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THE CHURCHMAN

December, 1920.

THE MONTH.

An Urgent Appeal. We desire to give prominence to and warmly to commend the following appeal by Sir William Joynson-Hicks, M.P., Treasurer of the National Church League, which appeared in the *Record* of November 18:—

Notwithstanding the policy which the Bishop of Chelmsford advocated at the Church Congress and defends in your columns this week, I still venture to ask that you will let me invite the prompt and generous help of your readers for the work of the National Church League.

Owing to circumstances entirely arising from the war, the League finds itself in a very serious financial position, and if its work is not to be crippled and impaired at the present time, when the setting up of the new Church Assembly urgently calls for organization and constructive effort on the part of Evangelical Churchmen, immediate and substantial assistance is required. A sum of £3,000 is needed before the end of the year.

But in view of what the Bishop writes, though I do not now wish to enter upon a discussion of his proposals, I should perhaps draw attention to the main objects for which the National Church League was founded. They are stated in the Annual Report as follows:—

“ 1. To unite in the maintenance of the faith and practice of the Church all members of the Church of England who desire to be true to the principles of the Primitive Church as reasserted at the Reformation.

“ 2. To maintain the doctrine of the Church as set forth, subject to the supreme authority of Holy Scripture, in the Book of Common Prayer and the Articles of Religion.

“ 3. To maintain in a spirit of charity the order and discipline of the Church of England as by law established.

“ 4. To maintain the principles of the National Establishment of a pure and Apostolic Branch of Christ's Church, and to defend all schools in which children are brought up in the true faith and fear of God.

“ 5. To advocate and promote such reforms as may be necessary for the due efficiency of the Church in the fulfilment of its mission in the present day.

“ 6. To promote the application of the principles of the Gospel to the social amelioration of the people.”

The means by which it is sought to attain these objects are, first of all, education. An extensive series of books, pamphlets, and leaflets on doctrinal, historical, and practical subjects, by such writers as Bishop Moule of Durham, the Bishop of Manchester, the Bishop of Truro, Bishop Drury, Canon Meyrick, Canon Girdlestone, the Rev. N. Dimock, Dr. Griffith Thomas, and many others, have been published through the agency of the League.

We have taken a large part in the work of making known and stimulating interest in the Church Assembly by issuing pamphlets, leaflets, roll-books, declaration forms, etc. For the parochial clergy confirmation lectures, confirmation and baptism cards, books for candidates are provided, Sunday-school prizes, and other presentation books selected. I will not enlarge on this side of our work.

The other principal method is organization, and here it is not necessary to say much. By attending to matters concerning the elections to diocesan and other bodies, and to the National Church Assembly, we endeavour to secure a fair representation of Evangelical opinion upon those bodies, and our efforts have not been unsuccessful. Two years ago, when nine diocesan Bishops promoted a Memorial addressed to the Archbishops on the subject of the Communion service, the circulation of the Memorial and the general organization necessary for its success was undertaken and carried through by the League. The result was that the proposals objected to were abandoned.

We seek thus to unite Churchmen who are loyal to the Reformed and Scriptural principles of the Church of England, and to focus their efforts for the promotion and maintenance of these principles. We have other equally necessary branches of work of which space forbids mention. But I should not omit the Church Sisters' Home, where ladies are trained for parochial work. In view of the Lambeth Resolutions, there are few matters of greater urgency at the present time than this whole question of woman's work in the Church, and the provision of suitable training for it.

It is not, I think, necessary to press upon your readers the great importance of such effort to maintain the teaching and practice of the Church of England, when practically the whole mediæval system from which the Church freed itself at the Reformation is being reintroduced on a rapidly extending scale. In any case it is the clear duty of all Evangelical Churchmen to make their contribution to the life and thought of the Church: to witness to the power of the Gospel of Christ to save and sanctify men and women whenever and wherever they come to Him; and to resist, as St. Paul did, all that would obscure the truth of the Gospel as revealed in the Scriptures.

It is in order to help in the making of this contribution that the League exists, and that I ask your readers' support for it.

In expressing the hope that there will be a large
The Work of response to Sir William's appeal (contributions being
the N.C.L. sent to him at the offices of the National Church League,
 6 Grosvenor Mansions, 82 Victoria Street, Westminster, S.W.1),
 we may venture to point out that the N.C.L. fills a position
 of unique importance in the life of the Church. Without any
 flourish of trumpets it pursues its work quietly and unobtrusively,
 and it has an enormous influence in promoting, particularly among
 the younger clergy, sound views on doctrinal questions and in
 upholding the principles of the Reformation. Its propaganda work is
 considerable, and if it were more adequately supported such activity
 could be very largely increased. We could wish there was a deeper

appreciation among Evangelical Churchpeople of the value of propaganda. It is well understood by those of other schools of thought, but somehow or other our own friends have not sufficiently realized the great power they have ready to hand if only they would use it. It would be a disaster if the National Church League were compelled to curtail its work or limit its usefulness. It is one of the greatest assets of Reformation Churchmanship, and we venture to urge that it is the bounden duty, as well as the highest wisdom, of Evangelical Churchmen to rally to its support and to supply it with such funds as may be necessary to put its work on a firm financial basis.

**Parochial
Church
Councils.**

The Autumn Session of the National Assembly of the Church of England was held on Monday, November 15, and the four following days. The chief legislative business was concerned with the Reform of Convocation and the powers to be conferred upon Parochial Church Councils. The first of these measures was quickly disposed of, but the second needed and received much more detailed treatment, and the passing of the final stages was reserved until the February session. Two matters were very keenly debated and, undoubtedly, they go to the very heart of the problem of what "powers" shall be conferred upon the Councils—one relating to the voice of the Council in the appointment of the Incumbent, and the other to the powers of consultation and representation in regard to the services. The clause (8) dealing with the voidance of a benefice is as follows :—

8.—(1) Every Council shall have power to make representations to the patron of the benefice within 21 days of the voidance of such benefice with regard to the exercise of his power of presentation thereto, and the patron shall not exercise his power of presentation thereto until such a period has elapsed.

(2) The notice required to be served on the churchwardens of a parish by Section 2 (2) of the Benefices Act, 1898, shall be served also on the Secretary of the Council, and within fourteen days from the service of any such notice the Council shall have power to petition the Bishop to refuse to collate, institute or admit any person proposed to be collated, instituted or admitted by him. Upon receiving any such petition the Bishop shall be entitled, after consulting a permanent Board of Assessors to be constituted for that purpose by the Diocesan Conference, to refuse to collate, institute or admit such person if he thinks fit, irrespective of any other power of refusal which he may possess by statute or otherwise.

It was objected that section (2) of this clause places far too much power in the hands of the Bishop, and it was claimed that a clergyman refused institution under it ought to have at least the right of appeal. But if the right of appeal is conceded to one party it ought also to be granted to the other, viz., the Parochial Church Council, and this view was pressed upon the Assembly. How far the Committee will adopt these suggestions the February session will show. More difficult still was the clause (14) relating to Church services :—

14. Nothing in this Measure shall affect the rights, liabilities or duties of the Incumbent in respect of the church or the services or public worship therein or of the churchyard or of any property belonging to the benefice. Provided that the Incumbent shall from time to time consult with the Council concerning the services of the church, and particularly concerning any important changes which he may propose to make in such services. And if, after such consultation, the Council shall be opposed to any such change, they shall have the right to make representations to the Bishop in respect thereof.

Considerable difference of opinion was manifested in the Assembly over this clause, but it emerged plainly enough that the laity, at any rate, are confident that some such power of representation must be provided for. Every effort will be made to pass the measure in its final form at the February session in the hope of getting it through Parliament and on to the Statute Book before Easter.

What has come to be known as the Chelmsford Eirenicon is being fully discussed. We gave in our last number an outline of the Bishop of Chelmsford's proposal at the Southend Church Congress, in which he favoured a policy of "whole-hearted inclusion" towards the Anglo-Catholics. Viewed in relation to current controversies it is difficult to find in it a working basis, and the Dean of Canterbury, in a singularly clear and weighty argument in the *Record*, has had no difficulty in pointing out that it ignores the facts of the present situation and is in reality "a counsel of despair." To this the Bishop responds that it is the only policy which has in it any hope. But while the policy itself is being discussed, we must not lose sight of the important duty, upon which both parties to the controversy agree, the duty of proclaiming positive truth. The world is waiting for a message, the message which Evangelical Churchmen are so well fitted to proclaim, the message of the love of God in Christ Jesus our Lord.

THE CALL OF THE NEW AGE TO THE PREACHER.

BY THE REV. C. H. K. BOUGHTON, B.D., Vicar of Calverley,
near Leeds.

IT is a truism that we who have been spared to see the end of the Great War are living in a new age. The face of the world has been changed in manifold ways. We are only too conscious that things are not what they were. The changes may be in our opinion for the better or for the worse ; but whatever we may think about them we cannot doubt their existence, and as modern men we have to reckon with them.

The preacher in his pulpit lives in the new age just as much as his lay brother in the pew, and if he is to be in any degree worthy of his high vocation to be a prophet of God, his preaching must be fitted to the new age in which he lives. It was a saying of a great Bishop of the last century that the preacher ought to burn all his old sermons every ten years. If that advice was sound before the war, there is still more to be said for it now. But the burning of old sermons means the construction of new ones, and it will not be lost labour if we try to think out what should be the marks of our preaching in these post-war days.

Let me begin with a preliminary word about the *limitations which I must impose upon myself* in this paper.

1. The work of the preacher cannot be separated in reality from the work of the pastor. No man can become an effective prophet of God to his people unless at the same time he is qualifying himself to be their priest by gaining an ever-increasing insight into and sympathy with their outward circumstances and the thoughts and motives which inspire their conduct. Some of the preparations for the sermon must be made in the homes of the people. But I must not stray into a discussion of the pastoral office.

2. Again, the preacher's words cannot be separated from the preacher's personal life, and the net effect of his sermon depends to a large extent upon the unconscious influence which his life is exercising. It has been said in a most important book, to which I shall refer more than once, Dr. Cairns' *Army and Religion* (p. 403) : " The life of the churches ought to be by far the greatest evangelizing force in the country. We shall never really meet the necessities of

the case until the churches are roused up to realize this." If this is true of the life of the churches, it is even more true of the life of the clergy, who stand before the world as pre-eminently the professors of Christianity. The war has hammered just one more nail into the coffin of the respect which used to be granted to a clergyman, at any rate in the South of England, purely in virtue of his official position. In the new age it is even more true than in the ten years before the war, that "what you are speaks so loud that I cannot hear what you say." A man's words are valued according to his personal worth. I cannot and I am sure that I need not stay to emphasize this. It is sufficient to recall Horatius Bonar's moving lines:—

Thou must be true thyself
 If thou the truth wouldst teach ;
 Thy soul must overflow if thou
 Another's soul wouldst reach ;
 It needs the overflow of heart
 To give the lips full speech.
 Think truly, and thy thoughts
 Shall the world's famine feed ;
 Speak truly, and each word of thine
 Shall be a fruitful seed ;
 Live truly, and thy life shall be
 A great and noble deed.

3. Once again, any study of the science and art of preaching will naturally fall into two main heads, one dealing with the subject matter to be set forth, the other with the mode of presenting it. Now I do not think that too much stress can possibly be laid upon the importance of the latter. Any discerning critic of sermons knows perfectly well that a sermon is often made or marred by its delivery. Some men present their thoughts in a dull, lifeless way ; their voices are monotonous and their manner uninspiring ; they never arrest attention or get to grips with their congregations. The manner of others is just the reverse, and even poor material is made to seem good because of the vivacity and force with which it is presented. Even more important than sermon delivery is sermon construction. I hope I am not hypercritical, but it seems to me that far too many preachers show little or no knowledge of the proper methods of sermon construction. Preaching, as I hold, is just one branch of teaching, and every preacher ought to conform in general to the canons of the teacher's art. The introduction wherein contact is made with the minds of the listeners, the presentation wherein the new matter is set forth in clearly defined and easily

remembered sections, the association whereby links are continually forged between new and old, the application wherein appeal is made to the emotions which are the springs of conduct and wherein definite activity is suggested—these are the more obvious parts of any properly constructed lesson, and they ought to exist no less in the sermon. They can exist without in the least restricting that variety which is the natural consequence of the range of our subject matter and the differences in our temperaments. Yet how sadly often are sermons preached from which the average person in the congregation can carry away for future digestion neither any definite teaching nor even a single definite impression. I am afraid that our Theological Colleges are not all blameless in the matter. But the literature of the subject is good and abundant, and there is really no excuse for failure on this score.

But I must not linger on this topic. What, I take it, the new age may be considered to affect is not so much the form of our sermons as their substance. What difference ought there to be, if any, between the things we talk most about now and the things we talked about before the war? What aspects of Christian truth now need to be more emphasized, or less? What doctrines need modifying? Upon which has new light been cast?

Now any talk of *modifying the substance of Christian preaching* in the light of the war may be met at once by *an objection* which perhaps I ought just to touch on in order that we may see the precise amount of force there is behind it. It will be said that the Christian Gospel is unchanging. We shall be reminded of certain very obvious passages of Scripture, "I am the Lord, I change not." "Jesus Christ, the same yesterday, to-day and for ever." "Heaven and earth shall pass away, but my words shall not pass away." "Though we, or an angel from Heaven, should preach unto you any Gospel other than that we preached unto you, let him be anathema." "If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life." We shall be told that it is precisely the unchangeableness of the Gospel which makes it a universal Gospel for all centuries and all countries. It meets the fundamental and unaltering needs of human nature. It is as good for the Englishman of to-day as it was for the Jew of the first century. It wins its way and finds acceptance and abundant justification, whether it is preached in

Central Africa or amid the hoary civilization of China. It suits as well the high caste Indian Brahmin as the despised outcaste with whom he will not endure the remotest contact. All this is gloriously true, but it is only half the truth. We can hold at one and the same time that the Gospel is unchanging, and also that it needs to be presented in changing phraseology, and that now one aspect of it, now another, needs to be emphasized and put first in order. There is good ground for holding this in the Bible. The Lord changes not, but the Lord repents. The Gospel changes not, but it comes out in different dress in the Epistles of James, of Paul to the Galatians, and of the unknown writer to the Hebrews. The new birth is one thing, but its explanation demands a wonderful variety of metaphor from different and even from the same New Testament writers. Hence there is no need to apologize for suggesting that Christian preachers will do well to reconsider the substance of the Gospel in the light of the war, in order that they may know how to present it in language really understood of the people, and especially of that large proportion of the people who hitherto have either tried to understand it without success, or have not tried to understand it because they thought it had no meaning or message for them.

Bishop Philipps Brooks has some wise sentences on this point in his *Lectures on Preaching* (p. 219) :—

“ There are the constant and unchanging needs of men, and the message which is addressed to those needs and shares their unchangeableness ; and then there are the ever-varying aspects of those needs to which the tone of the message, if it would really reach the needy soul, must intelligently and sympathetically correspond. The first of these comes of the preacher's larger life, his study of the timeless Word of God, his intercourse with God in history, his personal communion with his Master, and the knowledge of those depths of human nature which never change whatever waves of alteration may disturb the surface. The second comes from a constantly alert watch of the events and symptoms of the current times, begotten of a deep desire that the salvation of the world, which is always going on, may show itself here and now in the salvation of these particular men to whom the preacher speaks. If we leave out the difference of natural endowments and of personal devotedness, there is nothing which so decides the different kinds as well as the different degrees of ministers' successes as the presence or absence of this balance and proportion of the general and special, the world consciousness and the time consciousness.”

Now there can be no doubt that many preachers have somehow failed to attain this balance and proportion. They have not succeeded in giving the mass of the people of this country any clear

and useful idea of what Christianity is and stands for in terms of the present day. In Dr. Cairns' book there are some pathetic statements by chaplains and other workers among the troops with regard to *the hopeless ignorance of the men about Christian doctrine and ideals of conduct*. Let me quote two or three specimens. A C. of E. chaplain writes: "The soldier is quite amazingly ignorant of the Christian religion. I have had Confirmation candidates who did not know the names of the four Gospels" (p. 109). A lady hut-worker says: "One of the great difficulties in the way of belief, it seems to me, is the lack of education in general, and in scores of men the failure of their Sunday-school teaching to have given them any real foundation of Christian belief. I do not think the majority of men have any clear idea of what the Christian religion is, for we find that the simplest plain facts from the New Testament given them in an unecclesiastical and informal way appeal to them enormously, and they are genuinely interested, and come Sunday after Sunday to lantern services with just a few pictures, and a plain simple talk on morals and Christian living" (p. 109). An officer in a Hussar Regiment reports: "When I first joined the unit over two years ago, the thing that struck me was the ignorance of the men both on the dogmatic and practical side, particularly the former. Now, after becoming more familiar with the men, the point that strikes me is the materialism and complete absence of any recognition of the spiritual. . . . I suppose they have all had as much religious experience as all of us in adolescence and early manhood, but there being no dogmatic knowledge to explain this experience, or knowledge of the practice of religion to develop it, the faculty of religion has withered away" (p. 112). I am not saying that preachers are wholly and exclusively to blame for this ignorance. Much of the trouble is due to defective religious education in day schools and Sunday Schools. But, nevertheless, the fault lies partly in our sermons; and, at any rate, the remedy, so far as adults are concerned, must be found in improved preaching, supported both before and behind by improved pastoral work. What, then, are we to do?

I am going to refer in the rest of this paper to a few special points of Christian doctrine, but before I do that I want to make one general suggestion. It is on what Dr. Cairns happily calls *the vitalizing of doctrine*. What are the reasons for the extraordinary

vogue of spiritualism in recent years? Manifestly it has spread because of an inevitable reaction from the scientific and practical materialism of the last 100 years, and more particularly lately because it professes to tell men something which they very much wish to know, namely, the conditions of the future life. The doctrines of spiritualism profess to satisfy a human need, and hence men are interested in them and study them. I believe that we exponents of Christianity can learn from this. We must teach Christianity definitely and dogmatically, even though we teach it pictorially, and we must show the relation between all Christian doctrines and the thoughts and needs of men to-day, as they stand revealed in the light of the war. Let me quote again (pp. 264-5-6, 287) :—

“ The whole life of the Church depends on its fundamental faiths about God and the world and the soul, the Person and work of Christ, the Holy Spirit, the Church, the Kingdom of God and the life to come. Now it is quite clear that this teaching . . . has never been taken home as a whole by the great masses of the manhood of the country. They have taken home parts of it, or these have been revealed to them for the first time by the experiences of the war, but they are broken fragments without unity or cohesion. This is in large part due to the fact that most of the men have never really understood the things that they have been taught. Where the Christian doctrines have been taught they seem to have been taught as something out of relation to their lives, which has to be believed as a duty rather than as a revelation which makes reason of the riddle of human life. . . . Now, if the present divorce (between the people and the churches) is to be overcome, it is absolutely vital that this should be set right. . . . The Church will have to put its very heart and soul into the work of restating the great faiths by which it lives and from which it draws all its inspiration, in terms which the men can understand. The frequent demand for ‘ interpretation ’ is in truth a demand for the vitalizing of theology, for the restatement of Christian doctrines in terms of life. This is a very different thing from abandoning these truths in order to make the Faith plausible and easy to believe, or to take the greatest common measure of the working faiths of existing Churches and men as representing essential Christianity. . . . How did the great truths of Christianity win their way at the first? Was it not because the life of the Church arrested the attention of men, and then to Jew and Greek and Roman these truths commended themselves as solving the great problem of life? . . . We shall never meet the real need of the men by simple moral exhortations. Most men know their duty already fairly well. What they need to know about are old-fashioned things, Grace, Dogma, Conversion. But they need to know about them in the language of to-day. . . . For the vitalizing of doctrine in our day we must discover in the case of each truth what is the practical spiritual need which it meets, and teach the truth in such a form as will enable men to see its practical bearing. We have to remove a vast misunderstanding that Christianity has little to do with real everyday life. . . . The one way to do this, so far as the great majority is concerned, is to show what the Christian ideal really is, and to teach each of the Christian truths relatively to the moral necessities which that ideal creates. We have so to state them that each one of them comes as a veritable Gospel of deliverance.”

So much for the general point regarding Christian doctrine and the Christian ideal of life as a whole. When we come to survey *particular doctrines*, I think we may well ask in each case, at any rate, three questions :—

1. How far has our statement of this doctrine been satisfactory? Does it need amplifying here, simplifying there, modernizing somewhere else?

2. Does the evidence show that this doctrine has been unduly neglected by the preachers, or at least not sufficiently grasped by the people, so that it needs to-day to have special emphasis laid upon it?

3. Is this doctrine likely to prove a useful point of contact between Christianity and men's minds. Ought we to set it in the foreground for the moment in order to arrest their attention and so lead them on to a fuller examination of all Christian truth?

I shall not attempt the impossible task of answering these questions in detail over the whole field of Revelation. But I will give a few examples which may serve to illustrate the rest.

1. Take the *fundamental doctrine of God*. How far do average men really believe in God? On the one hand, the materialism which encrusts their minds is too obvious to be overlooked. Men prevailingly take a material as opposed to a spiritual view of life. Whether they believe theoretically in a God or not, they act or profess to act as if they did not. On the other hand, the evidence is overwhelming that deep down in their hearts men do believe in God. In times of danger they cry out to Him. Fear may have been the immediate cause of many of the prayers which men poured forth when they were in a hot corner or were going "over the top," but, nevertheless, those prayers came from the bottom of their hearts and they revealed the deep foundations upon which much can hereafter be built. The impression is given that there lies on the mind of vast numbers of men and women a hard crust of materialism, beneath which there are great depths of religion, of idealism and of humanity. In times of crisis or difficulty the crust is broken and the deeps surge to the surface. What we have to do is to appeal to this instinctive belief in God, to call it out and to educate it. So far as there is any intellectual difficulty about belief in God, it is probable that for most men it is due far less to scientific discovery

than to the apparent conflict between the goodness of God as taught in Christianity and the prevalence of evil in the world. This, at any rate, was so during the war. I am afraid that we have assumed far too much in respect of popular belief in God. We need to devote considerable space in our sermons to a careful exposition of the Christian doctrine of the Fatherhood of God. We want to set forth a coherent view of God's moral government of the world, and of His Providence as working out a definite purpose in human life and history, and we must take care that our exposition is so full and balanced that it explains fairly all the facts of human life as men know it.

2. Then with regard to *Jesus Christ*. It is a matter for deep thankfulness that though vast numbers of men to-day are bitterly hostile to the Churches of Christ, and criticize them unsparingly, yet there is practically universal respect for Jesus Christ Himself. There are, of course, those who consciously or unconsciously are supporters of Nietzsche and the "will to power," for whom the ethics of Jesus are antiquated and absurd. But they are in a minority. Most men still hold with Lecky and J. S. Mill that Jesus represents, at any rate, the high-water mark of human life. But what makes this at once more remarkable and more hopeful is that the average man's knowledge, even of the human life of Christ, is both small and one-sided. A Y.M.C.A. hut-worker says: "I have not met the man yet who would point the finger of criticism at Jesus, but I am doubtful if He stands for more than a name to them. What do the men think about Christ? They do not think about Him at all, I believe" (p. 34). Where some knowledge is possessed, it is often one-sided. Certain children's hymns, such as "Gentle Jesus, meek and mild," seem to have left behind them a most unfortunate impression which has never been corrected. As a private in the R.A.M.C. wrote: "I feel certain that few men know Christ as a perfect man—complete in courage, love and goodness. There is a feeling that His doctrines, and therefore He Himself, are rather womanly. The teaching about humility, turning the other cheek, meekness, etc., seems distinctly weak" (p. 38). When we ask how much the average man really understands about the higher aspects of Christ's Person and work, the answer is by general testimony very discouraging. The general level of knowledge about His Divinity, His Incarnation, His atoning

sacrifice, His Heavenly life and present Resurrection power is very low indeed.

Our duty is plain. We have our points of contact in the vague respect for the human Christ and in the honest admiration for all things brave and strong and pure. I think we need to preach sermons which taken together shall give a clear picture of Christ as a man who is true to Tennyson's description, "Strong Son of God, immortal Love." An accurate, full and balanced portrait of Christ the Man is the proper premise which will lead logically to the belief in Christ the Son of God. It was always true that we needed to preach Christ. We need to do so more than ever now.

In the *Church Times* of November 23, 1917, there was a most interesting account of a sermon preached by a Tommy to a chaplain in a ditch at the Front, while the Germans chose to snipe a particular bit of road. I cannot help quoting two or three sentences. "Padres sometimes overlook the fact that they are talking and ministering to a large number of men to whom Christ is a name and not a fact—men unconvinced of His Person and power, without knowledge of His saving grace and of their need of Him. Men who do not know Christ and are not persuaded of His power to minister to the world's needs and to solve its problems, and who do not recognize that without Him they can do nothing, are not likely to see any reason why they should join His Church. . . . We need all the teaching you can give us. The clergy have rather let us down in this respect in the past. Teach us in season and out of season, but do not let your enthusiasms for the things which Christ commands through His Church or the Bible make you forget the importance of teaching us about Him." This Tommy was but repeating the words of Gladstone, "It is the preaching of Christ our Lord which must be the secret and substance, the centre and heart of all preaching."

3. Once again, consider the Christian *doctrine of the Holy Spirit*. We were all pained during the war by the way in which self-sacrifice and heroism could exist side by side in the same man with drunkenness, immorality, untruthfulness and dishonesty. What was the reason for this curious mixture? A large part of the reason lies in a general failure to realize that God can be a present power to save from sin. Evidence is abundant that men felt that there was no hope for them of realizing a nobler life. They had no idea that human nature could be radically changed. They dismissed the

Christian life as for them impracticable. The same fatal belief is only too common wherever we go up and down our parishes. Men recognize Christian morality as ideal, but say that since human nature is what it is, it is simply an idealist's dream. The breaking down of this terrible obsession about the impracticability of the good is essential to any real progress. We must preach constantly and clearly, in the pulpit and out of it, the doctrine of the Holy Spirit who is the power of God unto salvation here and now. Men *can* rise on stepping-stones of their dead selves to higher things if the flood tide of God's power is within them.

I must not linger over *other Christian doctrines*. But readers will remember the possibility of developing the crude terror prayers of the trenches into Christian communion with God. They will remember how fellowship was created between man and man in the camps and fields, and will consider that there is an all too sadly neglected Christian doctrine of the Communion of Saints. They will have read of the extraordinary interest men took in France in Missionary exhibitions and live stories of Missionary work, and will see here some glimmer of hope that the parochialism of the village pump may yet be overcome. They will know that men do long for a reign of righteousness and peace and love on the earth, even though they are tragically ignorant that this is the Kingdom of God. I have done what I set out to do if I have shown that there is real need for a revision of the form and substance of our preaching in the light of the war, and that we must not let our faith in the unchangeableness of the Gospel make us deaf to the imperative call to modify our language and change our emphasis. Dr. J. H. Jowett has said that we need "apostolic preaching which shall awaken the wonder of men, lead them into holy awe, brace their spirits and immeasurably enlarge their thought and life." May God help us all to stand in the true apostolic and prophetic succession of those who have a living message from the living God to living men.

C. H. K. BOUGHTON.

THE SIXTH LAMBETH CONFERENCE, 1920.

BY THE REV. THOMAS J. PULVERTAFT, M.A.

III.

NO statement of the attitude of the Conference towards the great and pressing theological problems raised by Modern thought has been made, if we except the emphasis laid on the "whole-hearted acceptance of the Holy Scriptures as the record of Divine revelation and the rule and ultimate standard of faith and the Nicene Creed as the sufficient statement of the Christian faith and either it or the Apostles Creed as the Baptismal Confession of belief." We think the Conference has acted wisely, for no greater mistake can be made than to attempt to effect a reconciliation between Christianity and the passing phases of scientific and philosophical thought. If men will "whole-heartedly" accept the position established by the unique and final authority of the Bible and the sufficiency of the two Creeds, we can well permit diversity of thought on other matters. Hasty denunciation of incomplete truth—for that is what current thought embodies—may very easily pass into misinterpretation of essential truth. We hold that all truth is of God and that in the past much evil has been done by untimely anathematizing what has been imperfectly understood and by the partial setting forth of the Christian Faith in a desire to preserve it against attacks that are directed against only one aspect of it. We are aware that this attitude of the Conference has been criticized, but the criticism has been due to a misapprehension of the functions of the Conference. We have no great affection for repeated restatements of the faith that has an eternal setting and does not vary with the moods of thought induced by the growth of human knowledge.

Very wisely the Conference has discussed certain "movements outside the Church." We confess we looked forward to a pronouncement that would not command attention, as the Bishops are not specialists on psychology or occultism. Our fears were groundless, for the Report on "Spiritualism, Christian Science and Theosophy" is one of the best expositions of the strength of their

appeal to certain types of mind and of their dangerous incidence on spiritual life and character. It is an open secret that the Bishop of Oxford (Dr. Burge) deeply impressed the Conference by one of the most masterly speeches delivered at its full sessions, and his hand may be seen in the Report which deals with elusive beliefs and undetermined views. All these movements have in common a reaction against materialism. They have been born either in surroundings of a materialistic character or in environments that are prone to mysticism. Spiritualism has its roots in the conviction that man does not all die, and has close affinities to a view of the relation between soul and body that is materialistic. It has never got into the plane of true spiritual contact with God, and owes its strength to the belief that the life beyond is a mere continuance of the life lived in the flesh. Christian Science is founded on a misinterpretation of the idealism that was current in philosophical circles some thirty years ago, and a dualism of mind and matter that no longer possesses the mind of the best thinkers. Theosophy makes its appeal to the sub-conscious, that somehow asserts itself in many minds with a vague assent to the incredible and a faith in an esoteric revelation that cannot be put to the test. But all three are opposed to the rigid self-containedness of the mechanical view of the universe. This is a matter for congratulation, for it is a proof that the human mind cannot feel satisfied with a philosophy which ignores what makes a philosophy possible—mind over against the objects it comprehends. But they are none the less a cause of anti-Christian propaganda, for all three contain elements that are opposed to the fulness of the revelation of God in Jesus Christ.

The Committee was faced by the difficulty of understanding what is taught by these movements. Those of us who have given time and thought to their consideration have found ourselves bewildered by the different connotations given to essential terms, and have been tripped at times by reading Christian meanings into words used in an esoteric sense. Light is thrown on them by history, for no one of these movements is the child of our age. Human nature has always been given to speculation, and the essential problems investigated have been identical. Therefore it is only to be expected that at certain epochs in the past the same approach was made to their discussion, and similar solutions were found.

'None of these movements finds its centre in the central revelation of the Christian Faith, namely, the Incarnation of our Lord, as the unique fact of human history and the means as well as the manifestation of redemption. Spiritualism practised as a religious cult appears generally to be independent of it: Christian Science seems to allegorize it, or to allow it to fade into a false mysticism: Theosophy loses sight of it in a fusion of various religious systems.' We do not know where we can find anything more illuminating than this short summary, and students will, by bearing it in mind, learn far more of the real character of the movements after a few weeks' study of their text-books than they can discover by reading many other volumes.

Warning is given against the loss of self-control by surrendering the mind and will to the influence of the Unconscious or to the authority of mediums. This is needed, for even those who have but little acquaintance with the subject know how great has been the injury caused by such self-surrender. There are very few perfectly balanced minds—is it too much to say we all have our mental Achilles heel?—and there are great numbers of unbalanced minds that are specially attracted by these movements. It is among this class that their hold is greatest and their evil influence most apparent. We have seen it in adherents of Spiritualism, Christian Science and Theosophy. It has led to the abandonment of faith in Christ, and to instability of mind and character. Men and women of considerable intellectual acuteness have been carried to extremes and have drifted to moral instability as well as to open denial of the root facts of our faith. The Committee was aware of this, and by the studiously moderate terms of its Report has done much to save others from the evils incidental to these one-sided speculations. On the other hand, full recognition is given to the truth mingled with the error, and shows how Christianity supplies all that is true in these systems without the errors that are attached to them.

Without any disrespect to the members of the Committee that dealt with "Problems of Marriage and Sexual Morality," we believe they would be the first to acknowledge that whatever their collective influence may be, their special authority to speak on the subject was not greater than that of any other of the Committees. Unfortunately it is open to the criticism that a large proportion

of its prominent members are celibates, and therefore are not the men best suited to commend its decisions to the general membership of the Church. They were obviously aware of the delicacy of their position, for they ask that their recommendations " may be regarded, not as the outcome of cold ecclesiasticism, but as the warm-hearted effort of experience to guide and to sustain alike those who work for souls, those who long to see nations fit for great world responsibilities, and those who know that they cannot fulfil God's purpose unless they have learned, whether in married or single life, to be straight and clean before God and man." No one will quarrel with the contention that the Church has a code of morals as imperious in its claims as the rule of faith given in the creeds. But as many wish to make part of the Catholic Faith much that is not contained in the Creeds, so some have their own ideas as to what should and should not be the moral law in all its details. The family must be preserved at all costs, our bodies must be treated as the temples of the Holy Ghost, and there are very grave evils to be faced in the social conditions of our day that can only be arrested by the power and principles of the Gospel.

Divorce is an evil, but adultery is a greater evil, and the condemnation of the Gospel is against adultery. Divorce enters only incidentally into the teaching of our Lord, and we can never understand the many textual and other problems involved unless we bear that regulative fact in mind. Did our Lord, contrary to His usual practice, legislate on marriage by laying down rules instead of propounding principles? Among members of the Conference we know that differences of opinion existed on this point. We also are aware that the two views on St. Matthew v. 32 and xix. 9 found their advocates in the discussions, and in consequence we have the Resolution which lays down the principle of the indissolubility of marriage and 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." It adds that " in every country the Church should be free to bear witness to the Christian standard through its powers of administration and discipline exercised in relation to its own members." We know that in England a certain section of the clergy refuse to acknowledge the right of the re-marriage of the innocent

party, although the Church has not thought fit to excommunicate the clergyman who takes advantage of the secular law by solemnizing the marriage. In some dioceses he will have to bear the frown of the Bishop, in other dioceses he may be under no condemnation. The Lambeth Conference leaves it an open question whether or not the innocent party should be re-married or admitted to communion after re-marriage. No one after this pronouncement can say that the Church has spoken definitely through its Bishops on the question.

As regards Resolution 68, we may comment that it is capable of being read both ways and was probably intended to be so. There is evidence in the wording of the Report and in the Resolution that there was an acute conflict of opinion, and we do not think that the treatment of the whole subject has been marked by the wisdom and knowledge we had a right to expect from the Conference. On the rest of this section of the Report and Resolutions we need only say the utterances deserve the most careful consideration. We hope that the appeal for greater interest in rescue and preventive work will be followed throughout the Communion. No work is more Christ-like or more disappointing to those who expect immediate results, but the blessing of God rests upon it, and that is the main point. Wise words are said on the importance of giving children sex instruction. The responsibility is thrown on parents, who are told to prepare themselves for this duty. They will only be too glad to do so if they know how, and we suggest that the Men's Society and the Mothers' Union should arrange for occasional gatherings at which advice can be given. Nothing is more difficult than to avoid feeding a sense of pruriency, and yet many find it hard to be explicit without verging on the inadvisable.

The Report on the Duty of the Church in regard to Industrial and Social Problems bears the marks of having been written by one who knows the subject. It could very easily have been made a party manifesto, a bowing in the house of King Demos; but it has avoided the danger and gives us a balanced view of existing conditions and the Christian attitude towards them. We are passing through a crisis in our industrial organization, and the time has not yet come for predicting what the final outcome will be. Mere selfishness or force on the part of employers or employed will not stand the examination and approval of Christian men. The interests of all depend on the captains of industry working for and

with their men. In the war it was the duty of every officer to know his men and to sympathize with their conditions of home life. The growth of industrialism has led men to be considered hands, and women to be looked upon as mere cogs in the great machine. That must disappear, and those who lead as well as those who follow directions must both learn to respect one another and co-operate. Every man and woman ought to have a place for himself or herself in which the best possible work can be done and remunerated accordingly. God has not given us unequal powers for the purpose of inutilizing them when they are above the standard of the least competent. He has not wished employers to have powers that make or mar happiness to be used in an arbitrary manner. The Committee fixed its eyes on the personality of all engaged in industry, and saw the eternal worth of men and women, their common brotherhood and responsibility. Neither they nor we can see the way out of the wage system, but it ought to be administered with justice.

The evils of unemployment, absence of leisure, underpay, ill protection against accidents are noted. But we miss a reference to the most striking fact in our great industrial struggles. Those classes which have the best security of tenure, the greatest opportunity for leisure, the best pay and the most careful guardianship against accidents are precisely those that have embarked in strikes on a large scale. While co-operation is the goal at which we should aim, we hope that this does not in the mind of the Committee imply a condemnation of competition in every shape and form. Most of us are so weak that we do not always do our best unless we are in competition. Experience proves that this has been always the case and probably will be. There is nothing intrinsically wrong in men doing their best and by example urging others to do their best, and in spite of much that has been recently written on the subject we are convinced that in a world such as we inhabit there is nothing unchristian in men co-operating for the good of the whole and doing their utmost in competition for their own benefit as well as for the public well-being.

We heartily endorse the recommendation that "the Church is bound to use its influence to remove inhuman or oppressive conditions of labour in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of

Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries."

The Conference by expressing sympathy with American prohibition showed that it is in line with the best opinion of our day and that the Church cannot afford to stand outside world movements even if it does not see its way to support in every part of the world the particular steps taken in some countries. Conscious of the reproach levelled against itself for countenancing evils, the Conference concluded with the remark that the Church must get rid of its own abuses, promote brotherhood and bear witness by the lives of all its members to the principles it supports. There is a measured and well-balanced tone in all the references to industrial and social problems. The Conference was more concerned with the ideal of Christ than with the favourite remedies of a one-sided character that are so popular to-day. "Put first your service to the community and your fellowship in that service. Do your work heartily and keenly, carefully as to God, because you are benefiting His children. Have good will, and expect others to have it. Rearrange your mutual relations, as men co-operating in fellowship, not competing in suspicion and hostility." This is well said and contains more wisdom and sacred guidance than are to be found in many books dealing with Christianity and economic questions. Only by frank reliance in the Spirit of God and by determination to follow His guidance is there any hope for the recovery from the effects of war in our psychological and material attitude to every-day work and duties. The world still reels under the shock of war. Men think wildly and forget their duty to God and one another. A new selfishness masks itself as brotherhood, and right values can only be ascertained by using the Law of Christ as the determining factor in deciding what is right and what is wrong. That is the lesson taught by the Committee presided over by the Bishop of Lichfield and by the Resolutions and Encyclical on "Industry and Commerce."

Was the Conference worth while? On an average Bishops have been kept from their spheres of duty for three months, during which they devoted five earnest weeks to reflexion, debate and solemn questioning of themselves and the importance of the problems submitted to them. We believe that the reports will have a wide influence on the future of the Anglican Communion. Its missionary

work will tend more and more to come under the control of Central Church Bodies, as distinct from Societies; its Liturgies will develop on controlled lines that may have a grave effect upon the unity of the Communion as a whole; and its new organization may very easily cause friction that is now happily avoided. But these are small points compared with the notable utterance on Reunion. We may interpret differently the Resolutions and their limitations. The narrow ecclesiastic will find in them support for his exclusiveness; the warm-hearted Christian will discover in them nothing that can prevent his manifesting his brotherhood with all who love the Saviour and follow His teaching. The Lambeth Fathers deliberately avoided the danger of defining practical steps, until Rome be reconciled to reason and scripture. They fixed their eyes and hearts on the Churches of the Reformation, and we are convinced that the spirit of the appeal will work on hearts and minds, until barriers are broken down. The estrangements of centuries will be ended by the Church of Christ reuniting itself in the conscious possession of a spiritual unity, that under the guidance of the Divine Spirit must find outward expression. May God hasten that day!

T. J. PULVERTAFT.

SOME LATTER-DAY HERESIES.

V. MILLENIAL DAWNISM OR RUSSELLISM.

BY THE REV. E. L. LANGSTON, M.A.

THE so-called "Pastor" C. T. Russell, founder of "Millennial Dawnism" in his early years was of quite humble life, having had no special training in the higher schools of education. He certainly had no training at any university and knew nothing whatever of Greek or Hebrew. "Pastor" Russell was never ordained and belonged to no recognized Church. In 1879 he married, but his wife eventually divorced him. "Pastor" Russell advertised himself as the President of the "International Bible Students' Association" and Pastor of the Brooklyn (N.Y.) Tabernacle, the

"London Tabernacle," London, England, and the "Washington Tabernacle," Washington, D.C., Chief Editor and Manager of "The Watch Tower Bible and Tract Society," etc. Unfortunately the title "International Bible Students' Association" leads the public to think that this association is international. The *Brooklyn Eagle* and many other American papers, secular and religious, have made allegations against Russell, and to this day their charges remain unanswered.

"Pastor" Russell published a series of books, bound in six volumes, which are called *Studies in the Scriptures*. The title of these books is really misleading and is intended to deceive the ignorant public. The doctrines enunciated in these remarkable volumes subvert and undermine the very fundamentals of the Christian Faith. He asserted that the Bible must be read in the light of his six volumes, which he has edited and named "The Bible in an arranged form"; that is to say, that these volumes are NOT merely comments on the Bible, but are practically the Bible itself. On page 298 of his paper called *The Watch Tower*, of September 15, 1910, the following is written:—

"People cannot see the Divine Plan in the Bible by itself, but we see also that if any one lays the *Scripture Studies* aside even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them, and goes to the Bible, even though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness.

"On the other hand, if he merely read the *Scripture Studies* with their references and had not read a page of the Bible as suggested, he would be in the light at the end of the two years because he would have the light of the Scriptures."

Such a statement of course belittles the Bible and makes his own works superior to the Word of God. In fact, the above teaching is that, if we confine ourselves to the Bible, it would lead us to utter darkness, but if we read the Bible in the light of the *Scripture Studies*, we shall be led into the light, for he claims that "the key of knowledge of the Scriptures, long lost, is found, and gives God's people access to the hidden mystery." That "key" of course is to be found in his six volumes of the *Scripture Studies*.

A close study of these books, which have been circulated throughout America and Great Britain in their hundreds of thousands, reveals some of the most daring and shocking attacks on our

blessed Lord. They distinctly teach that He is not True Deity. They deny in the scriptural and Christian sense His Incarnation, Resurrection, Ascension and High Priestly intercession. The doctrine concerning the Second Advent that is promulgated is out of harmony with every known interpretation. The Personality, work and Deity of the Holy Spirit are denied. The doctrines of the Blessed Trinity and Atonement for man's sin through the death and resurrection of Christ Jesus are denied.

One of the most serious errors of Millennial Dawnism is that it declares that Jesus Christ was not God before His Incarnation. "Pastor" Russell forgets St. John viii. 58, "Before Abraham was, I AM," and St. John xvii. 5, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Again, Millennial Dawnism teaches that Christ was only a created Spirit, and this in the face of Colossians ii. 9, "In Him dwelleth all the fulness of the Godhead bodily." It absolutely denies the Resurrection of the Body of the Lord Jesus Christ in direct opposition to the plain statement: "Destroy this Temple and in three days I will raise it up . . . but He spake of the Temple of His Body" (St. John ii. 19-22). Russell even went so far as to say that "We know nothing about what became of His Body . . . whether it was dissolved into gases . . ."

Another instance showing ignorance, united with bombastic self-assurance, is found in "Pastor" Russell's paper in the reference to himself. In connexion with St. Matthew xxiv. 45, 46: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing." Russell claimed to be that servant. At one time the acceptance of Russell as that servant was made a test of fellowship amongst his followers. This fact is revealed on a souvenir given away to his followers after some of his Convention Tours, endorsed by a facsimile of his signature.

"If any oppose the Lord by the channel (that is to say, The Watch Tower Bible and Tract Society) and the servant (that is to say, Pastor Russell) the Lord has delegated to do his work, to that extent he loses the favour, the Spirit of the Lord; light becomes darkness, and he is soon outside."

One of "Pastor" Russell's great themes which he dwelt upon at considerable length was "Where are the dead?" This is a theme of universal interest, for all have dear ones, especially during the

Great War, who passed from earthly scenes. The real question is, "What does Russell give his hearers for attending his gatherings so largely to hear him on this subject?" He distinctly says that the body crumbles into dust, the soul becomes unconscious; his whole doctrine may be pressed into one word, "The dead are nowhere," for he teaches that the believer receives eternal life at the Resurrection, is born again at the Resurrection and passes from death to life at the Resurrection. Well has Dr. Moorhead, President of the Xenia Theological Seminary, summarized and commented on Russell's false teaching:

1. Christ before His Advent was not Divine.
2. When He was in the world He was still not Divine.
3. His Atonement was exclusively human—a mere man's.
4. Since His Resurrection He is Divine only, no longer human at all.
5. His Body was not raised from the dead.
6. His Second Advent took place in 1874.
7. The saints were raised up in 1878.
8. Both Christ and the saints are now on this earth and have been ever since 1874 and 1878 respectively.
9. The professing Christian Church was rejected of God in 1878.
10. The final consummation and the end will take place in 1914.
11. Silence as to the Person and work of the Holy Spirit and the destiny of the wicked.

Millennial Dawnism is a mixture of Unitarianism, Universalism, Second Probation and Restoration-ism, and a certain amount of Swedenborgian exegesis.

Perhaps one of the most scandalous examples of his efforts to cast reflection upon God's work was his widely advertised tour for the purpose of investigation of Missions all the world over. On his return from a tour through certain portions of the Mission Field, great sums of money were spent in advertising the results in the pages of leading papers and magazines, whose great circulation made the cost of space exceedingly high. A monster gathering was held in New York Hippodrome. At that meeting he threw discredit upon the labours of every Missionary Society and held up to reproach and ridicule the missionary work of the Churches. There was, however, a certain Mr. W. T. Ellis, who exposed "Pastor" Russell and his criticisms; who in September and October, 1912, published in a periodical called the *Continent* articles entitled "An Investigator Investigated." Mr. Ellis, after reading carefully Russell's report about his visits to the Mission Stations of the world, proved conclusively that Russell was in Japan and China only so

long as his ship remained in port discharging and receiving cargo, for he travelled by the same ship clear from San Francisco to Hong Kong. He only met two missionaries, with whom he held no discussion concerning Missions; Russell did not visit a single Missionary Compound except one in Tokyo.

Such was something of the life, character, and teaching of the founder of Millennial Dawnism and the author of the *Scripture Studies*. These six volumes contain over 3,000 closely printed pages; over four million copies have been sold and circulated. This book, with five million tracts, is sent out monthly, and the official paper or magazine, known as the *Herald of Christ's Presence*, has been read and studied by millions more. This literature is printed in all modern languages and is being read widely in this country and throughout Christendom. The books are sold at a nominal price for persons desiring to possess these copies; and for those unable to purchase, it is possible to get them freely given; a certain number of colporteurs scour our land, who stand at the doors of Churches or Missions and distribute tracts and literature "without money and without price." Clergy and ministers are regularly sent literature through the post; there is a remarkable system of perfectly organized and universal distribution. The writings of this man claim to be an exposition of the Bible, and he claims especially to be the exponent of the prophetic Scriptures.

Sufficient has been written to indicate the awful and baneful dangers of this modern heresy that is now being advocated in our country. In our large cities, Millennial Dawnists, the followers of Russell, are still advocating these false doctrines. The largest halls are taken, such as the Albert Hall, in London, attended by thousands of people. Why is this particular theory so attractive? What is it that draws the people? Possibly one of the causes of the success of Russellism in America and throughout Great Britain is in a large measure due to the fact that the majority of Christians in our Churches are absolutely ignorant of the prophetic element in Scripture. Had ministers and clergy generally devoted but a moderate portion of their time and effort to unfolding God's Plan for the Redemption of the world throughout the different ages, such false apostles as Russell would have found very little response to their theories. But alas! when the prophecies of Daniel and the eschatological portions of St. Paul's writings, and the Book of Revelation

and the apocalyptic prophecies of our Lord are scarcely ever studied and are seldom heard in the pulpit from one year's end to another, it is inevitable that when a remarkable personality such as "Pastor" Russell appears, with his business-like gifts and abilities, and produces charts and forecasts with regard to future events, attention, and finally assent, is given to his theories.

The late war has proved that many of our men at the Front, especially those in the lands of Palestine, Egypt and Mesopotamia, have been stirred to read the prophetic Scriptures, but there is a general lament that the clergy do not treat of these subjects, and consequently they go to such teachers and books that profess to be able exponents of the prophetic Scriptures—alas!—to their spiritual harm.

The aggressive propaganda of Millennial Dawnism that is being carried on to-day under the auspices of "The International Bible Students' Association" should be met with an organization equally as well advertised as theirs. The facts concerning the so-called and self-styled "Pastor" C. T. Russell should be made world-wide. Also the doctrines taught by Millennial Dawnism should be clearly exposed from every pulpit, especially where the heresy is being propagated. To this end the following useful cheap booklets are suggested for careful reading and study:—

1. *Millennial Dawnism, or The Blasphemous Religion which Teaches the Annihilation of Jesus Christ.* By I. M. Haldeman, D.D. Published by Charles C. Cook, 150, Nassau Street, N.Y.

2. *The Millennial Nightmare.* By W. M. Robertson. Published by Pickering & Inglis, Paternoster Row.

3. *What are the Doctrines of Millennial Dawn?* By John Macdonald. Published by Pickering & Inglis.

4. *All about one Russell.* By Charles C. Cook, 150, Nassau Street, N.Y.

5. *Some Facts and More Facts about the Self-Styled "Pastor" C. T. Russell.* By Rev. J. J. Ross, Hamilton, Ontario, Canada.

6. *How Pastor Russell Died.* By A. J. Pollock. Published by the Central Bible Truth Depot, 5, Rose Street, Paternoster Square.

E. L. LANGSTON.



MEMORIES OF CANON CHRISTOPHER.

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

(*Concluded from THE CHURCHMAN of November, p. 628.*)

[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.]

CONCLUDING CHAPTER.

IN 1886, the Bishop of Oxford, Dr. Mackarness, appointed Mr. Christopher an Honorary Canon of Christ Church, mainly as a testimony to his indefatigable advocacy of Missions. Coming, as it did, only eight years after a controversy with the Bishop in connexion with extreme teaching at Cuddesdon College, it was as much a credit to the Bishop's large-heartedness as it was a proof of Mr. Christopher's earnest and faithful work. He received the appointment with characteristic humility, telling one of his parishioners that it would make no difference to his views and Churchmanship. But the honour was none the less welcome to him, as it also was to his friends, who rejoiced that the Bishop should recognize so fearless a champion of Evangelicalism in this way.

CHRISTIAN UNITY.

A subject very near the heart of Canon Christopher was the oneness of God's people, and it was this that led, very largely, to his enthusiastic advocacy of the Bible Society as in some respects the best instrument of unity by bringing together Christians of various Churches round the Word of God. There was scarcely a speech or prayer for the Bible Society in which he did not refer to this, and in later years he was particularly thankful for the advocacy of the Society by prominent High Church Bishops like the late Bishop of St. Albans (Dr. Jacob), Bishop King, of Madagascar, Bishop Mitchinson and others.

GRANDPONT CHURCH AND SCHOOLS.

Canon Christopher naturally thought that with St. Aldate's Church restored and enlarged, new schools built and a new Rectory provided, no more building would be needed in his time, but the growth of the suburb of Grandpont during his long tenure of office

forced upon him the absolute necessity of providing proper spiritual and educational accommodation for the people who were settling there. The proposal for a new church took shape in 1889 and Brasenose College generously granted a freehold site. The Bishop of Oxford (Dr. Stubbs), Dean Liddell, of Christ Church, and Archdeacon Palmer all bore testimony to the need of the new and rapidly growing district, and in 1890 Canon Christopher undertook the responsibility of signing the contract for a building which eventually cost almost £8,000. The result was a church holding 600 people, well finished and furnished, and if people thought too much money had been expended, the Canon would say he desired members of the University and others to know that Evangelicalism did not mean bareness or cheapness or slovenliness, but that everything should be as reasonably good as possible.

The need also of a new school at Grandpont soon became apparent, and again Brasenose College gave the site. In due course a fine set of buildings was erected at a cost of over £3,000, about which the Diocesan Inspector said that "the parishioners are to be congratulated on having secured such excellent school premises." Thus, St. Matthew's Church and Schools fittingly crowned the labours in actual building during Canon Christopher's long years of service in Oxford.

HELPING STUDENTS.

One of the ways in which Canon Christopher determined to help forward the cause of Christ and His Gospel in Oxford was by obtaining help for men who might, and probably would, otherwise be prevented from obtaining their degrees. It is, of course, impossible to give details of this quiet but important work, but, by means of personal letters to friends and appeals in *The Times* and elsewhere, he was enabled to render assistance to many a worthy but needy man.

THE REFORMATION.

That Canon Christopher believed heart and soul in the Reformation we have already had abundant proof, and he was enthusiastic in support of its principles. He frequently quoted some words of the well-known and eloquent Canon Henry Melvill, of St. Paul's, which come from a sermon preached on the Tercentenary of the printing of Coverdale's English Bible in 1843. The text was

Romans xii. 18, "As much as lieth in you, live peaceably with all men."¹

Bishop Ryle, of Liverpool, and Canon Christopher were in frequent correspondence, and among many communications from the Bishop the Canon was specially interested in some notes made in regard to the Reformation. The question was raised as to the chief points which needed defence, and the Bishop's opinion was that the following constituted the most important positions in connexion with what he called "The Battle of the Reformation": (a) The Supremacy of Scripture, (b) the Finished Work of Christ, (c) the Intercession of Christ, (d) the Work of the Holy Spirit.

One of the efforts into which Canon Christopher put a great deal of power was the attempt to defeat the proposal to erect a statue to Cardinal Newman in Broad Street, Oxford. It was felt that to place such a memorial so near the spot where the Martyrs were burnt would be an insult to their memory. The opposition was headed by Dr. Ince, Regius Professor of Divinity, who in a letter to *The Times* protested against the suggestion. Correspondence ensued in the Oxford Press, and a large and enthusiastic meeting of protest was held in the Town Hall. In all this work, Canon Christopher, aided by the late Commander Williams, then the representative of the Protestant Reformation Society in Oxford, was most energetic. The effort was crowned with success and the statue was instead put in Birmingham, where Newman had lived and worked for many years as a Roman Catholic, and therefore a place more appropriate to one whose whole attitude had been a denial of the truths associated with the Reformation.

In Canon Christopher's later years he was glad to be associated with an old schoolfellow, Mr. J. C. Sharpe, of Gosling's Bank, whom he had not met since boyhood days, but with whom he was in frequent correspondence. Mr. Sharpe was, all his days, an old-fashioned High Churchman, but a strong Protestant and sad at

¹ Sermon 4 (Rivingtons), vol. ii. p. 128:—

"Make peace, if you will, with Popery; receive it into your senate; shrine it in your Churches; plant it in your hearts. But be ye certain, as certain as that there is a heaven above you, and a God over you, that the Popery thus honoured and embraced is the very Popery that was loathed and degraded by the holiest of your fathers: the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogatives of Deity, crushed human liberty, and slew the saints of God."

heart at the encouragement of Ritualism in our Church. He compiled two volumes entitled *Anglo-Catholic Principles Vindicated*, containing a most valuable catena of testimonies from High Churchmen to the essential Protestant character of the Anglican Church. Mr. Sharpe also compiled a booklet which he issued in conjunction with Canon Christopher entitled *Quousque*,¹ containing some very striking testimonies at once to the essential Protestantism and to the true Catholicism of the English Church. Canon Christopher was always delighted when he could elicit the sympathy of those whom he described as old-fashioned High Churchmen in support of the Protestantism of the Church of England. Thus, he received, and was permitted to publish, this letter from Professor Odling, of Oxford, and it appeared in the *Record* in 1902. :—

DEAR CANON CHRISTOPHER,—

You have been good enough to send me from time to time several recent numbers of the *Record*, for which please accept my thanks. I have been much interested in the Laudian Controversy, but even Laud himself would scarcely have attempted what is nowadays commonly taught and practised among us.

Though I do not ticket myself as a member of the Evangelical party, I sympathize warmly with the position it now occupies as the sole champion of the Church of the Reformation and its sole defence against rampant sacerdotalism.

Believe me,
Yours very truly,
WM. ODLING.

THE MISSIONARY BREAKFAST.

One of the outstanding features, indeed a unique feature, of Oxford life was Canon Christopher's missionary breakfast. Originally begun in a very small and quiet way with a few undergraduates brought together to hear some missionary like Moffat, it grew year by year until it became one of the largest of gatherings in Oxford, and was attended by over 400 (in 1912 by 600) senior and junior members of the University, together with representative citizens. After it had been in existence for several years the expense of it was undertaken by a friend of the Canon's. For a long time the name of the donor was kept secret, though always remembered in prayer at the gathering, but towards the end of the Canon's life

¹ A new edition of this remarkable work has been published with a Preface by the Dean of Canterbury, and may be obtained at the Church Book Room. Price 2s. net.

it became known that the giver was the Dowager Lady Buxton, who lived to reach her ninety-eighth year and passed away in 1911. In January, 1877, she was visiting her daughter, Mrs. Pelham, whose husband was then Camden Professor of Ancient History in Oxford, and afterwards became President of Trinity College. Lady Buxton called on Mr. Christopher and, before leaving him, gave him a ten-pound note to be used as he thought best. He thereupon obtained some other gifts, and this enabled him to invite some 200 men to breakfast to hear the address of a missionary. Lady Buxton thereupon paid the whole cost of the breakfasts arranged year by year since then. It was a remarkable sight to see first the Clarendon Hotel large room, and, in later years, the Oxford Town Hall, filled with "all sorts and conditions of men" from the University and city, and all shades of ecclesiastical thought, from St. Barnabas' Church to Mansfield College. Canon Christopher generally managed to obtain some of the leading missionary advocates as speakers, from year to year, while the chair was often taken by leading men in the University. Among the speakers have been the late Archbishop of York (Dr. Thomson), Bishops Paget and Gore, together with Bishops Ridley, Ingham, Tucker, and many other missionaries. One of the most striking addresses ever delivered was by the late G. L. Pilkington of Uganda. His simple and artless narrative of spiritual need and spiritual revival among the missionaries in Uganda, as told to the "grave and reverend seniors" of Oxford, was something to be remembered for life.

TESTIMONY OF HIGH CHURCHMEN.

Canon Christopher was always glad when he could either associate with those who are often spoken of as old-fashioned High Churchmen, or else obtain their testimony to the essential Protestantism of the English Church. He frequently referred to Bishop Christopher Wordsworth's pamphlet, *Union with Rome; Is not the Church of Rome the Babylon of the Book of Revelation?* and he rejoiced in this as coming from so definite a High Churchman.

But notwithstanding what he had seen of the S.P.G. in India and the influence of Henry Venn's example, Canon Christopher was unable to take part in later developments of the Society, which he considered went beyond the proper limits of High Churchmanship. In 1904 he was invited to join the Festival Committee

of the Oxford Diocese, the Bishop (Dr. Paget) and others urging it upon him as the one who "had done more in the past than any other man in Oxford to bring together those interested in Mission work." It was felt that any such Festival without him would be almost unthinkable. But he could not be prevailed upon to join, notwithstanding several urgent letters from representatives of the S.P.G.

BIBLE SOCIETY.

For over thirty years the Canon had been Honorary Secretary of the British and Foreign Bible Society in Oxford, and in 1898 he received a letter from the Earl of Harrowby inviting him to become a Vice-President of the Society. The letter naturally gave him immense pleasure.

Nothing could have been more fitting than this acknowledgment of the Canon's indefatigable and prolonged service for one of his beloved two societies. It might almost be said that if his heart could be seen, the letters C.M.S. and B.S. would surely be found imprinted on it.

CIRCULATION OF LITERATURE.

Canon Christopher wrote very little himself, but he made up for this by his full, hearty, and frequent recommendations of the works of others. One of his greatest favourites was *Christ our Example*, by Caroline Fry; and the story of how he came to recommend this book is worth telling. He was requested to open, at a Conference, a discussion of the question whether our Lord's example is brought forward in a sufficiently systematic manner by ministers of the Gospel. When preparing his paper he asked three friends, Dr. Miller, then Vicar of Birmingham, the Rev. C. J. Goodhart and the Rev. S. R. Capel, then Rector of Wareham, which they considered to be the best book on the Example of Christ. Each one of the three, without knowing that the other two had been consulted, named Caroline Fry's book. Mr. Christopher mentioned this fact at the Conference, and a clergyman said that when he was an undergraduate at Oxford, thirty years before, he had fallen under the influence of mistaken teachers, but the reading of *Christ our Example* was used of God to deliver him from the erroneous views he had adopted. Owing very largely to Canon Christopher's recommendations the book obtained an increased circulation, until

at length the eighth edition became exhausted and a ninth was published at a very cheap rate, Mr. Christopher himself taking the risk of publication. From that time forward there were few occasions on which he did not either recommend the book or give it away. He felt that the special merit of this book over several works on the same subject was that it was written with a clear understanding of the Gospel of Divine Grace, without believing which no one would ever be able to follow the example of our Lord.

Another favourite book was *God's Way of Peace*, by Horatius Bonar, of which Mr. Christopher must have circulated thousands. He was fond of advising readers to commence with chapter iii. "God's Character our Resting Place." Many were the incidents he was able to tell in connexion with this book, which he was led to read as far back as 1862 by the opinion of Canon Garratt that "it was the best uninspired book for the anxious ever written." He thought that if that clergyman, whom he so highly valued, held this opinion the book must, in any case, be worth reading.

A sequel to *God's Way of Peace* was *God's Way of Holiness*, which Canon Christopher was instrumental in persuading Dr. Bonar to write. Walking through Holyrood Palace together, Mr. Christopher urged him to add two or three chapters on holiness to *God's Way of Peace* to make it more complete as a gift. Bonar replied, "No, I prefer to keep the unity of the subject." "Then," rejoined Christopher, "you must write another book on holiness." "Well," said Bonar, "what shall the title be?" Mr. Christopher thought for a minute and then replied, "God's Way of Holiness," and he gave Bonar no rest until the sequel was actually written.

It would be impossible to mention all the books so often and so warmly recommended by the Canon, but it became one of the most characteristic features of every speech he made and almost every letter he wrote to the papers. Undergraduates who came to his study went away loaded with books and pamphlets. Sometimes he would lend larger books, and among them were those invaluable works: Dean Goode's *Divine Rule of Faith and Practice*; Litton's *The Church of Christ*; Mozley's *Review of the Baptismal Controversy*, and Blakeney's *The Book of Common Prayer in its History and Interpretation*.

As for tracts and booklets, he gave them away by the thousand; indeed, he was one of the greatest "Tractarians." On one occasion

he was in a train from Oxford to London which started about eleven o'clock in the morning, when he dropped asleep for a moment and woke up with a start. The rest of the people in the full compartment smiled. "Ah!" said the Canon, "I wonder how many of you were up this morning at 4.30" (he was then well over eighty), and before they were aware of it, his hand had dived into his capacious pockets and brought out tracts which he handed round. They could not possibly refuse them under these circumstances. Once when walking from Menai Bridge to Beaumaris, he was giving away tracts to people he met. A young woman to whom he offered a tract said, "I have met you before, sir, I believe." "Where?" he asked. "In a railway carriage near Perth. You gave me a tract then." He had been invited to take part in the Annual Conference at Perth by the late Colonel Macdonald Macdonald. When he first visited me in London he asked the proper cab fare from Paddington to our house, and then gave the cabman something extra, together with a tract, "for," he said, "you cannot possibly give a tract if you only pay the exact fare." On this and similar visits we would go to the door to greet him, but we always had to wait while he gave the cabman the fare, the tip and the tract. He would accompany his gifts with the earnest recommendation to read the tract, saying, "It has done me good and it will do you good also." This, spoken in a loud voice (due to his deafness), could be heard all around as well as by the cabman, whose face clearly showed no little embarrassment. But our beloved friend did not notice, perhaps did not think of this; enough for him to be about his Master's business.

GOLDEN WEDDING.

One of the red-letter days of Canon Christopher's time in Oxford was the celebration of his Golden Wedding. The original announcement read as follows:

GOLDEN WEDDING.

Christopher and Christopher. On the 15th of June, 1844, at the Parish Church, Chiswick, Middlesex, by the Rev. Edmund Harden, M.A., Alfred Millard William Christopher, M.A., Principal of the Martinière, Calcutta, to Maria Frances, eldest surviving daughter of the late Thomas Christopher.

When it became known that June 15 would see the 50th Anniversary of the union between Canon and Mrs. Christopher, it was

at once felt that an event so auspicious could not be allowed to pass by without proper recognition. The notable day passed off most successfully. Greetings came from all parts and suitable services were held in both Churches. In the evening the Rectory Room was packed with an enthusiastic audience presided over by Dr. Ince, Regius Professor of Divinity, who made a most felicitous speech. Referring to the illustration afforded by the Canon and Mrs. Christopher as to the question, "Is Marriage a Failure?" he went on to refer, amidst much laughter, to the powers Canon Christopher possessed as a collector of money. Among other speakers were Professor Montague Burrows, the Rev. W. B. Duggan, the High Church Vicar of St. Paul's, and Professor Legge.

MRS. CHRISTOPHER.

On January 10, 1903, after a married life of nearly 58½ years, Mrs. Christopher fell asleep, to the irreparable loss of her devoted husband, whose life and work in Oxford owed so much to her quiet, gentle, unremitting care. Very many Oxford men have borne their testimony to her influence, and what Canon Christopher himself thought no pen can tell. She was almost always in his thoughts with thanksgiving to God for her and what she had been to him.

RESIGNATION.

Towards the close of 1904 Canon Christopher felt the time had come to resign his position as Rector of St. Aldate's after forty-five years of service. He had been seriously considering it in private for several months, but now he notified the Bishop and Patrons of the living of his desire and intention to resign in the spring of 1905. The news was received with deepest regret, though not without surprise, because, in his 85th year, it was impossible for him to continue the active work which had characterized his long tenure of office. The Bishop of Oxford's letter was as beautifully characteristic of the writer as it was of the receiver:—

CUDDESDON,
OXFORD,
November 11, 1904.

MY DEAR CANON CHRISTOPHER,—

I am sorry with all my heart for the true regret and distress with which, I well know, the thought of your resignation will come to those for whom

and with whom you have laboured during the forty-five years. And I can deeply enter into the sorrow and pain with which you must feel the severance of ties which the long and manifold experience of your ministry at St. Aldate's must have made manifold and strong.

But you have indeed a right to desire and to seek rest, if it please God. I cannot demur to your resignation : and I trust that the time of rest may be gladdened by the blessing which has gladdened the years of work.

Believe me, dear Canon Christopher,

Yours very sincerely,

F. OXON.

With his resignation an epoch closed and St. Aldate's could never be the same again to many who associated it solely with the honoured and beloved Rector of forty-six years.

CLOSING YEARS.

The resignation of St. Aldate's did not mean cessation of work, even though Canon Christopher was in his eighty-fifth year. While it brought relief from parochial responsibility, it set him free for other things, and notwithstanding a natural waning of his physical powers, this venerable servant of God was intellectually as keen as ever, as his correspondence and actions show. He retired to a house at 4 Norham Road, and was under the loving care of his second granddaughter, Miss Edith Christopher (daughter of Mr. Henry Christopher, the Canon's elder son), whose devotion to her grandfather was as constant as it was wise. Later on, as his health failed, a nurse was engaged from the Acland Home, who proved of the greatest assistance to Miss Christopher, as the good Canon did not always realize the limitations of age. A nurse armed with medical orders (those of his able doctor, Mr. H. P. Symonds) could assert an authority not always possible to relatives. Thus the closing years of his life were surrounded by all possible consideration, care and comfort, and he was enabled to carry out many of the purposes nearest his heart.

In particular he set himself to get help from friends for the circulation of books which he thought worthy of attention. There were several of these which he first read and then recommended by voice and pen. The most important of them was Dr. Orr's *The Problem of the Old Testament*, and he obtained quite a large sum for the circulation of this book, which he sent to very many in the University.

Although for several years before he died he was unable to attend

the Annual Missionary Breakfast, yet one of the things which he did almost to the last was to send out the invitations, and, as far as possible, to make the necessary arrangements for it. The subject has been already dealt with in general, but instances connected with one of the last in his life are of special interest. The giver of the Breakfast for many years, the Dowager Lady Buxton, died, as we have seen, on August 18, 1911, in her ninety-eighth year.

In March, 1912, just a year before he died, he wrote to another daughter of Lady Buxton, Mrs. Pelham, wife of the then President of Trinity College, acknowledging the cheque in payment of the cost of the Breakfast, and closing with these words:—

“ Surely it is all of God from the beginning to the end that the last Breakfast should have no less than 600 men as guests ; that the Vice-Chancellor of the University should be the Chairman ; and that the High Church Bishop of Oxford (Dr. Gore) should say, when expressing to Bishop Tucker most cordially the thanks of the whole company for his address, that, so far as he knew, there was not in their modern history anything as thrilling as the history of the Church in Uganda. Surely, dear Mrs. Pelham, among the many things for which your beloved mother will throughout eternity praise ‘ the God of all grace ’ will be the Annual C.M.S. Breakfast during forty years in Oxford.”

During later years the continuation of this Breakfast was much on Canon Christopher's mind, and he was naturally desirous that it should remain in association with his beloved C.M.S. Indeed, he contemplated taking steps to ensure this, but nothing was actually done. After his death in 1913, the Breakfast was held in 1914 under the direction of the Rev. H. G. Grey, Principal of Wycliffe Hall, and although the circumstances connected with the war have prevented its being held since, it is much to be hoped that the Breakfast may be recommenced now that Oxford has once more resumed its normal life and work. Hitherto, it has been called the C.M. (Church Missionary) Breakfast, but it might well be given another “ C.M.” also, and be called the Christopher Memorial Breakfast, for nothing could more worthily commemorate the missionary zeal of the Canon and his intense love for all efforts connected with world-wide evangelization.

With his characteristic energy, he determined to have a Sunday afternoon meeting for undergraduates at his house. Some of us were afraid that at his age, nearly ninety, it would prove too much for his strength. But nothing could prevent his holding the meet-

ing, and he thought we were really (although kindly) plotting to stop him from doing this. He met all suggestions about age and weakness by saying that the fear of a weak heart had been urged upon him sixty years before, but that he had never felt the slightest approach of the kind. And although not many undergraduates came, those who did attend were helped by the dear old saint's beautiful life and testimony, as letters now in my possession clearly show.

On August 20, 1910, he celebrated his ninetieth birthday, but was confined to his house. His mind was as clear as ever. Congratulations were showered upon him from all quarters, and the dear old man was much gratified at the interest shown in this memorable event. Special mention must be made of the address sent by his old parishioners of St. Aldate's, to which the Canon replied in a firm and bold hand in a truly characteristic utterance.

The death of the Bishop of Oxford, Dr. Paget, naturally elicited Canon Christopher's deepest sympathy, and a letter written on August 3, 1911, just before his ninety-first birthday, will show what he felt :—

MY DEAR ARCHDEACON,—

I heard this morning with sincere regret of the death of the Bishop of Oxford, and feel very deep sympathy with his Lordship's family in their great afflicting bereavement.

If I live until next Sunday fortnight, the 20th of the month, I shall on that day be ninety-one years of age, and therefore am one of the oldest clergymen of this Diocese.

I am under a doctor and a hospital nurse, and have not been off my own premises for more than a year. As my heart is weak I am not allowed to go up any of the stairs in my own small house.

I need hardly say that under these circumstances I shall not be able to testify my respect and regard for my late Bishop by attending his funeral. All I can do is to express through you, as the chief representative of the parochial Clergy of the Diocese, my grief at the death of an ever kind and considerate Bishop, and my heartfelt sympathy with his mourning family in their most painful bereavement.

Believe me,

Dear Archdeacon,

Always sincerely yours,

ALFRED M. W. CHRISTOPHER.

It is worth while calling special attention to the fact that in 1911, when he was nearly ninety-one, the old Cambridge man found great delight in re-reading *Paley's Evidences*, which he had been compelled to take in his examination at Cambridge in 1840.

Between the years 1903-1911 he read the entire volume through four times. The circumstances of the last of these are noteworthy enough to find a place here. He said that sometimes before 5 a.m. he would pull aside the window curtains and then sleep would be very unlikely. Usually he began with the reading of the 51st and 103rd Psalms, but he wondered what he had better read after his Bible. He felt a great interest in history, but, to use his own words, he was just "on the wing" for eternity and however innocent, useful and interesting history might be he did not choose a book of history to read before rising. The result was that he thought of *Paley's Evidences* and gave his attention to it, with as much interest and keenness as though he had never read the book before. His letter to me, dated May 11, 1911, extends to no less than seven sheets of notepaper filled mainly with extracts from Paley which the Canon thought particularly valuable and timely. This will show something of the remarkable alertness of mind and his grasp of the fundamental realities of the Christian faith.

But the end was gradually drawing near. In February, 1912, he could say in a letter to me that he was able to work on as if mind and body were quite well, and that when in bed he had not the slightest pain. He added that he felt a little pain if he walked ten times around his garden, seventy yards each round. But in March, 1912, he had a fall which affected him to some extent and led to his remaining in bed. On reaching England from Canada in the spring of 1912 for the first time since leaving in 1910, I took the earliest opportunity of going to see my beloved old Rector, and I was, of course, struck by the change in him. And yet his intellectual vigour was truly wonderful as he discussed books and topics of theological and ecclesiastical interest, including a point in my own book on the Epistle to the Romans which he considered incorrect. When I bade him good-bye on my return to Canada in September, 1912, I felt it was impossible for us to meet again. At the beginning of March, 1913, he contracted a cold and this developed into an illness which brought on the end. He fell asleep on Monday, March 10, about a month after his Annual C.M.S. Breakfast, in the ninety-second year of his age.

W. H. GRIFFITH THOMAS.

THE CHAPELS ROYAL OF BRITAIN.

VI. THE CHAPEL ROYAL, HAMPTON COURT.

BY J. CRESSWELL ROSCAMP, M.E.

OF all Palaces in England surely there is none to compare with Hampton Court in its homely, domestic aspect of delightfulness. While Windsor is the most noble and carries the greatest historical interest, at Hampton Court linger the personalities of the Monarchs who made it their home, and for artistic and historic charm it is unsurpassed by any except that noble pile.

The first mention of Hampton is to be found in the Domesday Book in 1086, "Where the manor of Hamntone . . . was held by Walter de Valeric and valued including arable lands at £39 a year," a fairly large sum at that period. Wolsey acquired the Demesne and manor in 1514, taking it on a ninety-nine years' lease at a rent of fifty pounds per annum from the prior of the Hospital of St. John of Jerusalem, whose order had held it in their possession from 1312. It was to Cardinal Wolsey that it owed the magnificent buildings and grounds that were erected and laid out, though many alterations were made later by the famous architect Wren. The effect of the two great styles, however, blended as only a Wren could have blended them, is truly fine, while its position on the banks of the Thames puts the finishing touch to its beauty.

The Chapel somewhat resembles the style of Henry the Seventh's Chapel at Westminster. It was much altered in the reign of Queen Anne, but the restoration was carried out with consummate good taste. It has fine perpendicular windows and a fan-shaped roof with pendants and bosses "excellently fretted and gilt" reminiscent of Tudor splendour. Some lovely carving by Grinling Gibbons is to be seen at the East end, but the "altar piece" and all the gorgeous vestments were swept away by the Puritans. The stained glass was put in when the palace was restored in 1847. Gibbons' beautiful staircase leading to the Royal pew, panelled with Norwegian oak and with the ceiling painted by Verrio, is also of Queen Anne's time, for a crown supported by Cherubs has the initials "A.R." upon it, and is typical of the delicacy with

which the restoration was carried out. In Wolsey's time the Chapel was served like a Cathedral. "There was a dean, a great divine, a man of excellent learning, ten singing priests and twenty-four children; on festivals forty or fifty priests assisted at the services and walked in procession before the Cardinal. No minstrels played as well, no children sang as sweetly as those of Wolsey's choir." The King, whose love of music was known to all, complained that Wolsey's Chapel was "better served than our own."

The first Royal event to take place in the Chapel was the baptism of Prince Edward, afterwards Edward the Sixth. The Prince was born on October 12th, and his mother Queen Jane died on the twenty-fifth of the same month, 1537. Edward VI spent most of his early life at Hampton Court, and was a most regular attendant at the Chapel. "The year before his accession he kept Christmas at Hampton Court, and made offerings at Mass on the feast of Saint Stephen, Saint John and Childermas; on the latter day (Holy Innocents) he gave the children of the King's Chapel forty shillings for singing *Gloria in Excelsis* on Christmas Day."

Queen Elizabeth was also frequent in her attendance at the Chapel when in residence. She was first brought here a prisoner during the Easter of 1555, when King Philip was paying a visit to Queen Mary. She convinced Mary of her loyalty and was set free, staying there throughout the summer and being treated with great kindness by Philip. She often attended Mass in the Chapel. It is said that one day Mary questioned her as to her belief on Transubstantiation and she replied in the lines:—

"Christ was the Word that spake it,
He took the bread and brake it;
And what His words did make it
That I believe and take it."

Four years after this visit Elizabeth came again to Hampton Court as Queen. Fond of music and dancing and country life, Elizabeth made much use of the Court and entertained her Courtiers sumptuously with many masques and banquets and revels. It was here, in the winter of 1568, Murray produced the fatal "Casket letter" that decided the case against Mary, Queen of Scots.

Many brilliant scenes are on record of the entertainments and revelries that took place during the earlier years of the reign of

James the First and his Queen, Anne of Denmark. Later on in his reign came the conflicts in connexion with the differences between the Church of England and the Puritans, and many meetings were held at Hampton Court. It was at this time too that the most beautiful of books, the authorized version of the Bible, was completed.

Cromwell sold the treasures of the Court and Chapel and during his tenure services of only a desultory description were performed.

Queen Anne restored the Chapel on her succession to the throne, "adorning it with oak panellings and carvings by Grinling Gibbons, and a royal pew with a painted ceiling."

George the First and George the Second both stayed a large part of their time at Hampton Court, but George the Third disliked the place owing, it is said, to his grandfather, George the Second, having terrified him there when a child. During his reign the State apartments were stripped, and the Palace divided up into suites of rooms for distinguished people on retirement.

Henry the Eighth brought the unhappy Katherine Howard here on his marriage to her, and kneeling in the Chapel, thanked God for giving him so truthful, pure and loving a spouse. Next day, when a special mass should have testified to his happiness, Cranmer informed him of her intrigues and misconduct with Francis Derham that ultimately led to the execution of both herself and the Viscountess Rochford in 1542. Oftentimes, when the King was at prayers, it is said that she attempted to reach him to explain and beg forgiveness, but she was prevented and would be taken off down the gallery behind the Royal pew screaming. This gallery is still supposed to be haunted and to ring with her cries for mercy when all else is still. Jane Seymour, too, is said to haunt the Palace and wander therein, clothed in white, ever and anon coming to the room in which she died, as if in search of the infant she left behind. When Jane Seymour died the infant Prince was put in the hands of Mistress Sibel Penn, a faithful and loving foster-mother who brought him up with all the devotion that framed his kindly nature. She lived nine years after the death of the Prince, who had succeeded Henry in 1547 as King Edward the Sixth, and died of smallpox in 1562. She is supposed to haunt the Palace clothed in a grey robe and hood.

The Chapel is still used for services by the residents, and it

holds about three hundred and fifty persons. Queen Victoria, with her accustomed gracious thoughtfulness for the enjoyments of her subjects, threw open the grounds and Palace to the public, and it is one of the treasured boons of Londoners to be able to leave the city for a space and inhale the fresh air, and the perfume of the lovely flowers of Hampton Court. Cardinal Wolsey, with all his love for pomp and magnificence, built a Palace fitting for any monarch, and never anticipated that his fickle, fitful Sovereign would deprive him of it, as of all his honours as well. Later William of Orange had it restored by that eminent architect, Sir Christopher Wren, making of it a rival of the beauties of Versailles. And so though much of the Tudor building was replaced by the more classical work of Wren, the whole is a wonderful instance of the skill with which that master mind could blend the two different styles of architecture, leaving it, in its superb surroundings, surely the most beautiful of all the Royal residences.

J. C. ROSCAMP.

STUDIES IN TEXTS.

Suggestions for Sermons from Current Literature.

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

XI. CHRISTIAN MERRIMENT.

Texts.—"The Son of Man is come eating and drinking." "This man eateth with sinners." "Let us eat and be merry." "Ye may eat and drink at My table in My Kingdom." (St. Luke vii. 34; xv. 2, 23; xxii. 30.)

[Book of the Month: McLachlan's ST. LUKE* = M. Other ref.,

Findlay's *Jesus as they knew Him*, Part II. = F. Moule's

Ephesian Studies = ES. Glover's *Jesus of History* = G.

Chesterton's *Charles Dickens* = C. *Christmas Books* = CB.

Poems = CP. Lees' *Divine Master in Home Life* = L.]

* *St. Luke: The Man and his Work*, by H. McLachlan, M.A., B.D., Lecturer in University of Manchester, published by Longmans, Green & Co. 7s. 6d. Scholarly, thorough, sane, modern, readable, stimulating. In view of the Communion Feast, Christmas morning sermons should be brief and bright. This study is meant to be bright. Its fullness has an opportunity this year of double ministry "on the Feast of Stephen," which falls on Sunday.

Man of Sorrows opened doors of joy. The inn had no room : He offers many mansions. The anticipation of this spirit makes the "Christ-feast," i.e. "Christmas." In His pain came our peace.

" There fared a mother driven forth
Out of an inn to roam ;
In the place where she was homeless
All men are at home.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand,
Than the square stones of Rome." (CP. 58.)

St. Luke has given us a Gospel of joy and feasts (L. ch. xi. "Christ and our Table" for development of this theme). "Even the Lucan word for joy is characteristic. Indeed in the New Testament it is in his writings alone that we find the word *euphrosuné* (merriment) as well as the more usual words *chara* and *chairein* (joy, rejoice) : *euphrainesthai* (be merry) is more frequent with him than in all the other writings of the New Testament taken together, and various expressions of joy run through both his works. *Sunchairein* (rejoice with) is in the Gospels exclusively Lucan" (M. 146). "We can still further justify our reference to the exuberant joy characteristic of this book. Words meaning 'exult' and 'exultation' occur at i. 14, 44, 47 ; x. 21. In Luke i. 41, 44 ; vi. 23, moreover, we have 'leap' for joy, but nowhere else in the New Testament" (G. 177). And this joy is at once human, humorous, and humane. It gives us Christ's simplicity, His smile, and His sympathy.

" This day which makes us love thy light
For ever better, that we could
That blessed object once behold,
Which is both the circumference
And centre of all excellence."

(HERBERT : *The Nativity*.)

I. CHRISTMAS JOY IS HUMAN. The dictionary definition of human is "having the qualities or attributes of man." It is no ascetic Saviour whom we love. Indeed this was one of His Christian evidences. "'Merriment' (*euphrainesthai*) Luke connects almost exclusively with the partaking of food. He evidently had a feeling for the joy that springs from the common festal meal, and regarded it also in a religious light" (M. 146). Dickens has showed this to

us, and Mr. Chesterton has interpreted him : " Christmas is one of numberless old European feasts of which the essence is the combination of religion with merry-making " (C. 125). Some Christians " would pay to a Church feast every sort of compliment except feasting " (C. 124). " In fighting for Christmas Dickens was fighting for that trinity of eating, drinking, and praying which to moderns appears irreverent ; for the holy day which is really a holiday " (C. 124).

Now this is not pagan hedonism : it is Christian merry-making. Mr. Chesterton in his truthful, whimsical way says that it takes three things to make a merry Christmas—a crisis, a defiance of circumstance, and a contrast.

(a) *Joy is a State.* " Happiness is not a state ; it is a crisis. All the old customs surrounding the celebration of the birth of Christ are made by human instinct so as to insist and re-insist upon this crucial quality. Everything is so arranged that the whole household may feel, if possible, as a household does when a child is actually being born in it " (CB. x-xi).

(b) "*Christmas occurs in the Winter*" (CB. xi). Man refuses to be the slave of circumstance : and the Christ-feast encourages this spirit, its symbol is the red berries but prickly leaves of holly. " Man chooses when he wishes to be most joyful the very moment when the whole material universe is most sad " (CB. xi).

(c) *Christmas is not an Elysium of sensuous beauty* ; it is often the glorifying of what C. calls the grotesque. It is sinners not saints, ruins not triumphs, that tell the splendour of Christ. The prodigal's story is full of the word " merry." The Pharisaic elder brother is dull. " Happiness is rightly valued because it follows dramatically upon unhappiness ; happiness is valued because it is ' salvation '—something saved from the wreck " (CB. xiii). The Christmas story must have three notes, a celebration, in gold type, a campaign, in black type, a rescue, in red type. St. Stephen is crowned though stoned, St. John is conquering though exiled, the Infant Christ will ultimately rescue the Innocents.

II. THE CHRISTMAS JOY IS HUMOROUS. That is " the mental quality which tends to excite laughter : playfulness." We see all this in Christmas, St. Luke, and Christ. " In truth it may be said that humour shines in the face of Luke, whether we regard him as Physician, Painter, or Historian. This is not to credit the Evange-

list with a quick wit and lively fancy. Humour is no surface quality of the mind. It springs from a deep source, and pervades the whole being" (M. 144). Christ's sympathy "contained as a seed the flower, the saving grace of humour, which only needed soil and sun to bear in due season bright laughter as it were a bloom" (M. 145). "The writers of the Gospels do not conceal that Jesus had feelings, and expressed them" (G. 50).

" In this alone He differed from the rest,
That, though He joined with glee in all that passed,
His mind was ever stainless as the snow,
And no foul thought could find a lodging there."

(JOHN OXENHAM : *Gentlemen, the King !*)

"Pharisees, like the elder brother in the parable, disapprove of noisy hilarity in religion; Luke is our principal witness to the fact that Jesus not only tolerates the gaiety of simple souls who laugh, dance, and sing boisterously when they are happy, but joins in, with a disregard of dignity which reflects the merry heart of God" (F. 179). "It is only familiarity that has blinded us to the 'charm' men found in His speech—they marvelled at His words of charm—to the gaiety and playfulness that light up His lessons" (G. 48). And in the sanctifying of merriment came one of the greatest of Christian victories. St. Paul found it needful to warn the early Church of the nasty joke, in Ephesians v. 4, "ribaldry and innuendo" (Way); "foolish talk and low jesting" (Weymouth); "*nor fool-talk*, the horrible trifling and soulless 'frankness' over what is bad . . . *nor jesting*, the wretched pleasantry, as different as possible from the play of pure and wholesome mirth" (ES. 248).

III. THE CHRISTMAS JOY IS HUMANE. That is, "having tenderness, and a disposition to treat other beings with kindness." It cannot neglect others through selfish absorption in its own pleasure. Christmas brings in lonely and neglected to share the carols and the turkey. Dives, who entertained his brothers, even though a worldly man "succeeds in being 'merry and bright'—an almost literal translation of xvi. 19 . . . but the rich fool (who sits alone) can only 'try to be merry'—we may render the delicate change of tense in xii. 19" (F. 178). "The joy of the common meal springs largely from the light-heartedness and good-humour of the participants. Luke's own contributions doubtless lighted up the faces of his friends, so that he came to think of the meal as a joyous festival" (M. 146).

It is a subtle saying, "Dickens was always kind-hearted, he was not always good-humoured" (C. 43). "We have in this Gospel the true doctrine of Christian revelry" (F. 179). "The 'Shepherd rejoices' over the sheep, the 'woman' over her recovered coin, but actual merriment or *home-joy* comes in along the less brightly coloured word only when a lost son is concerned. There is, too, a rising note—'joy in heaven' (v. 7), 'joy in the presence of the angels'—a reverent Jewish way of saying 'in God's heart'" (F. 178).

Christmas is the time of reconciliation. Let us try. "There is a little-noticed phrase, that grows very delightful as we study it, in His words to the seventy disciples—'Into whatsoever house ye enter, first say, Peace to this house (the common *salaam* of the East); and if a son of peace be there, your peace shall rest upon it; if not, your *salaam* will come back to you' (Luke x. 6). 'A son of peace'—not *the* son of peace—what a beautiful expression: what a beautiful idea, too, that the unheeded *Peace!* comes back and blesses the heart that wished it, as if courteous and kind words never went unrewarded!" (G. 48).

So Christmas looks on to the final feast of the united family of God,

"To an open house in the evening
Home shall all men come.
To an older place than Eden
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless
And all men are at home."

(G. K. CHESTERTON.)



REVIEWS OF BOOKS.

CHRISTIAN SOCIALISM.

CHRISTIAN SOCIALISM: 1848-1854. By the Rev. C. E. Raven, M.A., Fellow and Dean of Emmanuel College, Cambridge. London: *Macmillan & Co.* 17s. net.

The story of the beginnings of Christian Socialism is the story of a movement which, from the most modest start, has grown into a world-wide organization. So familiar has the title "Christian Socialism" become, that we are in danger of forgetting its origin. Yet it would be sheer ingratitude not to remember the enthusiasm, the struggle, the disappointments, and the high faith of the men to whom the inception of that great movement is ultimately due. Three or four of these pioneers stand out sharply on the field of history—Maurice, Ludlow, Kingsley, and Vansittart Neale. The present book, appreciative yet critical, full of information and carefully documented, fills a gap in the economic and social history of the times. Up to the present we have had to rely largely on such books as Kaufmann's and Sidney Webb's to enable us to form some sort of idea of the spade-work accomplished by Ludlow and his devoted band in the late 'forties and early 'fifties of the last century; and the well-known volume of Sidney Webb is so manifestly biassed that we can put no great faith in its criticisms or its conclusions. Mr. Raven has done his work with admirable tact, and deserves well at the hands of every competent student. Perhaps his Introduction (pp. 1-51) is the most important part of it; and readers who have no time or inclination to peruse the whole book, would be well advised to ponder these illuminating pages. Socialism, as we understand it, rests upon two: doctrines (1) the ultimate perfectibility of human nature; (2) collectivism and co-operation *versus* the old doctrine of competition. The Christian Socialists proper enthusiastically believed in (2); but they so far modified (1) as to lay stress upon the paramount need of importing the spirit of Christianity into human ethical ideas, in order to achieve the end aimed at. In this they were right. But we may not forget (as some of the pioneers seemed to forget) that a Christian ethic is impossible apart from Christian faith. Socialism without Christianity is, however we regard it, nothing but a man-made evangel, and is doomed to sterility in the long run. *True* Socialism (not that blend of somewhat incompatible doctrines known as Christian Socialism), as preached on the Continent and in England to-day, is deeply anti-Christian; but this fact is most carefully kept in the background by interested parties. Readers of Belfort Bax, who is nothing if not outspoken, know better. Possibly it is just because the early doctrinaires laid too little stress upon Christian faith that Socialism, in its present form, has allowed itself to become practically divorced from the Christian ethic that it ought to preach. Modern Socialists are more busy denouncing the *status quo*, and crying out against Capitalism, than in preaching a Christian gospel. It is true that, in the past, Christians have allied themselves with Capital; but this is no part of Christianity, but only an excrescence on the creed. Tyranny (as Herbert Spencer acutely prophesied) is of the nature of Socialism in its latter-day developments. True, both Christianity and Socialism preach "the Kingdom"; but whereas the former preaches the Kingdom of spiritual life and righteousness, the Socialists look for a millennium of material comfort.

All the furious tirades against Capitalism (inspired by the sinister teaching

of that violent and vindictive German-Jew, Karl Marx) indulged in to-day by our Bernard Shaws and Sidney Webbs, are overdone; collectivism is no final panacea for the hurt of the world. The pendulum has swung to an extreme. It isn't capitalism *qua* capitalism that is the enemy, but the inhuman use made of it. Modern Industrialism, not Individualism justly understood, is the bane of modern life: England was "merry England" before the Industrial era, and it might be so again if organized on a Christian (not on a merely money-making) basis. Socialism alone will not save the world; Christianity—applied to all life's complex problems—can.

The latter-day doctrine of the "perfectibility of human nature" is a dream. If the Gospel be true, that doctrine stands self-condemned; it is a doctrine of freaks, charlatans, and sentimentalist. What is needed is the iron of the Gospel to strengthen our moral natures and disabuse us of our fond hopes and our still fonder doubts.

We have read Mr. Raven's book from cover to cover, and can testify to its honesty of purpose and its high aims. We by no means agree with the author in all his views; but we are abundantly sure that what he has written is written for our instruction, and many a fine lesson can be learned from it.

AN INDIAN PHILOSOPHER ON RELIGION AND PHILOSOPHY.

THE REIGN OF RELIGION IN CONTEMPORARY PHILOSOPHY. By S. Radhakrishnan. London: Macmillan & Co. 12s.

It is somehow strange to read a detailed criticism by an Indian, in perfect and lucid English, of European philosophical systems. We have been told again and again that the Indian mind is exceptionally subtle, and some of us have endeavoured with little profit to grasp the philosophical conceptions that regulate thought in India. As we read this volume, we felt ashamed of ourselves, for if Westerners do not succeed in getting clear ideas of the thought of the East through ignorance of terminology, Mr. Radhakrishnan has certainly grappled with our philosophical systems, and, what is more, he has discussed them with a mastery that merits the highest praise. Knowledge of God is for him, as for us, that part of thought which has most importance. It is that which gives to life its regulative directivity. If a man be as religious as he professes to be, then his knowledge of God will colour all his actions, and direct his attitude to every problem that comes before him. The pity of it is that we are so ready to compromise our highest knowledge, by permitting lower springs of thought and action to interfere with its course. Our author has no tolerance for this attitude. The one great fact of life for him is God, and he holds that the *Upanishads* give us the starting point in true philosophical development, which, after all, is to him only a commentary on the ideals to be found in these writings.

Practically all the chief systems of philosophy that are now current pass under extremely acute criticism. We find discussed Bergson and Eucken, Leibniz and William James, Professor Ward and Dean Rashdall. Not only does he criticize—he also expounds, and it is possible by reading his work to get more than a fair idea of the fundamental thought of the leaders of present-day thinking. His own standpoint is definite. He holds firmly by monistic idealism as opposed to pluralistic theism. He is convinced that philosophy leads to absolute idealism, and objects to any other conclusion. "The current pluralistic systems are the outcome of the interference of religious prejudices with the genuine spirit of speculation." Man, according to him, has taken the low road in his philosophical speculation, because he strives to find a place for his religion which is illegitimate in pure thought. If religion

be knowledge of a personal God, then a complete philosophy or pure speculation cannot be satisfied with the absolute as something impersonal and unknowable, for an impersonal absolute is so emptied of all content that it is a mere negation in spite of all the emphasis we may lay upon it and the high-sounding names we may give it. We are among those who believe that mere thinking will never reach more than conclusions that are so empty of content that they are valueless as directive forces. We have again and again observed that not only does religion, or God consciousness as a Person, intrude into thinking, but that by some subtlety mere empty judgements become value judgements, by importing into themselves a content when they have none. Abstract notions can do nothing, only when thought posits an object, and there is over against the proposition something to give it positive content, can we go from argument to argument. Even in mathematics there must be some relation between the reasoning and axioms or symbols, to enable us to reach definite results. Only when the results can be brought to the test of reality, can we be sure that they are true. But the reality in mathematics is one thing—ultimate reality is another thing. The natural dialectic of the soul does not carry us very far, although it may seem imposing in the hands of so sincere and able a thinker as our author. No one, however, who reads this volume can possibly rest satisfied with materialistic conceptions as a satisfactory explanation of man and his relation to the Universe. There is a place which can only be filled by mind, and we Christians find that Mind revealed by Christ as the Incarnate Son of God. In the struggle for supremacy between philosophy and religion, we do not find conflict but complementariness. There is no real opposition between the last word of philosophy and the deliverances of the Christian religious consciousness.

THE WOMAN'S MOVEMENT.

CHRIST AND THE WOMAN'S MOVEMENT. By the Rev. C. Broughton Thomas, Vicar of Little Aston. London: *Robert Scott*. 2s. net.

The Bishop of Lichfield contributes a Foreword commending the book and the writer. The author's contention is that women stand for the exaltation of life above property, and of persons above things. This being so, the Bishop thinks that "we may look with hope to the help that women will give in the solution of some of the most pressing problems in the building up of a new and better order. It is obvious enough that there are certain moral evils which women will not tolerate."

In his careful survey of the Old Testament, in which the author examines the ideals of the Prophets and of the Law, there is much that is good; but many will disagree with his critical position and will question his categorical statement that "the traditional view, that the Law, as a complete series of enactments, owed its origin to Moses, and existed prior to the time of the main body of the prophets, is very difficult to hold, and has, in fact, been almost unanimously abandoned by modern scholars."

The Second Section is headed "Christ"; and examines what Christ was; what Christ taught; what Christ stood for; what Christ is. These chapters lead on to the next section, "What Follows," and in this there are four sub-divisions. (a) *The Woman's Movement*.—Opposition to which rests upon just the same motives as that of the Pharisees to Christ; dislike of change and more or less unconscious selfishness. (b) *The Social System*.—The real cause of the antagonism of Labour against Capital is not so much a great desire for mere material advantage: it lies rather in the sense of personal degradation. The test of a rightly ordered industrial system must

always be the quality of the human beings produced, not the quantity of goods placed on the market. (c) *Education*.—The Woman's Movement has challenged the world with Christ's Ideal, and with it has won. (d) *International Relations*.—One great effect of the war has been to convince believers in democracy that they cannot ignore other nations; and the vital question that will determine the future welfare of the race is, How may we eliminate the distrust between nations, and replace it with fine confidence and mutual respect?

The closing chapter is entitled "The Church," which the writer defines as follows: The Church was the Voice of the Spirit proclaiming Christ in words that were the lives of men. After a very rapid and comprehensive survey of some of the salient facts and features of the Church's life through the centuries, the writer reaches an important fact, viz., that at the present time it seems to many that the Spirit is calling us to a fresh development of our ideals; and he boldly claims that "The Spirit must have women spokesmen as well as men."

This volume is a considered contribution to the study of a question of absorbing interest—and its price puts it within the reach of a wide circle of readers.

SHORT NOTICES.

ALFRED MACLAREN AFTER THE WAR. By Leslie Bingham. London: *Elliot Stock*.

A strange story, the moral of which is not very obvious. Alfred Maclaren comes home wounded and persuades his brother to join up. This brother gets killed and Alfred is blamed for the advice he gave, and is for a time the scapegoat on account of a supposed breach of the moral law on the part of the dead man. Later on Alfred takes to writing, and his manuscripts are destroyed by an odd person, known as the Green Wizard, but he re-writes his book and does better. But enough—we are tempted to wish the Green Wizard had destroyed Mr. Bingham's MS. ! Then he might have either left novel-writing severely alone or done better. However, Alfred is quite an estimable young man who has some ideas about Christian unity.

The S.P.C.K. magazine *Theology* cannot fail to appeal to all serious students of the theology, for its articles are well written by competent writers. The numbers for October and November are extremely valuable on account of the long review by the Rev. J. K. Mozley of "Recent Work on the Atonement," in which he subjects to detailed analysis the many volumes published during recent years. His criticism of Dr. Rashdall is at once keen and convincing. Few of our readers will agree with much that Mr. Pass said on The Credentials of our Communion, but his concluding article is free from the main contentions that caused dissent in its predecessors. The Reviews of the Lambeth Conference by the Bishop of Zanzibar, Dr. Selbie, Dr. Mary Scharlieb and Miss McNeile are well worth reading, and no student can afford to miss Provost Bernard's masterly account of the Odes and Psalms of Solomon.

WHILE SHEPHERDS WATCHED. By Richard Aumerle Maher. London and New York: *The Macmillan Company*. 7s. 6d. net.

An attractively got up volume in which the story of the Annunciation and the Nativity is expanded in narrative form. Mr. Maher has a pleasing style and has, on the whole, accomplished very creditably what he set out to do. There are some effective decorations, and the book is most suitable as a Christmas gift-book for young people.

THE CHURCH BOOK ROOM NOTES.

82 VICTORIA STREET, S.W.1.

THE following books can be recommended as Christmas gifts, and will be much appreciated:—

Christmas Presents. *The Influence of Puritanism on the Political and Religious Thought of the English*, by Canon J. S. Flynn, M.A., Vicar of St. John's, Hove, price 12s. net. This book is particularly interesting, published as it has been this year when we have heard so much of the days of the Pilgrim Fathers. A lengthy review of the book appeared in the August number of the *Gazette*. A new book, by Prebendary H. E. Fox, entitled *Christian Inscriptions in Ancient Rome: Their Message for To-day*, with a preface by the Dean of Canterbury. The scope of this work is indicated by the chapter headings, which include Catacombs, Columbaria, Christian Faith, Christian Martyrs, Church Order, Social and Family Life, Jewish Inscriptions; and the book is illustrated throughout with numerous little sketches of the original inscriptions. There is also a new edition of Dr. Griffith Thomas' *The Catholic Faith*, published at 1s. 6d., paper cover, and 2s., 2s. 6d., and 3s. 6d. cloth cover, which has been thoroughly revised and brought up to date. Also his *Sacrament of our Redemption*, which has been practically re-written in view of the recent proposals for the revision of the Holy Communion Service, and new material added, price 2s. 6d. and 3s. 6d. The Rev. C. H. K. Boughton's little manual, *The Meaning of Holy Baptism*, 3s. 6d., net, might also be mentioned. Another class of book which would be a useful gift to girls starting life is *A Girl of the New Day*, by Miss Ellen M. Knox, sister of the Bishop of Manchester, and Principal of Havergal College, Toronto. Arrangements have been made that this book should be on sale in England at the Church Book Room, price 7s. 6d. net. In her book Miss Knox reviews the opening for women in the various secular and religious walks of life, and in a particularly interesting and inspiring way shows the principles on which the women of to-day must build if to-morrow is not to bring calamity to the world. Other books which may be mentioned are *The Maid of the Mayflower*, by Albert Lee, a story of the days of the Pilgrim Fathers, price 6s. net; *Marvellous Mesopotamia*, by Canon Parfit, one of the most thrilling and interesting books which have been issued this year, price 6s. net; and *Cloister to Court*, by Miss Cotton-Walker, published a little time ago in view of its strong historic interest, price 3s. 6d. net.

The following books, which are offered at very considerably reduced prices, will be found very acceptable as presents to clergymen and others at

Christmas time: Sir Edward Clarke's three books, *The New Testament, the Authorised Version Corrected*; *The Psalms, the Prayer Book Version Corrected*; and *The National Church*;

the three books bound in cloth, 4s. 6d. net, or in paper cover, 3s. net; Canon Meyrick's books, *The Doctrine of the Holy Communion, Scriptural and Catholic Truth and Worship*, and *Old Anglicanism and Modern Ritualism*, the set of three for 4s. 6d., and the following remainders:—The Dean of Canterbury's *Foundations of Faith*, which was originally published at 7s. 6d., now 2s. 6d., and *Some Questions of the Day*, first series, 1s. net. Bishop Drury's *Confession and Absolution*, 2s. 6d. net; Chancellor Lias's *Nicene Creed*, 2s. net; Dr. Salmon's *Infallibility of the Church*, 2s. 6d. net; Canon Dyson-Hague's *Protestantism of the Prayer Book*, 9d. net; the Rev. P. C. Ingrouille's *Our Sacrifice of Praise and Thanksgiving*, 1s. 6d. net.

A few slightly soiled copies of the following books are offered at reduced prices: The Rev. N. Dimock's *Eucharistic Presence Papers*, 2s. 6d.; *Eucharistic Worship*, 1s. 3d.; *History of the Book of Common Prayer*, 1s.; *The Sacerdotium of Christ*, 1s.; *Christian Doctrine of Sacerdotium*, 1s.; The Rev. H. A. Wilson's *Episcopacy and Unity*, 2s.; The Rev. C. S. Carter's *English Church and the Reformation*, 9d.; Canon Barnes-Lawrence's *Holy Communion*, 9d. and 6d.; and the Bishop of Sodor and Man's *Holy Communion*, 9d.

Many inquiries are made for a form of service for use in Sunday Schools, Children's Mission Services, etc., and one is particularly needed which will follow Prayer Book lines closely, so that it really does prepare the children to worship as adults, and which will run on without awkward breaks or the necessity for finding fresh places. Mr. Lawrence C. Head, who has for many years past been Diocesan Lay Reader in the Diocese of Southwark and St. Albans, and has worked largely amongst children, has compiled a form which entirely meets this need, and which has been sanctioned for use by a large number of Bishops. It is issued at 2d. net, or 14s. per 100.

**Children's
Form of
Service.**

In view of the importance of the Parochial Rolls in the various parishes being kept up to date, and every parishioner who takes an interest in Church work enrolled, an invitation has been printed on the back of the two forms issued by the Book Room asking all Churchmen and Churchwomen to claim their franchise. These forms are issued at the following prices: "A" form for parishioners, 6d. a dozen, or 2s. per 100; "A" and "B" form to be signed by those who do not live in the parish, 6d. a dozen or 2s. 6d. per 100. It is essential that all members of the Parochial Church Councils should understand the terms of the Enabling Act, and the booklet which we publish containing the Act with a simple explanation of the Constitution is again recommended. It can be obtained at 6d. a copy, but if quantities of one dozen or upwards are ordered at one time for distribution a discount of 33½ per cent. is allowed.

**Parochial
Rolls.**

Some copies of the pamphlets on the Kikuyu question issued by Messrs. Longmans can still be obtained from the Church Book Room: i.e., *That they may all be One*, by the late Bishop of Durham; *The Ministry and Reunion*, by the Bishop of Truro; *What is the Church?* by the Archbishop of Dublin; *Episcopacy and Scripture* and *Episcopacy in the Church of England*, by Dr. Gwatkin; all at 1d. each. The Bishop of Uganda's pamphlet, *Recognition, Authorisation and Reunion*, which was printed for distribution to members of the Lambeth Conference, is now offered at 3d. net each, and his statement on the Kikuyu question, *Steps towards Reunion*, at 9d. net.

At this season of the year books on the Second Advent will be of interest, and Canon J. S. Flynn's *Studies on the Second Advent*, which has been repeatedly mentioned in this column as being of considerable value, is now issued at 2s. cloth and 1s. 3d. paper. The papers read before the London meeting of Lay Churchmen in February last year by Sir W. F. A. Archibald, Major-Gen. G. K. Scott-Moncrieff, Dr. Eugene Stock, and others, and which were printed under the direction of the Committee, entitled *The Second Advent of our Lord*, are now offered at 6d. net each.

**The Second
Advent.**