Mr. Christopher had seen Edward Auriol habitually several times a week at the old C.M.S. house, but neither Auriol nor Hathaway had ever thought for a moment of offering St. Aldate's to any but an Oxford man. But as soon as the suggestion of the Pembroke M.A. reached them, they both wrote by the same post and urged Mr. Christopher to accept the living. He himself had no intention of leaving the C.M.S. work for which he felt his personal experience of missions in India gave him special qualification, but he went down to see the church and the parish. It was not an encouraging experience. He was there on the occasion of the monthly communion, and there were only a dozen communicants, including the wife of the curate-in-charge. In the church itself there were just seven pews, with a total of thirty-five free seats for a very poor parish. He put the decision in the hands of Mr. Henry Venn, the Honorary Secretary of the C.M.S., who said, "I think it is your duty to go to Oxford." The result was his acceptance, followed by his institution on August 27, 1859. But with characteristic caution and humility, he told Mr. Hathaway that if he found they had made a mistake to say so at once, and he would resign as soon as a suitable man could be found. "For," said he, "I am sure the Committee of the C.M.S. will take me back as an Association Secretary." And so began an incumbency which lasted forty-six years and made the Cambridge man a veritable part of Oxford.

Mr. Christopher never felt surprised that the two Oxford men refused the living. They were evidently checked by the forbidding state of affairs: an old church with high pews, and only seven of them free, and the seats facing north, south, east and west, with the pulpit in the middle of the South side; a miserable school; a poor parish of 1,200 people, and nothing else. But to Mr. Christopher, difficulties, if in the line of the will of God, were, to use the boy's definition, "things to be got over," and very soon he exemplified the truth of certain words of John Elliot the missionary, which he was never tired of quoting, "Prayer and pains through faith in Jesus Christ will accomplish all that it is God's will for us to do."

The schools were totally insufficient, though they were only

twenty years old. The boys had flagstones for their feet, and the "walls" of the infant school were only lath and plaster. Boys threw stones at the building, and the fragile "walls" were full of holes, by which the wind and the rain came in. It was Mr. Christopher's duty to erect better schools, but it was most difficult to get a site, for that part of the parish which is situated in the old city of Oxford was merely a street with courts on each side. He promptly purchased for £640 eight cottages, put up for sale by auction, which adjoined the old school-yard, and but for this he might never have been able to build good schools in the midst of the people for want of a site. And it must be added, as he himself often said, that he could not have bought the cottages if he had not had at command his small Indian savings. Already he was showing that indomitable spirit which always carried him over great obstacles.

Another piece of work for the parish may here be recorded. During the first twelve years, his old tutor, Mr. Goodhart, was asked every year to give an address to undergraduates on a Saturday night, and to preach two sermons in St. Aldate's on the following day. The only room in the old rectory in which undergraduates could be gathered was a small one, and the ceiling was so low that it was possible for any one standing to touch it with the hand, and when full of undergraduates the supply of fresh air became decidedly limited. On one occasion when Mr. Goodhart was there, the room was crowded, and the landing-place on the staircase outside the room was also filled. After the meeting Mr. Christopher pointed out to Mr. Goodhart how much a large room was needed for a larger number of undergraduates than the small room would accommodate, and also for use for parochial meetings and other religious objects. On Mr. Goodhart admitting the great need, Mr. Christopher said, "I want you to give me this large room." "I wish," replied Mr. Goodhart, "I could afford to do so." Mr. Christopher added that this was a small matter, and that as he did not wish to go begging all over the country for the cost of the room, he suggested that if Mr. Goodhart would write about it to six friends whose names Mr. Christopher would give, they would provide the entire cost. Mr. Goodhart willingly undertook to do this, and the six friends supplied the whole of the £640 needed, so that the room was quickly built in the old rectory garden. It is hardly possible to exaggerate its usefulness, not only for

parochial gatherings, but for the annual meetings of many Evangelical Societies which have been held in it. Mr. Christopher delighted to recall some of the meetings in that room. He would refer to his curates holding Evangelistic meetings and Bible Classes, and would also tell how almost every Sunday night in term time the Bishop of Liverpool (Dr. Chavasse) and the Bishop of Manchester (Dr. Knox) attended as undergraduates. Two brothers, both of them First Class-men in the History School, one of whom was for years Chairman of the London School Board, and the other became Bishop of Carlisle, used to be there, and also the first Bishop of Japan (A. W. Poole), who was Mr. Christopher's curate for a time. Then, too, Dr. Hodges, afterwards Bishop of Travancore and Cochin, Bishop Ingham, formerly of Sierra Leone, Bishop Evington of Japan, and many other well-known men were in the habit of attending that Saturday evening meeting.

It was soon evident that the restoration of the parish church must be undertaken, and as the result of Mr. Christopher's indefatigable exertions, the church was restored, re-roofed, re-seated and also greatly enlarged by the addition of nearly three hundred free sittings. It was re-opened on April 23, 1863.

Among well-known men who bore testimony to Mr. Christopher's energy were Canon Hugh M'Neile, afterwards Dean of Ripon, Canon Stowell, Canon Miller, afterwards of Greenwich, and Canon James Bardsley. But perhaps in some way the most striking evidence of Mr. Christopher's work was seen by a paper drawn up by a few friends, which received the signatures of over eighty junior members of the University. These men spoke in warmest terms of his work among undergraduates. It is interesting to note in the list of names several who have since become known and honoured in Church and State, including the late Bishop Bardsley, Professor Boyd Dawkins, Principal Sir Oswald J. Reichel, Professor Monro, Canon Hay Aitken, and the late Rev. A. L. Mayhew.

It is impossible to give a detailed record of Mr. Christopher's ministry in Oxford. It must suffice to call attention to some of its most outstanding features, and to some of the leading men with whom he was associated. He soon made St. Aldate's a centre of spiritual light and life, and invited leading Evangelicals to preach and speak. At that time Evangelical Churches in Oxford were few, the only assured one being St. Peter le Bailey, then in charge of the Rev. Henry (afterwards Canon) Linton.

The old rectory was very small and dilapidated, and the nearest house Mr. Christopher could obtain was in North Oxford, a mile from the parish. Mr. Christopher placed a Scripture-reader, Mr. Pledge, in the rectory and, of course, went into the parish daily. Not long after he began work in Oxford, a bad attack of sleeplessness came on, and the medical men he consulted were not able to cure him. He used to recall one thing of interest which happened when the trouble was at its worst. Six or seven undergraduates, who had come up to Oxford from Christian homes and were themselves men of prayer, had their faith seriously shaken through reading books of philosophy for the final Classical School. In their distress they formed themselves into a little society called "Lovers of Truth," and met every week with the object of considering the best answers they could find to their difficulties. They always began their meetings with prayer, for they did not and could not give up hope in God. They sought for deliverance from their doubts, and God fully answered their prayers, for those of them whom Mr. Christopher knew were among the best men he met in his first months at Oxford. One of them obtained a First Class in the Final Classical School, and was accepted by the Committee of the C.M.S. But some clergyman with whom he stayed wrote to Mr. Venn and described him as a member of a secret society called "Seekers of Truth," which was, of course, a mistake, for their name was "Lovers of Truth." Mr. Venn naturally wrote to Mr. Christopher and said that a missionary was a man who had not only sought, but found the Truth, and, therefore, went to tell the heathen of it. It was clear that Mr. Venn was in doubt whether this First Class-man was sufficiently established in the faith to be a missionary. Mr. Christopher felt sure there had been a misunderstanding, and although at that time he was very unwell through continued sleeplessness, and was ordered not to do anything, he went to the man's lodgings, asked him a number of questions, wrote down his replies, and sent them to Mr. Venn. That letter removed all hesitation about the fitness of the accepted missionary, who, if his name were given, would be recognized as for many years one of the most learned and useful C.M.S. missionaries.

The phrase "Job's comforters" has become proverbial, and Mr. Christopher soon had an experience of this kind. A brother clergyman, who knew that the rector of an Oxford church had

been for many years in an asylum, and fearing the worst results of Mr. Christopher's insomnia, suggested that perhaps he ought to resign the living, whilst he could legally do this. With characteristic conscientiousness and promptitude he at once went up to London to consult Mr. Hathaway as to his duty. That shrewd man smiled at the idea, and encouraged him to trust God for deliverance, and through this wise counsel Mr. Christopher remained at St. Aldate's.

But something had to be done for the sleeplessness, and medical advice urged a sea voyage. The result was a trip by a vessel which went to Gibraltar, Malta, Syria, Constantinople, Smyrna, Alexandria, and back to Liverpool. Sleep did not come between Liverpool and Gibraltar for five days and nights, but there was a gradual recovery, and before arriving at Constantinople, Mr. Christopher had begun to visit the sailors in the fore-castle, using his opportunities, as he invariably did so well, by telling them of instances of conversions, and by reading the Bible and praying with them. When he was at Constantinople, the Ambassador's chaplain, Mr. Gribble, asked him to preach on Good Friday in the Ambassador's Chapel.

It was soon necessary to find a curate for St. Aldate's parish, and Mr. Christopher remembered that Mrs. Symons, the wife of the Warden of Wadham, had said that if Mr. Moody, the late Rector of St. Clement's, had lived, he would have had an undergraduate of Worcester College, T. A. Nash, as his curate. Mr. Christopher at once called on Nash, and it was settled that he should be ordained in Advent, 1860. He always counted it one of the great blessings of his life that Nash was for seven years and a half his curate. In those days clerical abstainers were not so numerous as in these, but Nash became a total abstainer, and naturally found his temperance work greatly promoted his parochial activities. After those years of useful service the Bishop of Norwich (Dr. Pelham) appointed him Vicar of St. Paul's, Heigham, Norwich, and subsequently Rector of Lowestoft; while later on the Bishop made him an honorary Canon of Norwich Cathedral. Some years afterwards, his health having broken down, he accepted from the late Lord Forester the rectory of Little Wenlock, Shropshire, which he held until his death.

When John Henry Newman's *Apologia* came out, Mr. Christopher observed in it that in the early part of his life at Oxford Newman used to go over to Aston Sandford to hear Thomas Scott preach,

chiefly because of the high morality in his sermons. And so, with his usual enterprise, Mr. Christopher thought the time was a particularly favourable one to bring before undergraduates *The Force of Truth*, Thomas Scott's remarkable narrative of the way in which God brought him to the knowledge of the Gospel and to a life of untold usefulness. He wrote to the Committee of the Religious Tract Society, who publish the work, saying that seventy-five undergraduates had accepted an invitation to come to his house to hear Canon Carus, and asking them to give a hundred and fifty copies of Scott's *Force of Truth* that he might give two copies to each undergraduate, one for himself and one for a friend. His thought never went beyond the distribution of these copies, but as a result of his letter three thousand three hundred and fifty copies were sent by the Society, one to every undergraduate in Oxford and Cambridge. This is how it was done. Mr. Christopher had the current Oxford Calendar carefully corrected up to date, and his old Calcutta pupil, Steel, by that time a Fellow of Caius College, had the Cambridge Calendar prepared in the same way. Then the Religious Tract Society distributed all the books by post.

A sequel to this effort may be mentioned here. In 1872 Mr. Christopher was addressing a meeting of young men at Montreal, and was urging them to use every opportunity open to them for Christ and His Gospel, however small it might seem to them to be, not only because it is a great duty to do little duties, but also because the doing of the little duty may, in God's Providence, lead on to some greater and more useful effort of which they had not thought. He gave as an illustration the distribution of the one hundred and fifty copies of Scott's *Force of Truth* having led on to the distribution of three thousand three hundred and fifty copies to all the undergraduates at that time at Oxford and Cambridge. A clergyman in the meeting came on to the platform and said: "I was an undergraduate at Oriel College when that distribution was made. I read Scott's book with great profit to myself, and I have lent it to my friends, who have received profit from it. I lend it one after another to parishioners, and it is doing duty at this time in a house in my parish ten miles from Montreal."

To Mr. Christopher no narratives were more interesting than those which illustrated the grace of God towards individuals. He loved to mention some of those which became known to him in the

course of his work in Oxford. Here is one, a great favourite. During the twenty-eight years which followed the day on which John Charles Ryle, the veteran Bishop of Liverpool, took his B.A. degree, he never set his foot in Oxford. He had not taken the trouble to proceed to his M.A. degree. Mr. Christopher invited him to come and preach in St. Aldate's and to stay at his house. His host never forgot the story of his conversion to God and other things which were told at that time. Mr. Ryle (as he then was) had been a prominent member of the Oxford undergraduate world, and was Treasurer of the University Cricket Club, Treasurer of the Christ Church Cricket Club, and a member of the University "Eleven." A hard reader, he gained a Craven Scholarship, and was in the first class of the Final Classical School. Shortly before taking his B.A. degree he became more thoughtful on the most important of all subjects than he had been during the greater portion of his undergraduate course. One Sunday evening he went into some parish church in Oxford, when a clergyman, whose name is unknown, read prayers with great impressiveness. He did not preach, but read the second chapter of St. Paul's Epistle to the Ephesians as the second lesson in the evening service, in a very impressive and certainly a very unusual way. At the eighth verse, he made a slight pause between each clause, as if to let each truth read sink into the minds of the hearers. "By grace are ye saved—through faith—and that not of yourselves—it is the gift of God." The verse read in this manner showed that undergraduate the Gospel, and it is not too much to say that all the sermons, the addresses, the unique tracts, the *Expository Thoughts on the Gospels*, and all the other works written and published by J. C. Ryle in his long and honoured career as a country clergyman, an honorary Canon and a Bishop, were the fruit of God's work of grace in the heart of the undergraduate wrought by means of that never-forgotten verse.

There is no doubt that Bishop Ryle's remarkably forcible, clear, short-sentence, home-thrust style of English writing had much to do with his reputation and with the usefulness of his tracts. He told Mr. Christopher how it was that he had been led to adopt this style. When he was first ordained to a curacy in Hampshire, he made the eloquent Canon Melvill, of St. Paul's, his model as a preacher. Mr. Christopher remembered hearing some of Canon Melvill's sermons in St. Mary's, Cambridge. The large deep

galleries at that time around three sides of the church were filled with undergraduates when Melvill was announced to preach. The attention was so fixed that no one stirred during his long eloquent periods. When he paused to wipe his forehead, it was a relief to every one to move, and the result was a very audible sound. No style more opposite to that so well known as Bishop Ryle's can be conceived. Moreover, Mr. Ryle told Mr. Christopher that he had preserved these sermons in the style of Melvill written in a very neat, small hand. Well might Mr. Christopher subsequently add: "What will those say to this reference to a 'neat, small hand,' who have had the privilege of receiving letters from Bishop Ryle?" It is commonly reported that only one compositor was able to read Ryle's writing. As he found that the farm-labourers did not understand his polished, well-written sermons, some change was imperative, and Mr. Christopher remembered distinctly the expression he used: "I crucified my style for the sake of the villagers in Hampshire." In regard to the Bishop's style, the late Dr. Hawtrej, when Provost of Eton, is said to have remarked: "None but an Etón boy could write that English," but in reality it was not his Eton training, but a strong sense of duty, which led him to make the change. In speaking of Bishop Ryle, mention may be made of what Mr. Christopher heard from the late Canon James Bardsley, Rector of St. Ann's, Manchester. It is well known that Bishop Ryle's father was a banker at Macclesfield, and a branch of his bank in Manchester was, without his knowledge, imprudently managed and had to be closed. This failure pulled down the parent bank at Macclesfield, and Mr. Ryle, sen., at once sold off his houses and other personal property to pay his debts so far as he could, but there were not a few small depositors who were not paid. Mr. Bardsley told Mr. Christopher that for many years J. C. Ryle wore shabby coats in order that, by using the utmost economy, he might pay off some of the small depositors at his father's bank, and until this work was done, he devoted the profits of his tracts to the same object. Mr. Christopher also ascertained from Bishop Ryle himself that these statements were true, and he used to say in his own characteristic way, "When Bishop Ryle and I have both fallen asleep, some of the self-denying good works of a great preacher of 'Justification by Faith without the works of the Law' will become known, for which some of the opponents

of the great truth of Justification by Faith declared in the Eleventh Article of our Church do not perhaps give him credit now." Mr. Ryle told Mr. Christopher that his father always looked forward to his standing as a candidate for Parliament for one of the divisions of Cheshire, and for this reason sent him to Eton and Christ Church. But when the news of his father's failure reached him, he exclaimed : " Now I shall go into the Church." Thus, as Mr. Christopher was fond of remarking, in the providence of God all the good of Bishop Ryle's ministry was brought out of the calamity of his father's failure, caused by the mistake of a subordinate.

An event which occurred during this period may find a place here. A young Oxford clergyman, the Rev. C. H. Waller, was ordained as curate to Mr. Pennefather, of St. Jude's, Mildmay Park, where he met the lady who was afterwards his wife. Mrs. Waller was asked to go to India to manage a school for Eurasians, and was told that work could be found for her husband in the same place, if she went out married. Mr. Waller wrote to ask Mr. Christopher to recommend him for his share of the work. Mr. Christopher's reply was that he was " not going to set a razor to cut a hedge stake," having heard of something that would just suit Mr. Waller, namely, the position of tutor at St. John's Hall, under Dr. Boulton. The College had then only been in existence one year, and after Dr. Boulton had managed it alone for that time, he wrote to ask Mr. Christopher to recommend him a tutor. As Dr. Boulton's letter and Mr. Waller's reached Mr. Christopher about the same time, Dr. Boulton was told that God had offered Mr. Waller to him, and that he would refuse him at his peril! Mr. Waller had said so little for himself that Dr. Boulton was actually on the point of rejecting him. And yet he did faithful service for many years, first as Tutor and then as Principal in succession to Dr. Boulton.

In 1869 Mr. Christopher read a paper at the Southport Clerical Meeting, on " How may the Clergy Further the Supply of Suitable Candidates for the Ministry ? " and in it he quoted a letter, which, because of its permanent value, deserves insertion here. Although no names were mentioned, there is no doubt that the writer was the Rev. Henry Moule, of Fordington, father of the late Bishop of Durham.

“ I never feel more deeply the sovereign grace of God than when I look on my sons in the ministry. All that I can say respecting the instrumentality which God in the exercise of His Grace, has been pleased to employ, is that firstly—their parents, on the birth of each of their sons, solemnly devoted them to God, entreating Him to make that child His own, to make him an instrument in promoting His glory, if it should so please Him, as a minister of the Word ; and still more as a missionary to the heathen. Secondly,—they have now for nearly forty years joined a small body of Christian parents in the introduction of such petitions into the family prayers, on Saturday evening ; and these prayers have been answered in other of these families besides our own. Thirdly,—their mother has thought it only consistent with such prayers to give herself thoroughly to the moral or rather spiritual instruction of the children from the first dawn of intellect, and to endeavour to train their mental powers also ; making every kind of instruction as agreeable to them as she could, leading them also to useful recreations and never discouraging cheerful and healthy play. Fourthly,—their parents have never left them to the care of servants. On this point they have been so particular that partly for its sake, and partly also for the sake of the souls under the father’s care, they have not for twenty-five years left home together, and have never left their children at home without one or other of them. Fifthly,—they resolved from the first to give them the best education they could, and to do this at home ; endeavouring to make the salvation of their souls the supreme object. All this has called for much self-denial of a certain kind, and for more separation, not only from the world, but from relations and Christian friends, than would be supposed ; but this has been blessed of God and amply repaid. Imperfectly as I have done it myself, I would say that if the clergy would further the bringing forward of fit men for the ministry they must give themselves far more than is commonly done to prayer in the spirit of our Liturgy ; they must live more to God, delighting in Him and in His service ; they must separate their families from worldly pleasures and from such reading as does not tend to strengthen, elevate and improve the mind. Lastly,—I believe that if the Clergy would exert the influence they ought to exert for good, they must prepare themselves to cease very much from Public Schools, and be for their families, and very much for their parishioners, more complete instructors.”

Among the many notable men whom Mr. Christopher met in Oxford was the great missionary, Dr. Moffatt, and he gathered a breakfast party of undergraduates at the Clarendon Hotel to hear an address from him. This missionary of the London Missionary Society was not only noble by grace in character and in his life’s work in South Africa, but he was also noble in aspect. Mr. Christopher described him as one of God’s own nobility, a Non-conformist ornament of the one Church of Christ, “ the blessed company of all faithful people.” The undergraduates were delighted with him, for they quickly value a real soldier of Christ, to whatever regiment of the army of the King of kings he may belong.

W. H. GRIFFITH THOMAS.

(To be continued.)

REVIEWS OF BOOKS

HISTORY INTERPRETED.

A GUILDSMAN'S INTERPRETATION OF HISTORY. By A. J. Penty, Author of "Old Worlds for New." London: *G. Allen & Unwin*. 12s. 6d. net.

Mr. Penty is a man with ideas, and he is not afraid to expound them vigorously. His former works have been in the nature of "challenges" to modern notions, and the present volume—his most important piece of writing so far—is nothing if not a challenge. We welcome it, even if we are bound heartily to dissent from its teaching in some important particulars. For one thing, the writer is courageous enough to cut right across the lines of much popular thinking; for another, there is not a dull page in the whole volume. These are great assets in any writer. At the same time we must frankly admit that he appears to ride some of his theories very hard. For example, he is obsessed with the idea that almost all the evil that has come into the world since the break-up of the Medieval system is due to the foisting of Roman law upon the body economic, and he entirely puts aside the valuable elements in Roman legalism. Mr. Penty would deny that some of the things which we deem "valuable" are valuable at all, e.g., the theory of private property, the creation of which he would ascribe to the Roman legal system; for Mr. Penty believes in communal ownership, which he affirms to be the essence of the medieval notion of property. He is so enamoured of the Medieval system of economics—much indeed of which we admire as sincerely as he does—that he will not see its defects; yet defects of a very serious kind it must have had, or it would have persisted to our own time. Perhaps the truth is that there are undoubted elements in Medievalism which ought to be revived; and one of these is the Guild System, that system of economic and business life which it is the object of this book to advocate. Mr. Penty may take heart; to those that have eyes to see, the beginning of the new (that is, the old) order is already here. Within a decade from now we make bold to predict that some form of the Medieval Guild system will have become part and parcel of the national life. And it will be, if wisely directed, all to the good.

In dealing with the sixteenth-century revival, which we know as the Reformation, Mr. Penty is ridiculously unfair. As he can see no good in Wycliffe, so he appears to see no good in Cranmer and the Fathers of the English Reforming School. Froude might have taught him a truer sense of values. True, the Reformation was never more than half completed; the completion of that remarkable movement is left for (it may be) our own day. But, within its own limits, the Reformation was an undoubted blessing, despite the very serious blots which disfigured the movement in its later stages.

In dealing with the French Revolution, Mr. Penty is far less inclined to ride off at a tangent; and much of his interpretative criticism of that world upheaval (for that is what it really was) is useful and true. Later on in his book, especially in the chapters dealing with Parliamentaryism and the Nineteenth Century, the Limited Liability company movement of our own times, and Bolshevism and the class war, Mr. Penty is very good indeed, though we hesitate to follow him blindly. Taken as a whole, this book ought to prove of great use, in competent hands. The writer's earnestness is undoubted; he has read and thought to good purpose; and his book is one to reckon with.

E. H. BLAKENEY.

“ JULIAN THE APOSTATE.”

THE EMPEROR JULIAN : an Essay on his relations with the Christian Religion.
By E. J. Martin, B.D. London : S.P.C.K. Price 3s. 6d.

There are few more pathetic figures in history than Julian the Emperor—“ Julian the Apostate,” as he has been called—a man of high principle, great military knowledge and sincere devotion to what he believed to be the truth. Fanaticism in the Roman Empire was not conspicuous ; the Empire had no Church (established), no priestly caste, no religious orders, and the priests were indifferent persecutors, perhaps because they were largely indifferent to the religion they professed—“ light half-believers in their casual creeds.” But, as Gwatkin says, Julian was an exception to this rule ; “ his fanaticism was a riddle to the heathen themselves.” Most people, familiar as they are with the Emperor’s name, and to the nickname that has clung to him through the centuries, know little about him ; and what they know is taken from the pages of Gibbon, who writes with an ill-concealed admiration for him. Considering Gibbon’s decided anti-Christian animus, we need feel no surprise at this ; and indeed there is much that was in its way admirable about Julian. His attempt to side-track Christianity, if not to crush it altogether, is written large on the page of history ; and his failure was complete. Noble views, distorted ; great powers, misapplied ; high aims, wasted. He was a compound of strange contrasts—half-saint, half persecutor ; yet he is without the charm that hangs about the personality of the Emperor Marcus Aurelius, with whom he has many points of contact. To Gregory of Nazianzus, Chrysostom and the early Christian writers, Julian was a monster of iniquity ; but historians like Ammianus, and rhetoricians like Libanius—both of whom know him personally—thought differently, though they were not blind to his obvious defects. What was the cause of his utter misunderstanding of the Christian faith ? Possibly, we must ascribe it to his early teachers ; in the hands of wise and sympathetic guides, Julian might have stood out as one of the great Christian Emperors, far superior to Constantine, superior even to Theodosius. Another thing : he judged of Christianity by the lives of some of the great ones of his time, who, professing the religion of Christ, acted in defiance of the Christ-spirit,—men

“ Whose life laughed through and spit at their creeds,
Who maintained Him in words and defied Him in deeds.”

Julian was by temperament a doctrinaire and a fanatic ; had his fanaticism been directed into other channels, how different might have been his history ! His very idealism—perverted by a false estimate of things—led him astray ; as an Emperor he might have been a better ruler had he been a worse man. His whole attempt to create an historical basis for Hellenism—with the Gods of Olympus usurping the God of Truth and Love—produced but chaos, a system as illogical as it was crude. Mr. Martin, in the course of his brief but illuminating survey, has done his best to be impartial, and he has succeeded on the whole ; his version of Julian is likely to remain unchanged, in all its main features, whatever new material comes to light in the future. We are, therefore, grateful to him for his book. The last of the great pagan Emperors must ever have a peculiar attraction for the student of history, and Mr. Martin has, in his little book, done his best to make the figure of Julian live before us, both as a statesman, a would-be reformer, and (in a minor degree) as a philosopher and man of letters.

E. H. BLAKENEY.

THE HULSEAN LECTURES: 1918-1919.

CHRISTIAN FREEDOM. By the Rev. F. E. Hutchinson, M.A. London: Macmillan & Co. 5s. net.

This remarkable little book is in the nature of an extended commentary on the words of Benjamin Whichcote, Provost of King's in the seventeenth century, "I will not break the certain law of Charity for a doubtful doctrine. . . I do believe that the destroying of the spirit of persecution out of the Church is a piece of the Reformation, which God in these times of changes aims at." So far, so good. But we must first be quite sure what we mean by charity, for there is a corrupt charity as well as an incorrupt; and we must also be quite sure that a doctrine *is* doubtful before we allow it to pass unchallenged or unsupported. With any attempts at enforcing, by any known method of persecution (overt, or secret and subtle), what we believe to be truth, we, needless to say, have no sympathy; but there is no lack of charity in "contending earnestly for the faith." We are not quite sure whether Mr. Hutchinson would be prepared to contend thus earnestly, or would prefer to allow all doctrines—even those which, for ages, the Church of Christ has regarded as fundamental—to be a matter of pious opinion; but, *ni fallimur*, he seems to press for a modernist interpretation of certain aspects of what we must regard as Christian truth, with a freedom which has undoubtedly a dangerous side. Surely there are some doctrines which do not admit of debate or question—that is, if the Church is any longer to be regarded as "the keeper of a 'deposit' " once and for all committed to her guardianship and keeping.

Mr. Hutchinson says (quoting from Sabatier) that "the words of Jesus do not find ends in themselves; they are unfitted to serve as a fulcrum for a religion of authority." Yet we read that "He taught as one having authority"; and St. John represents Him as saying that His words are "spirit and life." We cannot very well go behind—or beyond—this significant utterance.

With a great deal of what Mr. Hutchinson says we are, of course, in agreement; he speaks with great clearness and equal charity. But we review the book with a "caveat," because, with all its many good points, the direction in which it moves is certainly away from all the established positions. At any rate, such is the impression left upon us after a careful perusal of its pages.

ENGLISH BIBLICAL TRANSLATIONS.

THE LOLLARD BIBLE, and other Medieval Biblical versions. By Margaret Deanesley. Cambridge University Press. 31s. 6d. net.

This volume is the first of a new series of *Cambridge Studies in Medieval Life and Thought*, edited by Mr. G. G. Coulton, who maintains in a general preface that the historian is as definitely bound as the chemist "to proclaim certainties as certain, falsehoods as false, and uncertainties as dubious." The aim of this first volume is "to put the history of English Biblical translations into its European background, and to consider English medieval versions historically from new material."

This volume—handsomely printed—contains fourteen chapters, followed by two appendices and an index. The first chapter deals with the problem of the Middle-English Bible, and the aim of this study (already quoted); the second and third with the prohibitions against Bible reading in the vernacular from the end of the eleventh century to the days of Wycliffe. Chapters v, vi, viii, viii. treat of pre-Wycliffite Biblical study in England; and these are followed by a full discussion of the Wycliffe bible, and the various Lollard versions.

The book is a most careful compilation, and its importance is enhanced by

the fact that it is fully "documented." We should imagine that the writer has left little for other workers in the same field to glean; all the materials for a study of this interesting subject are set out, and we can exercise our own judgment on these materials. The volume is obviously for students and specialists, not for the general public, who will probably have neither time nor patience to plod through the mass of facts relevant to the subject in hand. Miss Deanesley has done her work with great care throughout, and is to be congratulated on accomplishing an important and useful piece of historical criticism.

BISHOP BROWNE'S STUDIES.

THE IMPORTANCE OF WOMEN IN ANGLO-SAXON TIMES: and other Addresses.
By the Right Rev. G. F. Browne, D.D. London: S.P.C.K. 7s. 6d.
net.

The essay which gives its title to this little book is, perhaps, the least important in the collection. Still, anything that comes from the pen of the late Disney Professor of Archæology at Cambridge is sure to have *some* importance; and this is true of the essay in question, which deals with a number of subjects interesting to students, e.g., Royal Abbesses and Prioresses (like Etheldreda of Ely), Double Monasteries, Hilda as a trainer of Bishops, Walpurga, and the like.

To our mind the book's chief importance lies in the fact that it contains the admirable essay on "The Cultus of St. Peter and St. Paul." This piece of work is, one need hardly say, done with full knowledge, and its significance to students of early English History is great. Another essay that ought to be of interest just now is on the early connexion between the Churches of Britain and Ireland; and we could well wish Bishop Browne had given us a pendant on the connexion between the Welsh Church and the Church of England. The final essay on Erasmus is meritorious, but tells us little that is new; yet it is effective enough, in its way. We heartily congratulate the veteran Bishop on this book; it is worth getting.

DR. SWETE ON PARABLES.

THE PARABLES OF THE KINGDOM: a course of lectures. By H. B. Swete, D.D., F.B.A., Regius Professor of Divinity, Cambridge. London: Macmillan. 7s. 6d. net.

The lectures printed in this book were delivered as long ago as 1908 before a University audience. These lectures are an excellent example of Dr. Swete's method; attractive in style, lucid in exposition, evangelical (in the best sense) in tone. Fortunate the students who were privileged to hear them! For ourselves, we have read these pages with growing interest and pleasure; indeed it would be difficult to speak too highly of the combined scholarship, reverence, and sobriety of the book. Dr. Swete, with his clear insight into the deep meaning underlying our Lord's discourses on the Kingdom, has set before us the teaching of his Master with a tender persuasiveness that takes us to the heart of things. It is no marvel that the memory of such a scholar and such a man is cherished affectionately in the University of which he was so great an ornament—great as a teacher, great as a guide, great as a finished scholar. Those who know Dr. Swete mainly as a scholar should possess themselves of this little book: it is a fine example of the "temper in which Christian doctrine should be studied and taught."

" THE BEGINNINGS OF CHRISTIANITY "

THE BEGINNINGS OF CHRISTIANITY ; Part I : The Acts of the Apostles.
 Edited by F. J. Foakes-Jackson, D.D., and Kirsopp Lake, D.D. Vol.
 I : Prolegomena i (The Jewish, Gentile, and Christian backgrounds).
 London : *Macmillan & Co.* 18s. net.

This ambitious work is likely to cause no small stir in the theological world. The volume before us is but a small part of the work actually contemplated, for it will be followed very shortly by an edition of the Acts of the Apostles (part criticism, part text and commentary), and it is proposed to extend the series down to the day when the Church obtained official recognition by the Roman Empire. The two volumes of prolegomena (of which Vol. I is now before us), though mainly the work of the Editors themselves, will contain contributions by various scholars—co-operative books are the fashion now-a-days—and among these scholars will be found the Rev. C. Emmet, Prof. Windisch of Leyden, Professors Torrey and G. F. Moore (U.S.A.) and Prof. Burkitt of Cambridge.

The present instalment is divided into three main parts :—(1) The Jewish World, (2) The Gentile World, (3) Primitive Christianity. Part I is largely written by the Editors, but the article on the Spirit of Judaism is from the pen of an accomplished Jewish scholar, Mr. C. G. Montefiore ; part II is wholly the work of two writers, Mr. H. T. F. Duckworth, and Mr. C. H. Moore ; part III is due to the Editors. Besides these main sections, there are five appendices :—(1) The Zealots, (2) Nazarene and Nazareth, (3) The Slavonic Josephus, (4) Pharisees and Sadducees, (5) The Am Ha-ares and the Habermim. The volume closes with a full index.

We need not complain of any lack of variety in this book ; and of novelties there is abundance. When we are told that the leading idea of this volume (or, rather, series of volumes) is to continue the work begun by the late Bishop Lightfoot in editing documents historically as well as critically, we wonder what the great bishop would have said to the book which is supposed to carry on his scholarly traditions. For we are profoundly sure that he would not, could not, have identified himself with the principles that seem to underline the teaching of that book. As far as we can see, it might have been written by disbelievers in revelation. The supernatural element is evacuated from the pages of this book, which appears to us (though we hope we do the authors no injustice) frankly rationalistic. There is, of course, much that is valuable and true ; fresh light is, from time to time, cast on historical questions that have been a puzzle to commentators ; due advantage has been taken of the researches of the last fifty years to elucidate many difficult passages. We gladly acknowledge this ; what we regret is the " animus " that seems to be shown by the editors in estimating the rise of Christianity. The picture they give us of the earliest days of that wonderful movement is so different from what we have been taught hitherto to believe, that our surprise is not unnatural. It is not the shock of novelty that troubles us, it is the ethical and religious implications of this new reading of history. This is most noticeable in the section on Christianity. We are told, for example, that the sonship of Jesus is not emphasized in the " earliest strata " of the Gospels. Needless to say, the Johannine Gospel is allowed little weight in endeavouring to arrive at a " critical " conclusion ; for the hundreds of references to Mark, Luke, or Matthew, there are barely a dozen references to John. This is more than a flaw ; it seriously vitiates the argument as a whole. Had the writers studied some of the later writings of Prof. W. M. Ramsay, one might hope that they would have seen their way to modify their views. One is conscious all through the strictly " editorial " sections of this

book that subjectivity of treatment has superseded in large measure that exact regard for the facts which is looked for in a book of this kind. True it is that facts are dealt with and weighed; but not *all* the facts; and the inferences deduced from the selected facts are open to grave question. We must also protest against the undue manipulation of the N.T. documents in the interests of a theory which may, for the moment, be dominant but is not likely to be permanent. The doctrine of continual redaction and re-redaction, when applied to ancient writings, is carried a great deal too far: under the influence of such a solvent, these documents tend to lose all authority, and we are continually thrown back upon conjectures and hypothesis. Many of these conjectures are highly problematic, to say the least, and sometimes rash: but rash conjecture is the result of defective understanding. We will go so far as to say that, if the theories of Messrs. Lake and Jackson are sound, the view of Christianity which the Church has held for nearly two millenniums is a dream. The keynote of their doctrine is struck in the preface: "It is becoming increasingly certain that Christianity in the first century achieved a synthesis between the Greco-Oriental and the Jewish religions in the Roman Empire. The preaching of repentance and of the Kingdom of God begun by Jesus passed into the sacramental cult of the Lord Jesus Christ." Is that all? Would Paul, would John, have subscribed to so one-sided a view of things?

Saints, apostles, prophets, martyrs Answer, "No."

We are sorry to have to state our opinion that the views of these two clergymen of the Church of England—unless we have seriously misunderstood them—cut right across that Historic Faith "once for all delivered to the Saints." There is much that is admirable in their book; but that it represents, fully and finally, the truth about the beginnings of Christianity we do not believe.

READINGS IN FRENCH LITERATURE

CAMBRIDGE READINGS IN FRENCH LITERATURE. Edited by Arthur Tilley.
Cambridge University Press: 8s. net.

This book is handsomely printed, and attractively bound, but the price is abnormally high even in these days. For what does it contain? Just over 200 pages of "Selections," and 23 Illustrations (in half tone); nearly all the latter have been chosen, naturally, from French masters. They are well enough, but they could have been spared without loss to the book, and perhaps with a reduction in its cost. The selections are all very attractive, in their way, but they might easily have been made more representative, especially in the case of latter-day writers. Nothing here of Anatole France's delicate work, nor of Pierre Loti's. Victor Hugo is given four pieces, in verse only: could not a place have been found for some fragment of his prose? Verlaine is unrepresented, and so is Lecomte de Lisle, to say nothing of Zola, Daudet, and a round dozen others we could mention. However, the author holds out hopes of publishing a companion volume, in which some of the gaps may be filled. A few well-chosen notes—on the lines of Palgrave's "Golden Treasury"—would be no bad thing; we think they would add to the usefulness of the volume.

CHURCH BOOK ROOM NOTES.

82 VICTORIA STREET, S.W.1.

THE Late Canon A. M. W. Christopher and " J. C. S.," the author of the *Anglo-Catholic Principles Vindicated*, published in 1908 the first edition of *Quousque? Whereunto are we Drifting?* A second edition was issued a year later, and with a view to sending a copy to all the Bishops attending the Lambeth Conference, the Executive Committee of the National Church League have just issued at 2s. net a third issue with an explanatory Preface by the Dean of Canterbury. The book contains a number of quotations from Anglo-Catholic divines, showing how far the present so-called " Catholic " school goes beyond, not merely the " old Historic High Church School " of days long gone by, but those who went all lengths with the Tractarian Movement. It also contains extracts from the pastoral letters and charges of Archbishops Longley, Maclagan and Magee, and from the charges of Bishops Christopher, Wordsworth, Harold Browne, Samuel Wilberforce, Lord A. Hervey, Durnford, Ryle and others, beside pastoral letters addressed to clergy and laity by the whole Episcopate. There is also a letter from the once famous William Sewell and a sermon from Dean Burgon. The whole forms a perfect arsenal of quotations from divines of all parties in the Church of half a century back, and it shows that the innovations, doctrinal and ritual, so persistently thrust on the Church by a small but active section of the clergy have been steadily and emphatically condemned by many of the wisest, most learned, and most holy of our Bishops. The book will be found most useful by those who are engaged in repelling this assault on the faith and practice of our Reformed Church.

A book dealing with the meaning of Baptism, written not only for the theological student but also for the parent, is needed, and the Rev. C. H. K. Boughton, B.D., formerly Vice-Principal of Wycliffe Hall, Oxford, and Principal of Ripon Clergy College, has endeavoured to supply the want in writing his valuable book *The Meaning of Baptism*, which is published under the auspices of the National Church League by Messrs Longmans, Green and Co., at 3s. 6d. net. It is written with a scholarly clearness, and its great value arises from the use of simple English words of a non-technical character to make plain the meaning. Mr. Boughton tells us in his preface that he had three general reasons for the publication:— 1. That there may be available for consideration and criticism a fresh presentation of the subject, based directly upon the teaching of Holy Scripture. 2. The hope that the contribution thus made may help towards the promotion of that Reunion of Christendom, which, through the inspiration of the Spirit of God, has now become the object of so much thought and prayer. 3. The condition of things within the Church of England itself—the question of the position of the two Sacraments ordained by our Lord.

The Bishop of Uganda (Dr. Willis) contributed to *The East and the West* an article entitled *Recognition, Authorization and Reunion*, and this has now been published in pamphlet form by the Church Book Room at 6d. net. The Bishop's contribution will be found a particularly useful addition to the literature already in circulation in regard to

Reunion. He reviews the two strong movements observable in the Church of England to-day in regard to this question: the first making for immediate action, and the second emphasizing the necessity for caution, and he follows with a statement which is at once telling and helpful.

One of the results of the new Constitution of the Church which has been legally recognized by the Enabling Act is that henceforth there is to be a Parochial Church Council in every parish which is a statutory body. The powers of the Council have yet to be defined by the National Assembly, but some indication of what these may be have already been outlined, and undoubtedly the new Councils will have control of many matters of vital importance to the life of the Parish. New Councillors will be elected by a vote as legal as that which is given to candidates for civic honours, and they are naturally anxious for some guidance as to their present responsibilities, and how to exercise the powers which are likely to be conferred upon them. Mr. Albert Mitchell, who has already contributed so many valuable pamphlets and leaflets in regard to the Enabling Act, and the various bodies which it has called into being, has added to the indebtedness which the Church owes to him by writing a leaflet on Parochial Church Councils, 1*d.* net, which will undoubtedly be found helpful. After speaking of the qualifications and powers of the electors, the author indicates the spirit which should direct the Councils, and points out that their first duty is to help forward the work of God, in the parish, in the diocese, and in the world outside.

Lt.-Col. Seton Churchill has written many pamphlets particularly adapted for circulation amongst men, and which have earned for him a considerable reputation as shown by the large circulation obtained by his writings. *The Road that led me to Christ*, 2*d.* net, or 1*s.* 6*d.* per dozen or 10*s.* per 100, has been issued already in another form, and has reached a circulation of 67,000. The new edition has been practically re-written and enlarged, and we feel sure will supply the same need as the previous editions. The pamphlet contains an account of the author's own experiences in early life, and the influence which led him to Christ.

An interesting little pamphlet has just been reprinted entitled *The Passover in the Time of Christ* by the Rev. Khodadad E. Keith, M.A., Teacher of Hebrew in the University of Liverpool, and lecturer at St. Aidan's Theological College, Birkenhead, at 8*d.* net. The author has not aimed at describing the Passover as it was observed in Old Testament times, but has confined himself to a non-technical description of the Passover as it was kept in the days of our Lord, dwelling especially on those manners and customs of the Jews which throw light on the Institution of the Holy Communion or elucidate some obscure passages of the New Testament. An interesting account is given of the various Hebrew festivals, and there are some excellent illustrations. The appendix on "The Cup in the Holy Communion" is particularly valuable. It is not generally known that at the Passover Table every guest is furnished with a cup which he fills four times during the service and drinks, and that each cup has a particular signification.