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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE CHURCHMAN

January, 1915.

The Month.

THE New Year opens with heavy clouds on the horizon. The raid made by a German squadron upon three peaceful towns in the North-East of England has made everyone realize the devastating power of war ; and although we are bound to believe, because the Admiralty has told us so, that such demonstrations "are devoid of military significance," the grievous loss of life which ensued, and the heavy damage inflicted upon churches, hospitals, and other buildings, are a painful reminder of the danger to which the country is exposed. Nor is this all. Indeed, the sufferings and inconvenience from which we who are at home suffer sink into complete insignificance beside the horrors now being almost daily endured on the battlefields of Europe by our own brave men. Thousands of our gallant troops have lost their lives, and thousands more are being brought home crippled and wounded. The sacrifice is being borne as patiently as possible, but there is sadness throughout the land, and the number of families bereaved and of homes darkened by sorrow is greater than anyone likes to think. Moreover, the end is not in sight. It may be that the war will go on for months, perhaps years. No one can predict when it will end, or what more of suffering and sorrow we and ours may be called upon to undergo before the reign of peace begins. In these circumstances it seems almost a mockery to exchange the time-honoured greeting, "A Happy New Year." But is it really so? We think not. Christian

happiness is independent of all environment. It belongs to the inner sanctuary of the soul. It comes from the realized presence of Christ. With this thought in mind, it is not only possible, it becomes a holy privilege, for Christian people to wish each other "A Happy New Year." The wish becomes, at once, instinct with life and feeling. It expresses the earnest desire that, on the material side, every circumstance and happening may bring with it a full measure of happiness; and that, on the spiritual side, there may be continued growth in grace. It may be that the first part of this two-fold wish will not be realized, but nothing except our own waywardness can interfere with the other. Happiness depends upon peace, and the promise is secure, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." That is the true ground of our hope; that is the sun which pierces the darkest clouds. With the mind stayed upon God we can face cheerfully and bravely the baffling problems which seem to lie before us, and so, in no conventional or formal way, but heartily and sincerely, we can wish each other "A Happy New Year."

Neither the fears of some nor the wishes of others have been realized. The Form of Humble Prayer to Almighty God to be used on January 3, the day appointed for intercession on behalf of the nation and Empire in this time of war, contains no provision for Prayers for the Faithful Departed; it is loyal throughout to the teaching of Scripture and the Prayer-Book. The Form is issued under the authority of the Archbishops of Canterbury and York, and not, as was expected it would be, by Order in Council. How far the Archbishops have power to issue such a service is entirely a matter for the lawyers. This is not the occasion for a discussion of *Jus Liturgicum*, and for ourselves we are sincerely grateful to the Archbishops for providing the Church with an adequate form of prayer which will enable the Church as a whole to unite in one solemn act of intercession at this most difficult crisis in the nation's history. Into the details of

The Day of
Humble Prayer.

the Service we need not enter here. Copies may be ordered from the Society for Promoting Christian Knowledge (1d. each or 2s. 6d. per 100), and we doubt not that many of our readers will have obtained them probably before these lines are printed. But there is one passage in the Address, appointed to be read by the Minister at the opening of the Special Service, which greatly impresses us. The whole Address, we may add, is marked by a reverent tone and gracious spirit, and if we quote the following extract only it is because of its special importance in connection with the spiritual aspect of the Great War. After insisting upon the necessity for approaching God in humility and with confession of shortcomings, the Address proceeds :

“Coming thus humbly and thankfully to our faithful God and merciful Father, we shall not seek first the things that are for our private advantage, but the things which will be for the advancement of His kingdom. We shall entreat Him to grant that out of the confusions and miseries of the war there may arise a clearer perception of the true relation between right and might, and a fuller apprehension of the Gospel of Christ as it bears upon the fellowship of nations. We shall have no desire to see our enemies crushed merely for the sake of their humiliation. We shall wish for them, as for ourselves, that their eyes may be opened to know what is true ; and we shall pray that the day may come, by the mercy of God, when we may learn to understand and respect one another, and may be united as friends to pursue the common good. And above all, we shall pray that when the longed-for peace arrives, we may be filled with the determination to wipe out the bitter memory of our strifes and contentions by setting ourselves afresh, as men of goodwill, to the supreme task of leading the peoples of the world to the true knowledge and obedience of the only Deliverer and Master of us all.”

The richness, fulness, and beauty of this passage will appeal to us all. It can hardly be denied that there has been even among Christian people a lamentable failure to bring our thoughts about the war into that strict relationship to the law of Christ which He assuredly demands of us. We know that the cruel, wicked, and often inhuman outrages perpetrated by the German soldiery have been such as to arouse the deepest indignation and to shock the conscience of the civilized world, and that it has been almost impossible to entertain towards those responsible any genuinely kindly feeling. But yet what does our Christian profession demand of us? We are not sure that

from our pulpits we have always received that help and guidance in this matter which we were entitled to expect. Not a few sermons have too much resembled leading articles from the secular newspapers, and have been devoid of any true exposition of what should be the real Christian attitude. The coming of the Day of Humble Prayer offers to us all the opportunity of making a new departure. We need not the less desire or pray for the speedy and decisive victory of our arms, but we need the more to be careful not to offend in thought, word, or deed against the Divine Law of love. We realize to the full that it needs a special measure of Divine grace thus to feel towards those with whom we are at war, but grace will certainly be given if we seek it. In this connection we are glad to find that the Form of Prayer includes intercessions "for those who fight against us."

There is a remarkable similarity in tone and substance between the passage we have just quoted and the views which find expression in the new number of "Papers for War Time," which deals with "The Witness of the Church in the Present Crisis"—a similarity so striking as almost to suggest a common authorship. But be that as it may, we have no hesitation in commending the pamphlet to the thoughtful consideration of all who desire that the Church's witness should be faithful and true. It is issued anonymously, but it sets forth principles which must be weighed and measured by themselves, independently of the writer who gives them their own peculiar setting. Six "distinctive truths" are mentioned, to which the Church, "because it is the Church of Christ," is bound at the present time to bear clear and unequivocal testimony. These are :

**The Witness
of the Church.**

"1. The Church, by its very nature, transcends differences of nationality and race.

"2. One of the characteristic features of a genuinely Christian experience, in contrast with that of pagan religions, is the place given to repentance.

"3. There is nothing in the Christian moral ideal more striking and distinctive than the command to love our enemies.

"4. It belongs to essential Christian belief that evil can be effectively overcome only by spiritual means.

"5. We cannot close our eyes to the fact that, terrible as the war is, it has been the occasion of a purification and elevation of the national life.

"6. In an enfeebled and devastated world the Church is called to keep alive the beacon of hope."

Each of these points is elaborated by the writer, and his paper is full and fresh in suggestiveness, thought, and power. We regard his contribution as having quite the most far-reaching importance of any of the "Papers for War Time" yet issued. We thankfully adopt as our own his closing words: "We will not shut our ears to the call of the solemn hour in which we are living. Some order of love and freedom, of fellowship and brotherhood, is the goal towards which mankind through all its struggles blindly strives. The pledge and earnest of that new order is divinely given to us in the Church of Christ. The anguish of Europe will not have been in vain if in it the Church is born again. And there is no reason why it should not be born again, if in penitent and longing hearts there dawns a new vision of what God meant His Church to be."

The Disparagement of Missions. A newspaper is supposed to be so well informed on most matters that it is the more surprising that in a recent issue of the *Daily Sketch* there were some very disparaging remarks about foreign Missions. The writer admitted that he had "never been particularly enthusiastic" about them, "but," he went out of his way to add, "when I learn that a Hampstead church has been holding a bazaar, by means of which a large sum of money will be sent out of the country at a time like this for the attempted and very problematical conversion of some far-off heathen, I—well, marvel." It is extraordinary that, at this time of day, any man professing to be a publicist could give expression to such views. "Attempted," "very problematical"—has the writer never heard the story of the conversion of the South American Indians, or the natives of Uganda, or the South Sea Islanders? Does he not know that the testimony of statesmen to the value

of Missions is overwhelming? We will only quote the words of one to whom this disparager of Missions will assuredly listen—the present Marquis of Salisbury. Speaking at the C.M.S. Centenary Meeting, he said:

“It is only because we know that in the train of the British Government comes the preaching of Christ that we are able to defend the Empire of which we are so proud. Therefore, gentlemen, I ask you to pledge this meeting to the Christianity of the British Empire. I do not care in what quarter of the globe it may be, I do not care what may be the political exigencies of the moment, I do not care what colleges of secular instruction you may establish, but unless, sooner or later, in due and proper time, you carry with those institutions the definite teaching of Christianity, you have done nothing at all.”

We note also that the Editor of the Missionary Press Bureau has sent a reply to the attack which is particularly *ad rem*. He points out that Mr. Harcourt has accepted the offer of the services of the Fijian troops. “The forefathers of these men were cannibals until the Wesleyan Methodist missionaries managed to get a foothold on the island. Since then they have ascended the scale of civilization, until they are considered good enough to fight with our troops in France.”

A rumour is current in well-informed Church circles that the final decisions of the Convocations on the question of Prayer-Book Revision are to be deferred until after the war. If this report be well-founded, we congratulate the authorities upon coming to so wise a determination. Anything which would be likely to accentuate our unhappy divisions is gravely to be deprecated at this juncture; and there can be no question but that, if the more controversial changes suggested by the Convocations were carried into effect, there would be on the part of a large and influential section of the Church a very serious revolt. It may be taken for granted that the formal authorization of the use of the Eucharistic Vestments would be stoutly resisted by the Evangelical School, and there are other proposals in the scheme of Revision which are not less objectionable.

The Christ of the Gospel.

No. I.—THE PRE-EXISTENT CHRIST.

“Begotten of His Father before all worlds. . . . Being of one substance with the Father; by Whom all things were made.”

[NOTE.—Although only the first of the three clauses printed above has been definitely assigned to the writer of this opening paper, it is clearly impossible to separate the three or to omit entirely any one. The subject is, in effect, “the Christian conception of Christ before His Incarnation,” and all the elements which go to make up this conception have their bearing on the five subjects to follow. At the same time, it is obvious that a single paper could not hope to deal adequately with the whole of such a theme, even if the writer were not the least qualified of the six contributors to make the attempt, and the subject the vastest and (in the true sense) most “incomprehensible” of the series. The whole doctrine of the Blessed Trinity is involved and implied in any attempt to discuss the metaphysical relation of the Son to the Father, which is what lies before us. And though the writer, for one, is profoundly impressed with the really practical and illuminative quality of that doctrine—which to so many, even among believers, seems only an incubus which religion has been obliged to take over from philosophy—he feels he can claim the sympathy of any others whose thought has tried to find its way in the same regions when he says that here, if anywhere, one learns the meaning of the “darkness” which is due to “excess of light.”]

I.

ANY theological discussion is surely entitled to claim as its starting-point that first and greatest fact of both life and theology—the instinctive human craving for God. The very instincts which make a man say to God, “Depart from me,” which urge the fool to say in his heart, “There is no God,” are, in the last analysis, so much more evidence for the intimate, inevitable relation that exists between God and human life. Where the thirst does not take a moral or spiritual form, it asserts itself in a passion of thought. Man, when he allows himself to be himself, is somehow unable to let God alone; and when he goes after Him, by whatever avenue, he finds himself cumulatively assured that he is on a real progress towards a real Goal.

And if this is true of man in general, how much more clearly is it true of man in his religious aspects and moments! There

is a void in his nature, in his universe ; and, at the heart of him, he knows that nothing can fill it but God. The filling of that void is his "salvation" ; and ultimately nothing can save him but a real getting hold of God. The alternative is, quite frankly, pessimism—the admission that this "God" he thinks and speaks of is a non-existent abstraction, while the void it was meant to fill remains painfully real and unalterable by argument. The result is a *reductio ad absurdum* of all life that can be called "human" ; and consequently (on Euclid's principle) the sane man clings to the contrary hypothesis, and bases life on faith. (*Cf.* Heb. xi. 6.)

But this "salvation," which ultimately consists in "getting hold of God," is capable of analysis. It includes, for instance, forgiveness of sin, and moral empowering, and the gift of an endless life. All these are, in their true nature, at once conditions and consequences of the getting hold of God. Thus freedom from sin is the condition of any contact with God, and, at the same time, can only be produced by contact with God—in forgiveness and sanctification. Or, again, immortality is the result of having "gotten hold of God" (*cf.* John xvii. 3 and 1 John v. 12) ; while it is also the condition of ever being able to "comprehend" the Infinite and Eternal, for nothing short of an eternity of learning will bring us within reach of really "knowing God."

And here, in this process of analysis, we come upon trouble. For whereas the one object of Religion is the apprehension of God, the practical mechanics of any religious system are largely concerned with compassing the various secondary ends which such apprehension includes ; and so the door is opened to that great kinsman-enemy of true Religion, which (however it may disguise itself) is really Magic. While Religion concerns itself with the ultimate end—that apprehension of God which is to quench the instinctive human thirst for Him—and with the other, secondary ends in strict relation to it, Magic is concerned only with these secondary ends, regardless of what may lie beyond them.

For instance, Prayer is, for Religion, a means of getting hold of God; including, of course, the obtaining of all such things, both temporal and spiritual, as may be needful to that end. For Magic, Prayer is a way of getting what one wants out of God—imposing for the moment one's own will on God—without regard to the effect of this on the ultimate relation between us and Him. Or again, Forgiveness is, from the religious point of view, a necessity to enable true and vital relationship with God; the peace of mind produced is not an end in itself, but a means to that higher end. From what I mean by the magical point of view, the sense of relief is itself the end, regardless of whether it results in a closer bond between Forgiver and forgiven. Or again, in relation to Immortality, in such a phrase as *φάρμακον ἀθανασίας*—“the medicine which gives immortality”—used for the Holy Communion in quite early times, we can see the encroachment of the magical upon the religious conception. And a little reflection will suggest that, even in our own day, a good deal of what passes as “Religion” ought rather to be classed under “Magic,” dealing as it does with intermediate spiritual ends rather than with the one ultimate end, the bringing of God and man into one.

This apparently pointless excursus has been necessary because the subject before us can only be satisfactorily approached from the side of soteriology, from the question, “What do I mean by ‘salvation,’ and what, under the Christian system, is the condition and substance of being ‘saved’?”

If we can agree that it must, in the end, be nothing less than the filling of the void which only God can fill—the quenching of the thirst which is thirst “for God, even for the living God,” and not merely for certain subsidiary advantages, like forgiveness and escape from death, which are necessary parts, but only parts, in that final satisfaction—then the ground is cleared for us to this extent, that any valid scheme of salvation must make provision for a true coming of God into man, as man's complement, the Head and Spring of his highest life, which thus emerges as God's life in him, and therefore as eternal.

And, it follows, the theology on which such a scheme of salvation is based must be one which allows of a God Who *can* do this, and yet remain One, unique, and morally unapproachable.

If, however, we have not got to make provision for a real personal unity of God and man—the thing which the human heart seems to crave;—if our relationships with other persons are the highest thing of the kind we can know, and do not point on by their limitations to a more perfect counterpart in the soul's relation to God; or if the religious instinct is to be taken as satisfied when, somehow or other, God has provided a medicine for each ill of man out of His medicine-chest (as it were) instead of from the resources of His own nature—then we need not worry much about our theology; psychology can largely take its place, as in fact it has lately been doing. The Arian, or the Unitarian, doctrine of Christ will do as well as any other. “The deliverance” (as Gwatkin puts it, speaking of the system of Marcellus¹) “becomes a mere intervention from without, not also the planting of a power of life within”; there is “no true mediation,” “the Lord is our Redeemer, and the conqueror of death and Satan, but there is no room for a second Adam, the organic Head of a regenerate mankind.”

Such is, in effect, the result of any system which, consciously or unconsciously, yields to the Greek philosophic bias which really accounts for all such efforts as that of Arius—the desire to isolate God, as pure “Being,” unchangeable and passionless, from the world of “becoming” and emotion and change. But though this may seem to be a gain, because a simplification, philosophically, it immediately sterilizes the conception of God for purposes of religion. It contradicts the strange universal yearning of humanity for a *real* relationship—which, for persons, means a *personal* relationship, a relationship of heart with heart—between God and man, and in effect credits the creature with a higher conception of religion than the Creator Himself. (*Cf.* the argument of Browning's “Saul.”)

¹ “Arianism,” p. 86.

II.

But Christianity, in its orthodox form, undoubtedly starts from this very thought of a personal relation between God and man. Regardless of philosophic consequences, it presents God to man in personal form, as a Personal Being in the fullest sense, and so, as it were, "continuous with" human nature, able to be linked on to it without self-violation, and ready to provide its needed salvation by just such "linking on" of Himself, instead of by any mere intervention from outside. Experience justified the bold theory, which also met the truest instincts of the human heart, "athirst for God, yea, even for the living God"; and philosophy had to follow, though reluctantly, performing her true function of explaining experience instead of regulating or denying it. Hence from the experiences of the first century the Church was driven, by logical necessity, to the formularies of the fourth; and the doctrine of the Trinity emerged to meet and to safeguard three irreducible results of past experience and thought—the unity of God, the mysterious influence of the Christian Church, and the human thirst for direct communion with the Highest.

But the doctrine, though historically derived *a posteriori* from certain facts of experience, is also essentially involved in any true and full conception of personal relationship with God—with a God, that is, Who really is God, One, unique, and absolute.

Nothing in Christianity more offended the first pagan thinkers who came across it than its assertion of a God Who was *παθητός*—liable to "suffering" in the wide Greek sense, which covers any form of undergoing an influence (regarded as external) and being modified by it. A Being liable to such modification *ab extra* can clearly not be absolute, and therefore (on the normal Greek hypothesis) cannot be *God*. And yet any real personal relationship between God and man must involve a real power of mutual modification, of give and take on both sides. That there can be self-adaptation on our side

towards God, that we can "respond" to Him, is the postulate on which all religion and morality depend. But we might as well have determinism straight away, if changes in our attitude and feelings towards God cannot be met by any sort of reaction in Him, but must remain as causes without effects. If in any sense the moral choice is put before us by God, and what we call "morality" (in the widest sense) is part of His plan, it cannot be a matter of indifference to Him which way we choose. If He is, in any real way, involved in His universe, then the mere fact that our choice has real (and often predictable) "consequences" shows that it does somehow make itself felt *in God*. By it God is, somehow, "modified." Above all, if we mean anything by saying that God is Love—and here, again, the argument of Browning's "Saul" is useful—we mean that, in some mysterious way, we, as the objects of His love, have His happiness in our keeping. To be loved by someone is to have him largely at your mercy; and so we can, in the profoundest of ways, modify the existence of God.

Thus, quite apart from the revelation of God loving, and therefore suffering, in Jesus Christ, we are driven to believe in a God who is genuinely *παθητός*, merely as a consequence of admitting the possibility of true personal relationship between God and man. Equally fundamental data of experience and reason, however, compel us to believe in Him as One and absolute—"without parts or passions." And the Christian doctrine of the Blessed Trinity is the Church's attempt to express, in some sort of human terms, the fact that God is *both at once*—a fact clearly inexpressible in terms which keep inside the range of human experience or have the sanction of human reason.

Thus, as St. Augustine puts it, the term "Three Persons" is used, not because it is exactly what we want to say, but because otherwise we should be reduced to saying nothing. For us the standard unit (so to speak) in the region of personality is the individual person; therefore, so long as the second "Law of Thought" holds good—viz., "A cannot be both B

and not B at the same time"—we cannot speak of God as "a Person" in this unitary sense. "A person" cannot be both passionless and liable to passion at the same time; but God apparently, must be conceived of as both. And yet, if we cannot regard Him as truly "Personal," we can put no real meaning to the word God, while the "personality" which is our own highest attribute becomes inexplicable. All we can do, therefore, is to try and find some way of expressing our necessary belief that He is at once personal and more than "a person"—that personality in Him at once includes and transcends what we call personality in ourselves. And so we speak of "Three Persons in One God."¹

III.

We thus find ourselves confronted with a "Trinity of Persons"—three forms and founts of existence in one eternal substance, which is essentially personal, but also super-personal

¹ The question here arises, "Why three rather than two?" This opens a large field, including the whole doctrine of the Holy Spirit, which is beyond our present purview. Briefly, if there are two in one, a third is implied as the relation between them; so we speak of the Father and the Son living and reigning "in the unity of the same Spirit," of the Son "through the Eternal Spirit" offering Himself to the Father, and of believers having access to the Father through the Son "in one Spirit." Further, it should be remembered that the word "person," as used in this connection, connoted originally much less than it does now, whether we have regard to the Greek word *ὑπόστασις* or the Latin *persona*. Thus belief in the "personality" of the Holy Spirit does not commit us to belief in a separate *personal identity*, comparable to that of Jesus Christ but distinct from it; this is to import our modern conception of a person (*i.e.*, in effect, an individual) too markedly into the doctrine, and, if at all pressed, leads to Tri-theism. The Holy Spirit in Scripture does not seem to be spoken of, as the Son is, as an object of human apprehension, but rather as the *apprehending subject*; not, that is, as "God made intelligible," but as "God enabling man to understand His own expression of Himself." Christ is God over against us, the object of our regard; the Holy Spirit is God within us, looking at Himself (so to speak) through our eyes, and so enabling them to see Him as God. (Cf. John xvi. 13-15; also 1 Cor. ii. 11 and xii. 3.)

All this may help to give some meaning to the description of the Holy Spirit as "the relation between" the Father and the Son. At the same time, such a "relating efficacy" must be regarded as, in some sense, "personal," because (a) what brings persons into relation must partake of personality, and (b) the Unity of God demands that His *whole* Being should thus partake of personality. (We cannot conceive of Him, any more than of ourselves, as "partly impersonal.") In any case, the Holy Spirit represents a distinct form, and fount, of activity in God, and so precisely corresponds to the ideas underlying *persona* and *ὑπόστασις* respectively.

—as our conception of God, whether we argue *a priori* from the instinctive demands of the human heart and human reason, or *a posteriori* from the historic facts which make up the Christian revelation. And among these last we must include the experiences of the earliest Christians, which at once shaped and corroborated the interpretation which the Church put on the life and death of Jesus Christ.

It remains to try, in the small space available, to suggest what are the internal relations of the Father and the Son, within this Trinity, as defined in the clauses of the Nicene Creed which are actually before us.

The controversy lying behind the words, "Being of one substance with the Father," has already been implied in much that was said by way of introduction. Briefly, what is at stake is the real *nexus* between personality as we know it in ourselves (and we know it as something persistently demanding a super-human completion, in what we therefore call a "personal relationship" with God) and personality as (for this reason) necessarily existing in God. Such a *nexus* exists potentially between a Plato or a Shakespeare and the lowest savage, between the man Christ Jesus and the most abandoned of sinners; for in either case the lower *can* eventually, under given conditions, be raised to the level of real personal relationship with the higher, just because there is a common human nature uniting them. Such a *nexus* does not, however, exist between the lowest men and the highest of the beasts. A man may love, and do a great deal for, his horse or his dog, but all his service to them is (as it were) *ab extra*, an intervention from another sphere, and he cannot raise them to his own level. Which is the state of affairs as between us and God? Arianism, and all the many quasi-Arian systems, assimilate the divine salvation of man to the service which a man may do to his dog. Orthodox Christianity, by asserting oneness of substance between the Father and the Son, leaves it possible to conceive of salvation in the other and higher way, which alone really satisfies the cravings of man's heart. "He Himself," says Athanasius of

the Son, "became Man in order that we may *be made God*."¹ And the central point of his whole argument always is, that "no creature, but only God, can unite us with God."² On the other hand, as Harnack himself admits, "With Arius the Son belongs to the world side, while, with Athanasius, He, as belonging to God, stands over against the world."³ By no amount of self-identification with the Arian Christ—a creature, though unique among creatures—could man feel that he had really identified himself with or gotten hold of God, which is the thing he is seeking as the goal of religion. On the other hand, if the Saviour of the race is "continuous with" God by unity of substance, as well as with man by full and true incarnation, the gulf fixed has been bridged by an act of God, and the way is open for redeemed, regenerate, and inspired human personality to advance, by the natural operation of the very laws of personality, towards complete assimilation to the Divine Personality with which "in Christ" it is continuous, "until we all come to a Perfect Man, to the measure of the stature of the fulfilment of Christ"—until, that is, the prayer of Christ is fulfilled, "that they may be a Unity even as We are a Unity, I in them, and Thou in Me, that they may be perfected into One."

It was the conviction that nothing less could save for the world the conception of God revealed in Jesus Christ and in the Christian experience of Him, which upheld Athanasius in his long fight for the unpopular word *ὁμοούσιον*, over which the superficial have loved to make merry. In a day when much of the effort of theology seems bent again to a "simplification" of doctrine by explaining Our Lord as far as possible in purely human terms, as One Who "understood" or "reflected" the mind of God in a unique degree, but by revelation, and not through ultimate identity of nature, it may not be amiss to quote, before passing on, the indignant cry of Athanasius: "How can they call themselves Christians, who say that the Logos descended upon a holy man, as upon one of the prophets, and was

¹ "De Inc.," p. 44.

² Orr, "Progress of Dogma," p. 112.

³ "Hist. of Dogma," iv. 29 (quoted by Orr, *ibid.*, p. 113 n.).

not made very Man and took flesh of Mary?"¹ And with it one may set the admission (surely very significant) of Harnack, that Athanasius saved "the faith that in Christ God Himself has redeemed man . . . against a doctrine which did not understand the inner nature of religion generally, which sought in religion only teaching, and ultimately found its satisfaction in an empty dialectic."²

IV.

Even more summary treatment is all that can be given to the remaining two clauses—the one defining the relation of the Son to the Father as original and eternal (Origen's "eternal generation" of the Son of God), the other stating that the Son is the agent, or medium, in all the creative activity of God.

The assertion that the Son is "eternally begotten" of the Father means that the relations within the Godhead, which the plurality of Persons implies, are essential and eternal relations; part of the Being of God from all eternity, and not the result of an act of will on His part before time began. If God *is* a "personal" Being, and did not merely *become* such, He must have been in a position to enjoy what we mean by "personal relationship" from the beginning; for capacity for such is the distinguishing mark of a personal being, and persons only realize themselves in relationship with other persons. If, especially, we are to cling to the faith that God is Love (*cf. supra*, p. 12), without stultifying it by adding that God acquired, or discovered in Himself, the capacity for loving only after He had *created* objects for His affection, then the object of the Divine Love must be from eternity like the Love itself; that is, must be *in the Godhead* originally and eternally. (*Cf.* John i. 18, especially in the Greek, *μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, and xvii. 5, 24.)

At the same time, though the two Persons have coexisted eternally, and are coequal, it is quite "real," and significant, to

¹ "Ad Epict.," i. 721.

² "Grundriss," i. 141 (quoted by Orr, *op. cit.*, p. 110).

speak of One as Father and the Other as Son ; their relation is not (for instance) that of brothers, which was an Arian suggestion. There is an "eternal mutuality," but it is as between an originative Giver and a responsive Receiver. There are no "grades" of deity ; but while the Son (in Basil's phrase) is "per Se Deus," the Father is also "a Se Deus," and in this sense "My Father is greater than I," *not* "more truly divine." The kind of relationship suggested by the terms "Father" and "Son" may perhaps be faintly suggested by that which, in our own thinking about ourselves, we recognize between the thinking subject ("I") and the object of thought ("me"). Neither is more truly "myself" than the other, yet the subject has a kind of inherent precedence.

V.

To much that has been said here, however, it may be objected that these internal relations within the One God are artificial and unreal ; as, *e.g.*, when we speak of the eternal generation of the Son as necessary to provide for a co-eternal object of the Father's love. With us, we think, love is felt not for self, or part of it, but for that which is other than self.

But in the first place, even on the human level, love has somehow the effect of planting its object within us, as no longer something extraneous, but a real part of ourselves. In fact, love in the true sense is probably never directed to any object which does not (through this process) appear as now annexed and engrafted into the "ego," and not merely as a fragment of the surrounding "non-ego." It is only as thus incorporated into ourselves that the object of love ministers to the expansion of our personality and helps us on towards the goal of self-realization ; and it is only by loving that we can thus "incorporate," and so grow. Who, however, shall say which comes first—the love or the incorporation ? Why should it not be that we feel the love because the object which excites it is *already* (though we are only now discovering it) part of ourselves—our natural and needed complement ? The phenomena

of love support this view at least as much as the other ; and if we try to think in terms of the fuller self we are growing to, and not of the actual self which is growing, it becomes the more natural view of the two. We love what we find fits in, rather than fit in what we love.

If there is anything in this, then the conception of a relation of love within the One Godhead begins to look less "unreal," especially as here at last we are dealing with perfect Self-hood, absolutely realized Personality. If it is true of ourselves, in Goethe's words, that

"Never yet
Hath mortal drunk a draught restorative
That welled not from the depths of his own soul,"

may we not imagine something analogous as taking place in God ?

And then there is another line of approach. We do not account our relations with other persons less real, but the reverse, as they come nearer to the ideal. But the ideal relationship—which, as between human persons, we can only dream of and hope for in heaven—is precisely such as we have to regard as actually existing in the Blessed Trinity—viz., a personal union transcending and abolishing the barriers of individuality. To be able to think our friend's thoughts, and have him thinking ours—both of us being such that neither, so doing, would find in the other's mind anything to puzzle or offend him—that surely represents the ideal relationship. Why, then, if realized, should it be thought to become *unreal* ? What the doctrine of the Trinity suggests is that, where there is perfected Personality, there also is the ideal personal relationship. Each is, in fact, the condition of the other.

VI.

It is in the thought, here emerging, of the essential compositeness, or comprehensiveness, of personality as fully realized—the thought that perhaps, after all, personality only exists once, and belongs to the God "*in* Whom we live and move and

have our being," and not to us except in fragments—it is here that we touch the chief practical thought lying behind the remaining clause before us. "By Whom all things were made" is but a briefer formula for "by Whom also He made the worlds" in Heb. i. 2; and the thought is most fully developed in Col. i. 16-20 and in the parallel passages in Ephesians. Christ was from all ages the self-expression of God; and the self-expression of the One God could not be other than ultimately One. Therefore we speak of Him as at once the agent, the medium, and the sum-total of creation, which is the self-expression of God. And from this follow the doctrines of the *πλήρωμα*—the "fulfilment" of God—and of the Church as "the body of Christ."

This, however, is only touched on to indicate how much more should come under the title "The Pre-existent Christ" than either has been or could be brought within the limit of this paper. The one thing which it may be hoped that even such brief treatment has served to make clearer is the way in which the Christian Doctrine of God directly underlies every part of the vast and ramified structure of Christianity, and is also the only conception of the Divine Nature which at all gives the human heart, and the human reason, what the two together claim that their God shall be.

E. A. BURROUGHS.



"The Fellowship of the Mystery."¹

THE Bishop of Winchester wrote to Dean Church, shortly after the death of Cardinal Newman: "You have done more, so much more, than any other one, to carry on and convey to us the touch of his special spiritual and mental power." What Dr. Talbot said of Church may equally be said of Dr. Figgis, who more than any writer of the day stands in the succession to Newman. He shares with him the same personal fervour and force of conviction. He permits his "illative sense" to lead him to certitude, which, however, does not appear to be as indefectible as that of his master, and in his outlook on life and thought we discover many points of contact between the author of the "Grammar of Assent" and the eloquent member of the Community of the Resurrection. We are not, therefore, surprised that one of our leading ecclesiastics not long ago remarked, after the study of "The Gospel and Human Needs": "I seem to catch the spirit of Newman, and to be following the working of a mind very similar to that of the Cardinal."

In some respects the ancestry of both men laid deep their personal conception of religion. Newman was brought up an Evangelical, and in his "Apologia pro Vitâ Suâ" he tells us how deeply he was influenced by the teaching of that school. He became convinced that there were "two, and two only, absolute and luminously self-evident beings—myself and my Creator." Dr. Figgis, too, was trained in an Evangelical environment. His father is a much respected and beloved Keswick leader, who until recently was a minister of the Countess of Huntingdon Connexion. The young man, his son, showed great brilliancy at Cambridge, and attracted the notice of Lord Acton. During his studies "for some time he gave up

¹ "The Fellowship of the Mystery." By J. N. Figgis. London: Longmans, Green and Co. Price 6s.

his belief in the Virgin Birth, or, to be accurate, he treated it as irrelevant; but he did not find it so. Slowly almost everything crumbled." He was led to abandon his unbelief, and, after "long years of struggle, pardon was sought in the sacrament of peace." In 1894, at the age of twenty-eight, he was ordained, and it may be truthfully said that he is the strongest and most independent mind among the neo-Tractarian party. He is honest as daylight. His familiarity with the great principles of historical development is as close as his knowledge of detail is striking. He lives in the thought of the twentieth century, and proves in all his books that the literature of the day is his companion, and that he endeavours to keep in most intimate touch with every movement of thought. More important even than this virile intensity of interest in men and women is the fact that he is one of those men who reveal themselves to their readers, and whether he awakens agreement or disagreement he impresses all as a humble Christian who strives to follow truth.

It is not easy to detect the underlying errors of a man who is head and shoulders above his fellows, and whose spirit makes the critic feel that he is as truth-loving as he is learned. Yet Dr. Figgis, in our opinion, has adopted a standpoint and a method of analyzing and accepting dogma that are opposed to New Testament teaching. This, perhaps, may not trouble him. He knows that the New Testament gives us "a single, deep, and massive impression, that of the action of forces best qualified as supernatural." He appears at times to hold old-fashioned views on the authority of Scripture, and then again he startles us with his plea for wide interpretation of the Creeds. He sees the difficulties that many experience. He does not wish to exclude from the Church those who satisfy their conscience that in using the Creeds they are meaning what the Creeds mean—"not necessarily what each item means, but what the Creeds mean as a whole, and as expressing the corporate mind of the Church as interpreted and illumined by all its life and its liturgy, of which they form a part." He will not allow this

wide liberty to "Protestants." "The priest who wishes to act on the principles here laid down can do so only if he is loyal in a high degree to the corporate and social life of the Church—as were the Roman Modernists. Persons who belittle the institutional side of religion hardly seem entitled to put forward this plea of benefit of clergy."

Here we have the touchstone of Dr. Figgis' position. The Church as an institution, with a life of its own—an especial life, communicated by God in a definite manner—has claims on the loyalty of those who are within its borders. They may apply methods of exegesis that are destructive without suffering any great harm, for they are in the stream of exclusive life, and therefore they are not exposed to the dangers that others incur. In other words, the institution stands in the very forefront of importance, and membership of it is a primary condition of fulness of life.

We should imagine that one who lays such strong emphasis on the Church would be able to give us some definite idea of what the Church is, and of its conformity to the mind of Christ. We certainly have attacks on conceptions of the Church that are not in accord with Dr. Figgis' view. He tells us that a man should not discard any element of the traditional practice or theory of the Christian Society unless he has strong grounds for so doing in the face of the "sanction of experience." Later he lays down: "We must be prepared to go to school to the Middle Ages for much devotion, though keeping away from mere superstitious accretions." If these superstitious accretions have the sanction of experience, how are we to avoid them without breaking with the principle he has laid down? The individual is to be the judge when the whole custom appears to have its root in the ecclesiastical development that wrested from its original meaning the plain teaching of Holy Writ and the example of the Apostolic Church.

Then, again, Dr. Figgis is strongly antagonistic to the dogmatism of the Roman Church. He has imbibed the passion for freedom of his old master—Lord Acton. He is sufficiently

Evangelical to know that life is the one thing that makes membership of the Church a desirable possession. Rome "appears to rest upon a false conception of government, derived from the Pagan Empire; to be provincial in her development, while claiming universality; and to be tied to a legalist notion of authority which is less and less tenable." Nevertheless, Rome has found salvation, or, rather, the means of salvation, in the doctrine of Papal Infallibility. This will preserve Romanists from the dead hand of the past—from the error that assails Anglicans when they "desire to glory the epoch of the first four General Councils." In spite of this, he denounces very strongly the spirit of the Papal Encyclical against Modernism—the last exercise of the principle of Infallibility. The Encyclical denied the laity any real right in the Church. The document convicted the Modernists of errors, but "on the ethics of conformity they were in the main right, and were nearer to a true conception of authority than their adversaries." As we reflect on the newly-discovered virtues of infallibility resident in the Papacy, we look back on history and its lessons, and we are convinced that if the Papacy is to be reformed it can only be reformed at the expense of its life. For Rome, Reform means suicide. A reformed Rome is not the Rome of history. Its exclusive claims are as strongly asserted by a Bonomelli when he writes as they are by the Pope.

We gather from Dr. Figgis that he is at war with the conception of the Church that has prevailed since the Reformation among all the Churches of the Reformation. Dr. Barry tells us that the position taken by the Reformers "reversed Catholicism when it recognized that the individual Christian, united with his fellows, made the Church, and not the Church the Christian." Dr. Figgis is one of those men who win respect by avoiding any attacks on the beliefs that characterized their parents and upbringing. He never speaks in any terms but those of "affection and reverence of that Evangelical piety which is to him hallowed by every sacred memory." Nevertheless he strikes hard at the very root-conceptions of Evan-

gicalism, and sets against it a view of the teaching of Christ which is opposed to the principles of Evangelical piety. We may at once rule out of court as proofs of his attack on Evangelicalism his allusions to the acts of Teutonic Christianity, and his remarks on Unitarianized Christianity. We think we see all through the writings of Dr. Figgis the habit of setting up lay figures the antithesis of his own views, and attacking these with all the strength of his learning and rhetoric. When by the *argumentum ad invidiam* he has prepared the ground for attack, and by his brilliant sword-play he has destroyed the object of his assault, he imagines that he has established his own position. Dr. Figgis does not appear to grasp the difference between *contradictories* and *contraries*. He sees all thought in the form of contrary propositions, a positive affirmation or denial; his is an "all or none" attitude. He knows that God does not save us by logic, and he runs into the idea that we are saved by a mediating institution. He rejoices in sacramental blessing, and he will allow very little force as a means of grace to the preaching of the Word. Any man can become a priest provided he fulfils the conditions that will enable him to receive the gift from authorized sources. Only those who have the gift can preach; ergo Catholicism as he conceives it is more democratic than Protestantism.

He somehow does not see that when he limits the grace of the Sacraments to those who receive them from the hands of those who are ordained in a special way he is most exclusive in his pronouncement; and yet we may be wronging him, for he tells us in a footnote that he says "nothing as to the question of the validity of the official representation" of those Protestant bodies which "retain the Evangelical faith." He regards them as sections or guilds of the Catholic Church which suffer loss by their setting "small store by certain parts of the universal cult." He objects in the strongest way to the acceptance of "sacramental grace" as in any way associated with magic. He is very hard on Protestants who scout in its "developed form the idea of sacramental grace as blasphemous superstition."

He forgets that in its "developed form" Transubstantiation is the doctrine so described, and this wonderful change of substance occurs through the work of a member of a caste which alone possesses this marvellous gift! We are reminded that "most of the objections to the Sacrament make valid arguments against the Incarnation, and, indeed, the latter presents more difficulties to the imagination." We are as convinced as Dr. Figgis is of the manifestation of God in the Incarnate Saviour in space in time, but this by no means carries with it the "developed doctrine of the Sacrament," with its view of the change of substance and localized Presence. On no sound logical principle can we argue as Dr. Figgis implies. Of course, if we accept Newman's theory of the "illative sense," and start with certain principles, we can arrive at any conclusion we choose, and obtain that "indefectible certitude" which will resist all arguments. Dr. Figgis is, however, so steeped in modern conceptions, and so familiar with present-day thought, that he states "many of the most devout souls are at this hour torn by fear lest it all be due to self-hypnotism"—the "*all*" here is the fact of Christ!

The experience of Dr. Figgis must have been very limited, or, to judge by his book, his method of appreciating experience must have been very eclectic, when he attacks the doctrine of justification by faith as the fruit of a man who tried to universalize his own "devastating experience" into this article of a standing or falling Church. He says it contains an error of trying to universalize "a religious phenomenon which, though not rare, is not, and is never intended to be, the experience of all Christians." We have never listened to men of weight enforcing the necessity of "experienced conversion." The truth is that to some the consciousness of communion with God is a life-long joy from childhood to old age, to others twilight passes into dawn imperceptibly, and for others conversion is a catastrophic experience. The fact of justification remains, however the great experience may be reached. The root-difference between the Medieval and the Reformed conceptions of the Church

does not lie in the contrast between Institution and Fellowship. Medievalists and Protestants both acknowledge the two-fold aspect of the Church. We must go deeper and ask which of the two is the determining principle, and when we do this we discover at once that the Medievalist places weight on the institution and its officers, whereas the Protestant or Evangelical insists on the presence of Christ in the midst of the two or three who have gathered together in His Name. The fellowship with one another is with and in the Head of the Church, and is not conditioned by the presence or absence of institutional officials, who, however necessary for the well-being of the Church, are not essential to its existence and participation of all vital blessing.

We admit at once that the words of our Article defining the Church appear bare and cold. There is something more in the visible Church than a congregation of faithful men in which the pure Word of God is preached and the Sacraments are duly ministered. There is the "fellowship of the mystery," that inner oneness of life that makes the preaching effective and the ministration of the Sacraments sacramental. There must be life—spiritual life—in the members of the Church, a common life raised to its highest in Him who is the Life of all and in all. In the congregation we have that social aspect of Christianity which our Lord proclaimed to His disciples. He saw that they are one in Him, and He emphasized the fact. We may accept all the theoretical considerations Dr. Figgis lays down on the essential implication of a Society in the character of man. Man was not meant to be a lonely unit : his capacities implicate social life ; and in that sphere of life which is the highest of all—that which deals with communion with God—there must be community life, especially when it is remembered that all share the life of God.

This, however, does not carry with it all the deductions Dr. Figgis draws. There is no room for a mediating Church with a mediating sacerdotal ministry in the conception of the Church as found in the New Testament or in the first Christian

centuries. We need not go over the ground that Lightfoot has covered. His conclusions still hold good. Even the writer of the Essay on "Authority" in "Foundations" says: "What the doctrine of 'grace of orders' really stands for is the recognition that the work of the ministry is such as no man could undertake in his own strength, and the belief that in response to the prayers of the Church those commissioned by the laying on of hands are endued with the needed strength and power from on high; upon the principle that no Christian man is rightly called to fulfil duties of any kind without a corresponding endowment of grace sufficient for his needs." Every Christian will agree with this, and the "fellowship of the mystery" is thereby not necessarily confined to those who think in one particular way and accept one particular view of the character of the Church.

We need to look outside the mechanical, and to see that the teaching of Christ is simple when it is understood on the spiritual plane. We cannot possibly avoid in a pragmatic age the Divine test, "By your fruit ye shall know them." The fruits of the Evangelical Churches are to be seen all over the world. Canon C. H. Robinson tells us that, at the rate of progress—alas! he wrote before the war—made by the Evangelical Churches, the number of converts in heathen lands among the Evangelical Churches will in a decade equal those of the Roman Church. We cannot avoid the thought that the soul of the Church is in union with God, free from the outward restrictions of legal enactments, and sustained by the divinely-appointed means of grace. Our Lord read the Scriptures, so did His disciples; our Lord preached, so did His disciples; our Lord prayed, so did His disciples; He instituted two Sacraments of the Gospel, and the disciples followed His example and obeyed His command. The common obedience in the footsteps of the early Church, which those who are in Christ render to Him, springs from the oneness of life; and although we, as convinced Episcopalians, follow the form of government that has history behind it, we do not in thought or act exclude from the "fellowship of the mystery" those who share our essential life, which, after all, is not our life, but the life of Christ.

We are asked, Will not this lead to anarchy and lack of authority to enforce rules essential for the well-being of the Church? We answer, in the first place, that we accept the teaching of St. Paul, that against the fruits of the Spirit there is no law; and, in the second, that, as we exist in an imperfect world inhabited by imperfect beings, we must expect weaknesses and defects in thought and act among the members of the Church, which has its eye on an ideal Church that it has not attained. We do not stand an isolated island in the march of the centuries. We are influenced by all that has gone before, and especially by the model laid before us in the life of the Christ who is the Head of the Body. His authority is the one authority that is supreme; the laws we follow for the disciplining of the members are those that can be derived from a study of what is implicit in the explicit teaching of the New Testament. We remember that life alone makes the institution of value, and that the claim to authority to confine life to certain man-made channels has no warrant in the New Testament. The true Churchman has a vision of the Kingdom of God which he wishes to see fulfilled here on earth. He strives to have the Church governed by the laws of the Kingdom as found in the teaching of its King; and unless the Church reflects the spirit of that Kingdom and its Living Head, then that Church has forfeited its right to exist. We derive our lessons from the story of the past, we obtain our principles for the application of those lessons from the pages of the New Testament, and thus, in the last resort, in spite of all the assaults of modern criticism, in the face of all that has been made of them for the establishment of medieval ecclesiasticism, with its essential narrowness, we are forced back to Holy Scripture as the ultimate authority in determining the conditions on which the "fellowship of the mystery" may be enjoyed in all its fulness, as well as in everything that makes for its essential reality.

THOS. J. PULVERTAFT.



The Hope of Progress and Purification.¹

PARADISE is not simply a home of rest and seclusion, but a place of preparation for the last great stage of life, that of the resurrection glory. As this active life prepares for the quiet life, so the quiet life for the fullest life. As we shall have learned to conquer matter by our experience on earth, to "overcome," as the Scriptures say, *i.e.*, not only to use it as our servant, but to overcome all its solicitations within ourselves: so we shall have learned in Paradise the great hidden principles that underlie the outward forces of the world, to see the strength of the inward, the might of faith, the power that comes from contemplation. And in the third stage we shall unite both these experiences in the joy of complete mastery both of the inward and the outward.

In a sense Paradise is the goal of the soul, for its company consists of the spirits of "just men made perfect"—that is, to give the original its full force, of those who have already attained the end and purpose of their being. The time of probation is over. There is no more suffering, no more temptation, no more sin—sighing and sorrow have fled away. The object of life is made clear. The soul has reached its majority. It is as when a man who has finished with school and university life finds himself in a Government position or in his father's office. He has attained the coveted goal. He receives the congratulations of his friends, who recognize that he is now well started. Everything now depends on himself. He has his opportunity, of which no one can rob him. Given a fair use of his abilities and he is certain to rise to distinction. But the position so attained is only the beginning of a new chapter of his life. He has still much to learn, still many honours to receive.

¹ A chapter from "The Gospel of Hope: A Message of Comfort for the Sorrowing in this Time of War." By the Right Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. London: Robert Scott. 2s. net.

So with the spirits of the just who have reached their goal—they are now well started, but they have not received the full promise, "God having provided some better thing concerning us that apart from us they should not be made perfect." God's plan for His Church is that all His people should reach their ultimate destiny together. Saints like St. Paul and St. John, St. Mary and the Magdalene, are waiting for their final perfection. Perfect in one sense they are, not perfect in another. Perfect in sinlessness, but not perfect in the experience of the ages. As disembodied spirits they are at present incomplete, but in the day of Christ the crown of the resurrection glory will be placed upon their heads, as on all the redeemed, for the whole of Christ's Church, North and South, East and West, will be crowned together. Meanwhile they wait, and in that waiting become more ready to make full use of the amazing powers with which they will then be endowed.

This progress necessarily goes forward, for life is never stationary ; and Paradise develops life, for Paradise is the realm of truth, and there the soul sees, as never before, the two facts which dominate life, itself and God.

First it realizes as never before the Presence of God. The greatest fact of the Universe is not myself, nor my friends, it is God. He is the ultimate Reality, the foundation Truth which holds everything together, and Death brings me face to face with Him. On earth I can avoid Him or forget Him. A book, a picture, a piece of music, a conversation are all-sufficient to hide Him. Indeed the difficulty in life is to see Him, for God is Spirit, and our spirit which can alone touch His is embedded in flesh. He is, we know, in Nature, for Nature is His garment, but Nature often confuses by its outward features, and so not only do I not see Him, but frequently I admire Nature without thinking of Him. He is in my friend, for my friend is made in His image and after His likeness, but even when my friend is at his best I miss Him. He is in history, but I can read history without a thought of Him. In fact it is more easy to forget than to remember Him, to ignore

His Presence than to recollect it. The body, the distractions of the world, the work that I have to do, all seem to hide Him ; but when these are gone then I see Him "face to face." On the earth I am obliged to recollect myself, to will myself as it were into His Presence, but in Paradise His Presence makes itself felt. On the earth there are Churches, Ministrations of clergy, Sacraments, the Bible to awaken within me a sense of God's nearness ; but in Paradise these means of grace are needless, for "closer is He than breathing, nearer than hands and feet." On the earth questions are raised and discussed whether He exists, but in Paradise His Life so envelops the soul that nothing is felt to have any existence except in Him. On the earth I stretch forth my hands to feel after Him if I may find Him, but in Paradise He finds me and discovers Himself to me. Here I see through a glass darkly, contenting myself with such images as I can discern ; but in Paradise I know even as I am known. The vision of God, that is the amazing experience that first overwhelms the departed.

It is therefore not so much what the soldier loses which overpowers him at death as what he gains. Nothing like that change has he ever experienced. But an hour ago the French fields of corn, the cheer of his men as they rushed madly across it, the roar and din of the cannon, then the sudden shock of death. In a moment the hideous vision was gone like a bad nightmare, the awful noise was still, and he realized that a great and amazing change had passed over him.

He was alone, still thinking, still exercising his judgment, but not on the battle ; his mind had taken a new direction. It was not the position that his men had to win at all costs, that was now out of his hands, a new position was opened. It was not his relation to England, which he never loved so dearly as when he gave his life for her, that was swallowed up in a new relationship which began now to excite his awakening mind. It was not his old home which flashed with peculiar clearness before him as death stared him in the face, but an older fellowship which antedated that and claimed precedence. It was as

though some friendly hand had suddenly lifted him from the battlefield to a haven of rest, where something greater than England, more appealing than home-ties, and stricter than the sharp discipline of his regiment began slowly to enwrap him. He was now aware that he was not alone. Some One else was with him, making Himself known.

For tenderness it might have been his own mother, for close intimacy it might have been her whom he had hoped one day to have made his wife, for strict justice it might have been that of the Judge. There was no occasion to ask, "Who art Thou, Lord?" for he knew there was no one else who stood to him in these varied relationships. Of course he had known of Christ, had again and again confessed his faith in Him, and quite lately received the mystery of His life in Holy Communion, but he had always felt profoundly dissatisfied about his attitude to Him, at one time so fervent, at another time almost indifferent. Now and again, and especially during the last month when death seemed so near, he had clung to Him with such desperation that he had seemed almost to win back a response, as though Christ had pressed his hand, but these efforts of faith had been like the gropings of a man in a dark room who is feeling his way to the light and clutches here a table, there a chair for support. But now there was nothing to hinder Christ's perfect expression, or rather nothing to prevent his own realization of it. Christ came to claim him as His own.

And the first impression was one of indescribable Love. He was no Stranger, no new Friend just entering into his life, but One Who had always known him. He had often heard people say that at the moment of death the whole of life from beginning to end flashes across the mind; so, too, he saw the whole, but Christ in it, not a page of his life unknown to that clear Eternal Thought. And yet this fulness of exact and accurate knowledge had not killed His interest and affection. His sin, his follies, his weaknesses, had not wearied Him. He still loved. It was extraordinary the relief this brought, for it meant that the whole future, whatever it might bring, was secure.

All the puzzles of the past were gone, and with them all the fears for the future. His own little boat had come through the awful storm, was now rocking quietly in the harbour, and at the helm the Great Steersman. To what port He would take him next he could not tell, but he was safe. With this knowledge his past life seemed extraordinarily simple, everything fell into its place, his work as a soldier, his worship as a Churchman, his private devotions were all one. And Love awoke Love. He had never been emotional, never very responsive. That friends were kind, his parents unselfish, he took for granted. But one night he remembered when he was awake hearing his mother creep into his room, and after one long look, for he pretended to be asleep, her stooping down to kiss him. It gave him a start when he discovered how much she cared for him, and after that he never felt he could do enough for her. So now, as Love looked into his eyes, this still greater discovery of an old, never-wearying Love seemed to open the pent-up flood-gates of his nature, and his whole soul leaped out towards his Lord. He now knew what the great Apostle had meant when he said he was willing even to face dissolution, if only he might be "at home with the Lord." The words "at home" just expressed his feeling. There were no secrets he did not share with Christ, no reservations he kept to himself. Everything was open, for he loved, and loving he was naturally "at home with the Lord."

But this love, great and real as it was, was not unmixed with fear. That was inevitable. As the beloved Apostle fell at His feet as dead; as the great prophet Daniel felt when he saw Him, that all his comeliness was turned into corruption; as St. Peter, even at a time when his Master had given him a wonderful expression of His affection, cried out, "Depart from me, for I am a sinful man, O Lord," so he, in spite of his love and openness, felt a great horror as he saw, not only Christ, but his own character without any veil.

For Death had not done with him as some had represented, it had not burned out the effects of sin, it had not destroyed his

moral corruption. He had not lost the disfigurements that an evil will had wrought in him. He remembered how when in hospital one of his men had lost a leg he was surprised to find that he had not lost his ill-temper. The operation, so successful for the limb, had not affected the self. He had supposed a physical shock would have brought about a corresponding moral change, but it had not. So, too, Death had robbed him of his body; that was gone never to be recovered, but the old self had not gone. He felt sure that if he were back in the body he would speak and act very much as he had done before he died. He could not help himself, for he was the same person. It was not that this amazing change had not solemnized him; the new life into which he had been suddenly introduced, and the departure from earth and its belongings had done that, but it had not greatly altered him. He could see by the light of conscience, never so clear as now, his old faults, his impatience with not getting hold of things at once, his indisposition to think along other lines than the one to which habit had accustomed him, his pride at his own achievements. They seemed to be still there within his own nature, though quiet and inactive, for sin was impossible. And all this superficial knowledge deepened and ever deepened as the bright whiteness of this encompassing Presence lighted up the dark hidden depths of his being. There was no occasion to search for faults as in those brief self-examinations before he went to sleep. The darkness was made visible by the light. It was with him as the poet had predicted :

“ When then—if such thy lot—thou seest thy Judge
The sight of Him will kindle in thy heart
All tender, gracious, reverential thoughts.
Thou wilt be sick with love, and yearn for Him,
And feel as though thou couldest but pity Him,
That one so sweet should e’er have placed Himself
At disadvantage such, as to be used
So vilely by a being so vile as thee.
There is a pleading in His pensive eyes
Will pierce thee to the quick, and trouble thee,
And thou wilt hate and loathe thyself; for though
Now sinless, thou wilt feel that thou hast sinned

As never thou didst feel ; and wilt desire
To slink away, and hide thee from His sight ;
And yet wilt have a longing eye to dwell
Within the beauty of His countenance."

But this wrongness did not disturb his peace. For though the Presence disclosed a moral ugliness of which he had had no conception, it also revealed a height of moral perfection which he had never supposed possible. He had always wished to be a straightforward, upright, gallant soldier, loving home and country, and doing his duty so far as he knew it to God and man, and was always thankful for the considerate appreciation of his friends. But now he saw that this was a very small part of what God intended him to be. He remembered how he had longed to be a Bayard, a Havelock, a Gordon, but these were only the foothills of range after range of perfection which he was destined to tread. Height upon height, even to the highest heaven, perfect as the Father in Heaven is perfect, all this was now open for him, and the marvel was that he lay in the lap of the resources that made them possible.

For there lay the hope. There was an affinity between Him and this gracious Presence which filled him, in spite of his moral disorders, with a boundless hope. It seemed some time before he discovered this. To his own vision there was nothing. But when he began to frame words of questioning, "Why am I not destroyed? Why am I not thrust away? Why is it that He the Perfect One has still hold of me, still hopes for me?" then it seemed as though the whole of that Presence in which he was enwrapped enveloped him more closely as a mother does her child when a sign of weakness excites a sudden burst of compassion. And back came a response which silenced fears. "Does Love destroy what it has made? Does Love throw aside that which it has redeemed? Does Love despair of that which it has hallowed? If the potter can out of the same clay make a new vessel for honour, will the Eternal Maker of Heaven and earth be baffled by the effects of evil? Does the love of the Crucified ever fail? And in thy life there has been an expression of Mine. Away from thy home thou wentest, not

knowing whither thou wentest, and so thou understandest My going forth to succour the world. In the trenches thou hadst no cover for thy head, no rest for thy limbs, and thou learnedst there the weariness of Him Who had not where to lay His head. For days thou hadst short rations and hard fare, and in uncomplaining cheerfulness didst support the courage of thy followers ; and so didst thou enter into the Fast of the Son of Man. Again and again I saw thee in the night watches, facing the mystery of death and agonizing in the conflict that it brought thee, and there thou didst have thy share in My Gethsemane. And then in obedience to the call that thou knewest meant death thou didst willingly lay down thy life, and so hast learnt the secret of Calvary more surely than a thousand books could have taught thee. All this was My plan for thee, that in a few weeks thou shouldst sum up the whole of life and entering into the fellowship of My sufferings mightest share the rest that leads to the glory of the Resurrection. There lies the promise of thy great future. Thou hast gone but a little way, but My good Spirit Who has been with thee from thy Baptism onward will carry thee farther, under these new conditions so easy for growth and fruitfulness."

It was now that the old words became clear, "Christ in you the hope of glory." He had been all unknown to himself an expression of Christ, for Christ had been behind him and through him suggesting by His Spirit, this word, or that deed. Dreadfully slow and awkward he had been in perceiving it and letting himself go in obedience to it, but the fact was plain and he adored Him for His condescension. And then it seemed to him as though the whole self with its corruptions and entanglements was bathed again and again in the fountain of blood that seemed to flow from His side, and what old Naaman had experienced in his body without, he experienced in his character within ; his soul came again like the soul of a little child, and he was clean. All the strange complexities and moral intricacies, all the self interests and indulgences, all the stains and other effects of sin were gone, and he began again with

all the simplicity and purity of another childhood to learn without temptation or sin the essential characteristics of a life patterned after that of Christ.

This would be necessarily gradual. Life here knows of no sudden leaps into perfection; on the contrary, first the blade, then the ear, then the full corn in the ear. And there is no reason to expect that a law which obtains universally here will fail there. We shall only ripen slowly in sunny Paradise. It is not that sin is any longer possible, that is gone for ever. The soul is in complete harmony with its blessed surroundings and has not a thought or wish apart from them. Christ, and all that the character of Christ means, is the permanent Ideal. But the great joy of the soul lies in the thought that it will grow more and more into likeness with it. It takes its stand upon the old promise that "He Who hath begun a good work will perfect it until the day of Jesus Christ." Gradually but surely it makes progress towards this goal. The old ways of thinking are unlearned, and the new ways adopted. Years of living in a material world have engendered certain dispositions which must be changed; habits formed by the social relationships of earth require alteration. Not all at once do we become familiar with the laws of the spirit world, there is much to be discovered, much to think quietly over. And it is the combination of the old experienced with the new, the exercise of new faculties that are called out by the new life, the pressure on all sides of the blessed company of the redeemed showing an infinite and amazing variety of moral perfections; and, above all, the enwrapping Presence of Him Who expressed all that every one expressed, and yet showed a beauty of Holiness that was incomparably beyond—all this expands the soul's life more and more, and gives that sense of real growth which is the most certain evidence of life. And so Browning's thought for his sorrowing friend is realized:

" If it seem
That He draws back a gift, comprehend
'Tis to add to it rather—amend—
And finish it up to your dream."

The progress of our lad that we watched from birth to death with such pleasure, not unmixed with anxiety, for it had its ups and downs, is now assured. He goes forward without check. There is nothing to dim the brightness of his outlook, nothing to hinder the advance he is making. What you thought for him and hoped for him will be seen when you look into his face again to be finished "up to your dream"—nay, beyond your dream—and the cruel war of 1914 is seen to be in your hero's life the great opportunity which suddenly brought heaven and all that it means within his reach.



The City of Peace.

BEYOND the verge of the iron years,
 Where the Past and Future meet,
 Where the dreams we dreamed in the golden days
 Hover on shining feet,
 Lies, foursquare, in a land of calm,
 Untravelled, strange, untrod,
 A city set on the mystic hills—
 The timeless City of God.

Here, in the region of endless storm,
 Weary, perplexed by fate,
 With journeyings sore, in perils oft,
 Our spirits watch and wait ;
 Yet ever, above the clouds that veil
 Yon pathway still untrod,
 The gates of the City stand unbarred—
 The gates of the City of God.

E. H. BLAKENEY.



Studies in Pauline Eschatology.

I.

ST. PAUL'S DOCTRINE OF RESURRECTION.

IT may fairly be said that there is scarcely anything in St. Paul's teaching which is more clearly and explicitly stated than his doctrine of resurrection, as it appears in the Epistles to the Corinthians and the Thessalonians. It may be summed up as follows :

1. Man survives the death of the body.
2. The human spirit after death does not exist in a disembodied condition, but is clothed with a body.
3. This body is not the same body which was buried after death, nor is it even a body of the same kind ; but is wholly new, and entirely different from the former, earthly body.
4. The resurrection, at the coming of Christ, will not be from the grave, but from elsewhere.

The first of these statements need not detain us, for it is obvious to every reader of the Pauline Epistles.

The second statement will also meet with general acceptance. It asserts the doctrine which the Apostles' Creed concisely expresses in the words, "the resurrection of the body" ; and it separates St. Paul from those Jewish Apocalyptic writers who, believing in the life after death, did not regard that life as a state of bodily existence, but as wholly spiritual.

This statement, however, involves more than some readers of St. Paul have perceived in his teaching. They recognize the fact that the Apostle teaches the bodily existence of those who rise again at the last day ; but they have missed what appears to be no less the teaching of St. Paul—viz., that it is not only at that remote period that the departed enjoy a bodily existence, but that in the interval between death and resurrection they are likewise clothed with a true body. This appears from the opening verses of the fifth chapter of the Second Epistle to the Corinthians, the teaching of which may be tabulated as follows :

- (1) If our earthly body perishes, *we have* then and there (not we shall have at some future period) a new habitation of our spirit, a new body (ver. 1).
- (2) This new body is "not made with hands"—*i.e.*, "not of this creation" (*cf.* Heb. ix. 11)—but it is "from God," eternal, heavenly (ver. 1).
- (3) Burdened in this earthly body, we groan, longing for our heavenly body, yet shrinking from the idea of a disembodied condition—the nakedness of the spirit in death—and desiring rather that our spirit may be clothed upon, instead of being unclothed—*i.e.*, that the new and heavenly body may clothe the spirit in the very act of death (vers. 2-4).
- (4) Now, *God has wrought us for this very thing that we desire* (ver. 5). He has so fashioned us that in death the spirit shall experience no disembodied state, no nakedness of death.

The significance of this doctrine, the comfort for the dying which it imparts, the possibilities of the life in Paradise which it suggests, must not detain us now. Let it suffice that we should clearly apprehend the doctrine. Presently we shall consider from what source St. Paul derived it, in common with the rest of his resurrection doctrine.

We pass on, then, to discuss the third statement, *viz.*, that the resurrection body—*i.e.*, the body with which the man's spirit is clothed after death, and in which he rises from the dead—is not the same body which was buried, nor is it even the same sort of body; but is wholly new, and is altogether different in its origin and in its properties. This statement, I am afraid, may perhaps sound strange and startling in the ears of some of us. Let us therefore consider very carefully—

- (a) What this statement of doctrine involves.
- (b) Whether it can clearly be proved to be St. Paul's teaching.
- (c) From what source St. Paul can have obtained it.

(a) The statement of doctrine which is here claimed to be Pauline definitely contradicts a great body of teaching which has from very early times been regarded as orthodox, and which has been embodied in one Church formulary, in sermons and treatises, in art, and in popular hymns. The Church of Aquileia, not content with the usual expression, *carnis resurrectionem*, the equivalent of the Greek *σαρκὸς ἀνάστασις*, more rigidly defined their belief by saying *hujus carnis resurrectionem*, the resurrection of *this flesh*. Bishop Pearson, in his "Exposition of the Creed" (Art. xi.), insists upon the Divine ability to identify and in due time reassemble every atom and particle of every dead body, so that the very same body, in all its constituent parts, shall rise again. Hymns like Baring-Gould's well-known funeral hymn, "On the Resurrection Morning," express the same idea; and it is elaborated in innumerable sermons, both ancient and modern, and illustrated in works of art.

(b) But in strong contrast with this great body of popular theology stand the clear-cut and emphatic statements of St. Paul. In 1 Cor. xv. 35-54 he deals with the specific subject of the resurrection of the body, in answer to the question, How are the dead raised? and with what manner of body do they come? His argument when analyzed appears as follows:

- (i.) The grain that is sown in the earth must first die before it can realize its fuller life (ver. 36).
- (ii.) That which is sown *is not the body that shall be*: it is a minute, living germ, embodied in a bare grain; but whilst the body of the grain is lying decaying in the ground, God gives to the living germ a body even as it pleased Him, and to each seed a body of its own (vers. 37, 38).
- (iii.) *So also is the resurrection of the dead*. Here also it is the fact that the body which is buried in the earth is not the body that shall be; but to the human spirit, liberated by death from its corruptible body, God gives a body even as it pleased Him, and to each a

body of its own—its most true and personal embodiment.

- (iv.) The difference between *the body that is sown*, in burial, and *the body that shall be*, after death, is as complete as can conceivably be :

The body that is sown is sown in corruption ; the body that shall be is raised in incorruption (ver. 42).

The body that is sown is sown in dishonour ; the body that shall be is raised in glory (ver. 43).

The body that is sown is sown in weakness ; the body that shall be is raised in power (ver. 43).

The body that is sown is sown a natural body ; the body that shall be is raised a spiritual body ; for “ if there is a natural body, *there is also* a spiritual body ” (ver. 44).

- (v.) Flesh and blood—*i.e.*, the kind of body that we now possess—cannot inherit the kingdom of God ; for corruption cannot inherit incorruption (ver. 50).

- (vi.) Therefore even those who are alive on the earth when Christ returns shall, by God’s almighty power, be instantaneously transformed ; so that instead of a corruptible body they shall be clothed with one that is incorruptible, and for their mortal body they shall have one that is immortal, and thus for them shall come to pass the saying, Death is swallowed up victoriously (vers. 52-55).

It is difficult to understand how any candid student can carefully examine this elaborate argument and fail to see the Apostle’s meaning ; and it is not a little significant that Pearson, in his exposition of the article, “ The Resurrection of the Body,” has studiously avoided this specific answer of St. Paul to the question, With what manner of body do they come ?

In the passage from the Second Epistle to the Corinthians, to which reference has already been made, the same distinction is drawn between our earthly habitation of this bodily frame and

our habitation which is from heaven—this mortal body being of earthly origin and substance, but the spiritual body of heavenly origin, God's particular gift to each soul that is ransomed from death. In the eighth verse of this same chapter we note that presence with the Lord implies absence from the body. We shall completely have laid aside this earthly body before we are at home with the Lord in the life that is beyond.

(c) The question must now be answered, From what source did St. Paul derive this doctrine of resurrection?

On this point the Apostle leaves us in no doubt whatever. In the earlier part of the fifteenth chapter of the First Epistle to the Corinthians he shows that the resurrection of the Man, Jesus Christ, is proof positive that a human being can survive death; for as through Adam death is evident as the portion of mankind, even so through Christ resurrection is equally evident as pertaining to humanity (1 Cor. xv. 12-23). He claims the Lord Jesus Christ as the Firstfruits of the dead, exhibiting in His risen Person not only the evidence of man's ability to survive death, but also the pattern of what man's bodily life after death shall be; just as the firstfruits of harvest indicated not only that there was going to be a harvest, but also what sort of harvest it was to be. And further, when he is dealing with the question, With what manner of body do they come? the Apostle definitely contrasts the risen Christ, "the last Adam," with "the first man Adam." The latter is "of the earth, earthy," the former is "of heaven"; and he tells us that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." It is in this connection that St. Paul asserts the impossibility of flesh and blood inheriting the kingdom of God. It is evident, therefore, that St. Paul's doctrine of the resurrection of the body is derived from his knowledge of the bodily manifestation of the risen Christ, to which indeed he specifically refers in the opening verses of this very chapter. We are thus confronted with the fact that St. Paul, with the risen Personality of Jesus Christ before his mind's eye, deliberately asserts that the body that shall be in the resurrection is

not the body that was sown in burial, but is the gift of God in the case of every particular person ; and that it is not of the earth at all, but of heaven. It would therefore appear that, for St. Paul at all events, the resurrection of our Lord did not mean the raising again of that very body which had been buried, subject to a certain amount of "glorification" or "transfiguration," whatever these terms in this connection may be supposed to mean ; but that it meant something wholly unique in human experience, something that may be summed up in such words as these, viz., that a corruptible, earthly body had, *without seeing corruption*, passed away and been wholly replaced by a new, incorruptible, heavenly body. In the case of our Lord, the Firstfruits, as in the case of us, the harvest, the body that was sown in burial was not the body that should be in resurrection, but as different as corruptible is from incorruptible, as mortal is from immortal, as natural is from spiritual, as earthly is from heavenly.

With this Pauline conception of the Risen Christ before our mind, we begin to understand the reason for that atmosphere of wonder and bewildered surprise which pervades the resurrection story in all the four Gospels : the grave-clothes empty indeed, but "lying" just as they had been left when wound around the Lord's body, undisturbed by any human hand, the contemplation of which convinced St. Peter and St. John that Christ was risen, and sent them home silently to ponder ; the disbelief for joy, mingled with wonder ; the failure even of Mary Magdalene to recognize her Lord, every feature of Whose earthly body she knew so perfectly ; the appearing and the vanishing away ; the necessity for eating food in order to convince astonished disciples of the substantial reality of that mysterious body that so utterly baffled their senses ; the experience at the Lake of Galilee ; at last, the ascent into the skies—and all this without the faintest suggestion of miracle, the Lord only striving by these manifestations to bring home to the hardly awakened minds of His disciples something of the meaning of the new bodily life that follows after death ; His resurrection being just

such as ours shall be, except in this particular, that our flesh shall see corruption; but He whom God raised up saw no corruption, in order that His resurrection might be for mankind a sign from heaven, even as He had promised, to convince them that He was truly what He claimed to be—the Divine Son of the Father, and the Saviour of man.

It may be well, before we go further, to anticipate two very natural objections that will no doubt already have arisen in the mind—viz., the fact that our risen Lord exhibited the wounds in His hands as evidence of His identity, and that He spoke of Himself as having flesh and bones.

With regard to the first, it is to be observed that there is no appearance of the wounds of the passion except as an aid to identification, just as there is no account of our Lord, after His resurrection, eating food except for the purpose of demonstrating His bodily reality. Mary Magdalene at the tomb discerned no wounds in hands or feet, for, had she done so, she could not have failed to recognize the Lord that instant. The disciples on the way to Emmaus saw none, though their eyes could see everything around them; nor do we read that even at the moment of recognition they noticed any wounds in the hands that held the loaf. The fact would seem to be that He Who could cause His whole body to be recognized or not, or even to disappear entirely, just as He pleased, condescended to exhibit in that glorious body the marks of wounds such as had accompanied His death, in order that He might help His utterly bewildered disciples to realize that it was truly He Himself who had returned to them. And surely there is no one amongst us who supposes that in our own resurrection body every mutilation and deformity that may have disfigured our earthly body must needs be reproduced! Why, then, should we imagine that in the Saviour's resurrection body the marks of crucifixion should reappear, except by His will and for some special purpose?

With regard to the second objection, it was only to assure the disciples that He was a real, bodily person, and not a

Him." Those who are alive when the Lord comes shall by no means precede the departed, for the latter shall first rise ; and only afterwards shall the living be caught up to meet the Lord along with them. Here the suggestion that the dead arise from the grave in order that they may ascend is quietly negatived. They cannot rise from earth or sea to meet Him, for God brings them with Him. And if we ask from whence they are brought, from whence they rise, the answer can only be, from Paradise, where, according to the teaching of our Lord, they have been since their departure from earth. St. Paul's teaching is thus one consistent whole.

It may occur to some that this teaching of St. Paul is in conflict with the statement in the Apocalypse which refers to the sea giving up its dead (Rev. xx. 13), and with the words of our Lord which speak of those who are in the tombs hearing the voice of the Son of God and coming forth to the resurrection of life or of judgment.¹ With reference to the former, the object of the writer is simply to emphasize the fact that all the dead without exception appear for judgment ; for it is impossible to imagine him to mean that there are dead in the sea whom neither death nor Hades holds. And as regards our Lord's words, a reference to the context shows plainly in what sense He used them. He had spoken just before of the spiritually dead (ver. 25) ; when, therefore, He wished to refer to the physically dead, in order to avoid confusion of ideas He used the expression "those that are in the tombs," but not in the sense that the departed were literally in the tombs so as to be able there to hear His voice, for He Himself, in the parable of the Rich Man and Lazarus, taught that the departed were alive and conscious in the unseen world ; and to the dying thief He promised that very day an entrance with Himself into Paradise.

G. ESTWICK FORD.

¹ St. John v. 28.



Two Early Christian Hymns: The "Gloria in Excelsis" and the "Te Deum."

A CRITICAL STUDY OF THEIR TEXT AND HISTORY.

I. "GLORIA IN EXCELSIS."

THE Angels' carol on the first Christmas morn is, of course, the earliest and simplest form of the *Gloria in Excelsis*, and in this simple form it is used to-day in the Eastern Church at Lauds on certain festivals, and is called the Great Doxology. When or by whom the hymn was elaborated and expanded into the form in which it is familiar to us has not yet been determined. We recall St. Polycarp's ejaculatory ascription of praise at the moment of his martyrdom—"I praise Thee, I bless Thee, I glorify Thee" ("Mart. Polyc.," 14); but whether the dying saint was quoting a formulary, or whether the author of the formulary borrowed Polycarp's words, it is difficult to decide. The form which the hymn takes under the manipulation of pseudo-Ignatius in the Apostolic Constitutions (vii. 47) favours the latter supposition. It was, at any rate, composed before the last quarter of the fourth century, and is probably much earlier. It is essentially an Eastern hymn, inspired by the splendid devotion of the early Church. The Fourth Council of Toledo in 633 (Canon xii. : Mansi x. 623) ascribed it to the "doctors of the Church," and preferred to use only the opening words from St. Luke ii. 14 in public worship.

The earliest form of the hymn as we know it is given in the Alexandrian MS. (British Museum, facsimile iii. 569, 2), where it follows the thirteen Biblical canticles of the Greek Church, and is entitled "Morning Hymn." The following is a rendering of this Greek original, which keeps as closely as accuracy permits to our English Prayer-Book version :

"Glory to God in the highest, and on earth peace, goodwill towards men.
We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we
give thanks to Thee for Thy great glory, O Lord, Heavenly King,

O God, Father, Almighty,
O Lord, Only-begotten Son, Jesu Christ,
And Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away
the sins of the world, Have mercy upon us :

Thou that takest away the sins of the world, *Have mercy upon us* ;¹
receive our prayer :

Thou that sittest at the right hand of God the Father, have mercy
upon us.

For Thou only art holy, Thou only art the LORD Jesus Christ to
the glory of God the Father." [Phil. ii. 11.]

Then follow some versicles from the Psalms and an antiphon,
which was transferred later and found a place amongst the
versicles which were attached to the *Te Deum* :

"Every day will I bless Thee, and praise Thy Name for ever and ever.
[Ps. cxlv. 2.]

Vouchsafe, O Lord, this day also that we be kept without sin."

Blessed art Thou, O Lord God of our fathers, and praised and glorified
be Thy Name for ever. Amen. ["Song of the Three Children,"
29 f.]

Blessed art Thou, O Lord; teach me Thy statutes" (*bis*). [Ps. cxix. 12.]

The general superiority of this text is at once obvious. The first part of the hymn, addressed to God the Father, as is that of the *Te Deum*, ends with the mention of each Person of the Trinity; while the second part, addressed to Christ, again as in the *Te Deum*, concludes with a citation of Phil. ii. 11, "[Every tongue shall confess that] Jesus Christ is Lord to the glory of God the Father"—a reference hopelessly obscured in the Latin and English texts, which insert here, quite out of place, a mention of the Holy Ghost, and alter the grammar, reading "*in* the glory" for "*to* the glory." In one point only is the Latin version the better, and that is in the opening clause, "*in terra pax hominibus bonæ voluntatis*"—"on earth peace to men of good will." The fact that the Alexandrian MS. has this reading in the Gospel, and yet deserts it in the hymn, proves that the form of the hymn best known to the scribe gave the nominative, and not the genitive, of the last word.

¹ This clause is written in the margin of the MS. in a cramped hand, and was evidently added as an afterthought. It is redundant, and spoils the symmetry of the three invocations.

A later interpolated or farsed *Gloria* is found in the Apostolic Constitutions (vii. 47) amongst a collection of hymns and prayers compiled in the latter half of the fourth century by pseudo-Ignatius. In some late MSS. of this work the section in which the *Gloria* occurs is headed "Morning Prayer."

"Glory to God in the highest, and in earth peace, goodwill towards men.
We praise Thee, *we hymn Thee*, we bless Thee, we glorify Thee, we worship Thee, *through the Great High Priest, Thee the One Unbegotten God, Alone, Unapproachable, through Thy great glory*, O Lord, Heavenly King, God the Father Almighty.

O Lord God, *the Father of Christ, the spotless Lamb*, which taketh away the sin of the world, receive our prayer. *Thou that sittest upon the cherubim*, have mercy upon us.

For Thou only art Holy, Thou only art the Lord *Jesus Christ of the God of all created nature, our King, through Whom be glory, honour, and worship to Thee.*"

Then follows the versicle from Psalm cxiii. 1, which begins the *Te Deum* in the Irish version—"Praise the Lord, ye servants, O praise the Name of the Lord"—succeeded by a repetition of some of the clauses from the *Gloria* already cited, the *Nunc Dimittis*, and a prayer for joy and gladness and efficiency in good works.

We will now print a translation of the Latin version of the hymn as it is given in the Bangor Antiphonary (seventh century). Here we shall see that the text is excellent in the opening clause, but exhibits several peculiarities in the first part, though ending correctly with the Trinitarian apostrophe; while in the second part one clause is omitted, a new one is inserted, and a second reference to the Holy Spirit is introduced, and the quotation of Phil. ii. 11 is lost:

"Glory to God in the highest, and in earth peace to men of goodwill.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, *we magnify Thee*, we give thanks to Thee *for Thy great pity*, O Lord, Heavenly King, God the Father, Almighty.

O Lord, the Only-Begotten Son, Jesu Christ,

O Holy Spirit of God.

And we all say Amen.

O Lord, Son of God the Father, Lamb of God, that takest away the sins of the world, have mercy upon us; Receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art Holy, Thou only art the Lord.

Thou only art glorious, with the Holy Ghost, in the glory of God the Father. Amen."

Then follow the same three versicles as in the Alexandrine text, and eight others, concluding with the Mozarabic form of the *Gloria Patri*—"Glory and honour to the Father, and to the Son, and to the Holy Ghost, both now and ever and for endless ages. Amen."

It is a pity that the preference of our Prayer-Book reformers for the less felicitous text of the Roman Missal has deprived us of the proper Trinitarian conclusion of the first part of the hymn, and of the Scriptural quotation at the end. In exact points of translation, too, we may regret that the strict rendering of the opening words, "Glory to God in the highest," was not adopted, as it is in the modern Scottish Prayer-Book. But the English Bible in current use in 1549 gave in St. Luke, "Glory be to God on high," and that rendering no doubt determined the wording of the hymn. But it is odd that the reformers did not follow the Latin in translating the clause, "on earth peace to men of goodwill." Here they doubtless believed that the Greek text of Erasmus was more to be trusted than the Roman Missal; and, indeed, all the Greek service-books concur in the form "goodwill to men," and here again, too, the English Bible supported them. In 1552, when the Communion Service was dislocated, the *Gloria in Excelsis* was transferred from the beginning of the Office to the end, where it now stands, with a duplication of the clause, "Thou that takest away the sins of the world, have mercy upon us." I agree with Bishop Dowden ("Workmanship of the Prayer-Book," p. 80) that this repetition was due to an accident—some clerical or printer's error. Mr. W. E. Scudamore, however ("Notitia Eucharistica," ed. 2, p. 795), hazarded the ingenious suggestion that the trine repetition of "Qui tollis peccata" in the *Agnus Dei* led to its incorporation here; but, as Dr. Dowden remarks, the 1552 revisers were not men likely to be influenced by a liturgical sentiment of that nature.

A more serious mistake, common alike in all versions, is the use of the plural "sins" instead of the singular, in the clause "that takest away the sin of the world." The text in St. John i. 29 is decisive. It is not the separate individual sins that are to be thought of, but the sinfulness, the common corruption of humanity, which the Lamb of God took away by the atonement which He wrought (see Westcott's note *ad loc.*). The Proper Preface for Easter Day has the singular correctly.

I pass to the use of this noble hymn in the Church Services. It was originally a morning hymn, and found place in the Greek morning worship. In the West, too, it remained for long simply a morning hymn, unconnected with the Eucharist. The Rule of Cæsarius of Arles (ob. 542) bade it be used every Sunday morning at Matins, and to this Sunday use the Rule of Aurelian of Arles (ob. 545) added all the greater festivals. A similar use prevailed in the Mozarabic Breviary; while in the Ambrosian breviary it was used daily after the canticles. In the Irish Church it was used as an evening as well as a morning hymn, as it is to-day in the Eastern Church.

Its introduction into the liturgy was due to the Roman Church. From earliest times the simple Gospel *Gloria in Excelsis* from St. Luke ii. 14 had been sung in the Eucharist in both East and West; but it was not until the sixth century, and at Rome, that the whole hymn as we know it was used in the Mass, and from Rome this Eucharistic use spread throughout the West, and gradually superseded the use of the hymn as a morning devotion, its place being taken by the *Te Deum*, the versicles and antiphons of the *Gloria* also being taken over and attached to it. According to Duchesne ("Origines du Culte Chrétien," p. 158), its earliest Eucharistic use at Rome was in the first Christmas Mass celebrated before daybreak. Thence its use was extended by Pope Symmachus (498-515) to Sundays and Feasts of Martyrs when the celebrant was a Bishop. Priests were allowed to say it only on Easter Day and on the day of their first performance of sacerdotal duties.

To England the hymn came probably with St. Augustine from Rome, and from the first occupied a place in the Missal.

The American Church, in permitting its use at Morning or Evening Prayer at the end of the Psalms, instead of the *Gloria Patri*, has reverted more nearly to the original use of the hymn in primitive times.

There remains the question whether it is liturgically desirable for the *Gloria in Excelsis* to be said or sung at every celebration of the Holy Communion. The old rule of the Church of England before the Reformation ordered it to be said on Sundays and festivals only, and to be omitted entirely during Advent and the period between Septuagesima and Easter. It is undoubtedly a mistake to obliterate or minimize the differences in the Church Services between the penitential and festal seasons. They ought to be more marked than they are at present.

As our Morning Prayer now stands, for example, there is no distinction between the services of Christmas Day and of Ash Wednesday until the Proper Psalms are reached: there is nothing to distinguish the First Sunday in Lent from the First Sunday after Christmas until we reach the Lessons. And in the Liturgy Easter and Christmas are only distinguished (apart from the Collects, Epistles, and Gospels) by the very brief Proper Prefaces. Would it not be a liturgical gain if the omission of the *Gloria in Excelsis* were permitted on ordinary weekdays, and during the whole of Advent and Lent? I am far from undervaluing the splendid teaching of the hymn as a thanksgiving, whether at the beginning or at the end of the Eucharist, nor can it be overlooked that the hymn contains cries of suppliant entreaty as well as glorious ascriptions of gratitude and adoration. Doubtless its prayer for mercy, thrice repeated with wistful solemnity, strikes a note of penitence that cannot be hidden. But, just as I believe that the recitation of the Decalogue would come with greater force and heart-searchingness were it less frequently rehearsed (say in the penitential seasons only), so do I feel that the *Gloria in Excelsis* would be sung

with more earnest joy and more heart-felt adoration were it used only on the Sundays and festivals that fall without the penitential periods.

II. "TE DEUM."

Unlike the Eastern hymn which we have just considered, which combines the loftiest adoration with the lowliest pleas for mercy, the question of whose authorship has never elicited any very interesting theories, the *Te Deum* has attracted around itself for centuries a network of fascinating legend and literary guesswork. But within the last ten years constant researches have brought to light a great deal of information about the authorship, structure, rhythm, and text of this splendid psalm of praise and belief; and practically all doubts as to its authorship have been set at rest by Dom Morin's ingenious identification of the writer with Niceta of Remesiana, whose name (variously spelt Niceta, Neceta, Nicetius, Nicetus) was appended to the hymn in certain theretofore scarcely examined Roman, Gallican, and Irish MSS. and hymn-books of the tenth century. The *editio princeps* of Niceta's works, published by the Cambridge University Press in 1905, which formed Dr. Andrew E. Burn's thesis for the Doctorate of Divinity, admirably sums up all that is known of Niceta and of his See.

A Serbian village, marked on the war maps during the late Balkan troubles as Bela Pelanka, represents the site of Remesiana. Here, at the end of the fourth and beginning of the fifth century, Niceta lived, busied with missionary work among the heathen Dacians. The times then, as to-day, were restless politically, racially, and ecclesiastically. The Nicene Faith was questioned. Pagan superstitions held their own, and often burst through the thin veneer of superimposed Christianity. Work must have been arduous and not seldom disappointing. But beyond all his missionary and theological work, Niceta was, to the Western Church's undying gratitude, a hymn-writer, and to him we owe the greatest, perhaps, of the Christian non-Biblical hymns. The date of its composition may be placed

about the years 382-385. The plan and structure of the *Te Deum* are very simple. The first thirteen verses form a hymn of praise addressed to God the Father, recording the tireless worship ever ascending to Him from all created intelligences invisible and visible. The first six of these verses, expressing the worship of the invisible heavenly host, seem to have been modelled partly on the opening words of Psalm cxlvii.: "O praise the Lord of heaven, praise Him in the height. Praise Him all ye angels of His, praise Him all His host"; and partly on a passage in the ancient Latin liturgy in which the Cherubim and Seraphim were described as saluting the thrice-holy name of God, as in the visions of Isaiah (vi. 3) and of St. John in the Apocalypse (iv. 8).

The next three verses record the worship of human beings living on both sides of the veil, and are based upon some words of Cyprian (A.D. 252, *De Mortal.*, 26): "There is the glorious choir of the Apostles; there is the company of the Prophets exulting; there is the innumerable multitude of Martyrs, crowned on account of their struggle and the victory of their passion." Here we note, first, that the Prophets, being placed after the Apostles, are not the Old Testament Patriarchs and Prophets, but the Prophets of the New Testament, those of the early Christian Church, such as we read of in the Acts of the Apostles and in early Church history. Secondly, the word translated "noble," in "the noble army of martyrs," is *candidatus*, "white-robed"; and white uniform was the mark of distinction worn by the specially selected troops who formed the personal body-guard of the Emperor. The martyrs are thus regarded by Niceta as Christ's "Own" special corps, and as nearest to His Person.

A Trinitarian confession forms the climax of the worship of "the Holy Church throughout all the world," and closes the first part of the hymn.

The second part of the hymn is addressed, not to God the Father, but directly to the Son, following in this respect, as we have seen, the lines of the *Gloria in Excelsis*. It confesses first

Christ's eternal glory as the Son of God, then His wondrous condescension in the Incarnation, then His triumph over Death's murderous dart (Hos. xiii. 14 ; 1 Cor. xv. 55), and His thereby throwing open for the faithful the way into heaven ; and then it falls into the language of the Creed, proclaiming His session at the right hand of God and His constant attitude of coming Judge in glory. On these grounds it implores Him to help those whom He has redeemed, and to grant them the reward of everlasting glory with His saints.

In these verses there are some faulty translations in our English version, and at least one error due to following an inferior text. "When Thou tookest upon Thee to deliver man" would be more accurately expressed as "When Thou tookest manhood, or human nature, to deliver it." The reference is to the assumption of human nature by the Son of God in the Incarnation, not to the Atonement. This sense of *homo* is quite common in Tertullian, Augustine, Hilary, Leo, and Boetius. But the better and fuller Irish text has preserved a word which is unrepresented in our version. It reads: "Thou tookest manhood to deliver *the world*," a phrase which recalls those passages in St. John's writings which speak of Christ as "the Saviour of the world" (John iv. 42 ; 1 John iv. 14), and of God's immense love for the world displayed in His surrender of His Only Son (John iii. 16, 17).

Again, "the sharpness of death" is an unfortunate rendering of a concrete word by an abstract. The *sting* of death is the phrase familiar to us from its occurrence in the passage from St. Paul's First Epistle to the Corinthians which we read in the Burial Office. But even *sting* does not quite convey the meaning of the original, which denotes an instrument of torture, the point of a goad or a dart. In this same verse there is nothing in the original to correspond with our "all." The Latin has simply *credentibus*.

Again, the thoughts in verses 18 and 19 are confused. The division should run: "Thou sittest at the right hand of God. We believe that Thou shalt come in the glory of the Father to

be our Judge." The Scriptural emphasis is laid, not on the *session* in glory, but on the *coming* in glory.

Finally, there is one ever-to-be-regretted alteration in the text which, by the interchange of two letters, transformed *munerari* into *numerari*; and so we sing, "Make them to be numbered with Thy saints," instead of, "Make them to be rewarded with Thy saints with glory everlasting." No MS. reads *numerari*, which first appeared in a printed edition of the Breviary in 1491—probably due to a reminiscence of some familiar words in the liturgy which prayed that the worshippers might be numbered in the flock of God's elect (*in electorum Tuorum jubeas grege numerari*).

Here the *Te Deum* proper ends—that is to say, the hymn as composed by Niceta. The remaining verses, which form the third part of the whole, are merely a collection of antiphons, or versicles and responses, which come, with one exception, from the Psalter. The exception—"Vouchsafe, O Lord, to keep us this day without sin"—belonged originally, as we have seen, to the *Gloria in Excelsis*, and when the *Te Deum* supplanted it in the West as the Morning Hymn, this antiphon went with it. But it is found also in late evening services with the word "night" substituted for "day."

In the Irish version of the hymn an antiphon from Psalm cxiii. 1 is prefixed to it—"Laudate pueri Dominum, laudate nomen Domini"; and the whole is entitled "Ymnum in die dominica." The Milan version is headed, "Hymnus in honore Trinitatis."

The *Te Deum* is the Creed touched into music; and viewed in this light, as a baptismal canticle, we may recognize a possible background of truth behind the old legend of the eighth and ninth centuries which attributed its composition to St. Ambrose and St. Augustine. For the hymn may very well have become known in Milan before the year 387, when Augustine was baptized, and have been sung during the service of that memorable Easter Eve, April 25, 387.

Sunday.

ONE Sunday evening recently the weather continued to be so perfect that it was not only possible but even pleasurable to dine out of doors. In the course of the meal our hostess startled us by exclaiming: "Look—balls of fire! What can it be?" We all watched the southern horizon, and after a time some of us saw what on the fifth of November we would unhesitatingly have described as rockets; the glowing balls rose up and then curved downwards, breaking into countless sparks quite in the accustomed manner. One of us said: "It is Mr. R——. He is sending up rockets to amuse his little boys." "What! on Sunday evening?" replied our hostess. "People don't send up rockets on Sunday." Those present agreed that it would be most unsuitable, although the hours for Church services had long passed. There was an instinctive feeling that fireworks on Sunday evening would be most incongruous, if not absolutely impossible.

After reading "Pastor Ovium" one does not feel isolated in one's concern about the comparatively large number of men who never darken the church door. One of these—a man who affirmed that, in some remote period and in another parish, he had been a constant attendant at Church services, and had only thrown up the practice in disgust when the ill-advised incumbent instituted a weekly collection—thought it his duty to speak to his clergyman because on several Sundays he had seen men going to work on their allotments, and he was confident that some of them were men who held their land in a field belonging to the Church. Certainly the practice is one to be discouraged, and the man spoke very decisively on the subject, and referred to the Fourth Commandment in a manner befitting one who would uphold the observance of the Lord's Day *positively* as well as negatively.

One of the questions which apparently had most interest for an Eton boy in his preparation for Confirmation was if he could

consistently play tennis on Sundays ; and there is no doubt that many people do from time to time inquire how they ought to observe the Lord's Day. May they play tennis, or golf, out of Church hours, and bridge in the evening? Is it right to entertain? To motor for the purpose of visiting one's friends? What employment is legitimate? and so forth.

It is not always easy to answer such questions off-hand. Circumstances alter cases so very much ; and, perhaps, greater latitude should be allowed the individual who fulfils the obligation of attendance at the chief service of the day, than one who habitually neglects the duty of worship. But the questions which are asked are distinct evidence that people need clear guidance on the subject of Sunday, and that there is still ample opportunity for inculcating the true spirit in which the day should be observed. Equally, it may be urged, there is ample indication that there is a general weakening of the sense of obligation in attending Divine Service, and this may well be due to a growing disregard of Sunday as a day of rest from ordinary avocations that time may be found for the performance of religious duty.

Now, our estimate of the proper observance of the Lord's Day must be largely dependent on the view we take of its origin and history ; and in the foremost place we are confronted by the question which is both ancient and modern, Is there any relation between the Sabbath and the Lord's Day, and, if so, what is it?

A good representative of those who positively affirm that Sunday is the Sabbath was Dr. Bownd, who lived in the sixteenth century. He published a book entitled, "Sabbathum Veteris et Novi Testamenti : or, The True Doctrine of the Sabbath held and practised of the Church of God, both before and under the Law, and in the time of the Gospel : Plainly laid forth and soundly proved by testimonies both of Holy Scripture and also of old and new Ecclesiastical writers, Fathers and Councils, and Laws of all sorts, both civil and common. Declaring first from what things God would have us straitly

to rest upon the Lord's Day, and then by what means we ought publicly and privately to sanctify the same. Together with sundry abuses of men in both these kinds, and how they ought to be reformed." The effect of this book, which was written by a clergyman of the Church of England, was most remarkable. We read that "The Lord's Day, especially in Corporations, began to be precisely kept, people becoming a law to themselves forbearing such sports as yet by statute permitted ; yea, many rejoicing at their own restraint herein. On this day the stoutest fencer laid down the buckler ; the most skilful archer unbent his bow, counting all shooting beside the mark ; May-games and morris-dances grew out of request, and good reason that bells should be silenced from jingling about men's legs, if their very ringing in steeples were adjudged unlawful. Some of them were ashamed of their former pleasures like children, which grown bigger blush themselves out of their rattles and whistles. Others forbore them for fear of their superiors ; and many left them off out of a politic compliance, lest otherwise they should be accounted licentious."

Bownd allowed the dressing of convenient meats on Sunday, and, it has been suggested, that the doctrine might gain more ready acceptance among the gentry, said : "Concerning the feasts of noblemen and great personages, or their ordinary diet upon this day (which in comparison may be called feasts), because they represent in some measure the majesty of God on the earth in carrying the image, as it were, of the magnificence and puissance of the Lord, in so much that they are called gods (Ps. lxxxii. 6), much is to be granted to them." But as an instance of judgments on Sabbath-breakers, he mentions the case of a certain nobleman who, for hunting upon the holy day, was punished by having a child with a head like a dog's, "that in this lamentable spectacle he might see his grievous sin in preferring his dogs and his delight in them before the service of God."

Similarly Dr. Peter Heylyn may be cited to represent the views of those who go to the opposite extreme. In his "His-

tory of the Sabbath," published in the seventeenth century, he asserted that nothing is to be found in Scripture concerning the keeping of the Lord's Day; that St. Paul's preaching at Troas on the first day of the week is no argument that the day was set apart by the Apostles for religious observance; that an examination of 1 Cor. xvi. 1, 2, Gal. iv. 10, and Col. ii. 16, supports the statement; that there is no evidence that the first day of the week was called the Lord's Day until the end of the first century. Therefore he assumed that the origin of the observance rests on Ecclesiastical authority, not on Scriptural warrant, and said: "In the institution of the Lord's Day, that which was principally aimed at was the performance of religious and Christian duties; hearing the Word, receiving of the Sacraments, praising the Lord for all His mercies, and praying to Him jointly with the congregation; for the continuance of the same rest and cessation from works of labour came not in till afterwards, and then but as an accessory to the former duties; and that not settled and established in a thousand years, as before was said, when all the proper and peculiar duties of the day had been at their perfection a long time before. So that if we regard either institution, or the authority by which they were so instituted, the end and purpose at which they principally aimed, or the proceedings in the settling and confirming them, the difference will be found so great, that of the Lord's Day no man can affirm, in sense and reason, that it is a Sabbath, or to be observed as the Sabbath was."

Hessey's Bampton Lectures have done much to mould doctrine on the subject since 1860. In the main, his line of argument may be classed on the same side as that of Dr. Heylyn; but he advanced on the statements of the latter by asserting, after a very full examination of patristic testimony: "The Lord's Day (a name which now comes out more prominently and is connected more explicitly with the Resurrection of our Lord than before) existed as a part and parcel of what was recognized as *Scriptural* (not merely as Ecclesiastical Christianity); that it was never confounded with the Sabbath,

but was carefully distinguished from it as an institution under the law of liberty, observed in a different way and with different feelings, and exempt from the severity of the provisions which were supposed to characterize the Sabbath." Unfortunately he does not appear quite consistent in his assertion of the Scriptural origin of the Lord's Day, because in another place he wrote: "As for the Lord's Day, it is not in any sense of the words a Sabbath or a successor to the Sabbath. It is a purely Ecclesiastical institution."

When, however, we turn to consider for ourselves which of these three lines of thought seems to possess greatest cogency, all are found deficient in one particular or another. Dr. Heylyn's treatment of the subject is impossible, because it bluntly denies any Scriptural warrant for the observance of the Lord's Day. Dr. Bownd's book, with a lengthy title, is more akin to Judaism than Christianity, in basing the chief authority for the observance of the Lord's Day on the Fourth Commandment rather than on Apostolic usage sanctifying the Weekly Festival of the Resurrection. Dr. Hessey is hardly convincing when he says, commenting on the words, "God blessed the Seventh Day and sanctified it" (Gen. ii. 3): "We do read this. But what does it amount to? It is merely an announcement of what God did, not a setting forth to man of what man should do." Had his lectures been delivered in these days of advanced criticism, he would doubtless have dealt with the passage without unnecessarily straining the sense. Many hesitate to agree when they read his absolute statement, "The Fourth Commandment is not a moral precept." It is difficult to reconcile such an assertion with the duty of reciting the Fourth Commandment in the Liturgy. Is it there solely for its antiquarian interest; or to give an example of life and instruction of manners, but not to establish any doctrine? Dr. Hessey, indeed, endeavoured to grapple with this difficulty when he wrote: "If you ask us, Why then has the Fourth Commandment been placed in the Liturgy in its purely Jewish form, and in what sense can you pray that you may keep it? a reply is ready: We pray that we may keep

that law so far as it contains the law of Nature and has been entertained in the Christian Church, as also that God may have mercy upon us for the neglect thereof in those Holy Days which, by the wisdom of the Church, have been set apart for God's public service."

The teaching of the Homily on the Time and Place of Prayer is much clearer: "God hath given express charge to all men that upon the Sabbath Day, which is now our Sunday, they should cease from all weekly and workday labour to the intent that like as God Himself wrought six days and rested the seventh, and blessed and sanctified it, and consecrated it to quietness and rest from labour, even so God's obedient people should use the Sunday holily and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true religion and service." Many may find the statement of Thomas Aquinas concerning the Fourth Commandment more cogent than that of Dr. Hessey, "The commandment of sanctifying the Sabbath is partly moral: moral inasmuch as a man doth appoint a certain time of his life to attend upon heavenly things; for there is a natural inclination in man to depute a certain time for every necessary thing, as for the receiving of his meat, for sleep, and for other such things; and therefore he doth, according to the direction of natural reason, appoint a certain time for his spiritual refreshing whereby his soul is refreshed in God." When Dr. Hessey speaks of the Fourth Commandment, containing, at any rate to some extent, a law of nature, he virtually admits that the Commandment may be a moral precept, notwithstanding his assertion elsewhere that it is not. The case for the moral obligation of the precept is strengthened rather than diminished by the conjecture which Dr. Driver terms a plausible one, "That the Hebrew Sabbath (which was likewise primarily a day of restrictions) was derived ultimately from Babylonia."

If it is true that the people of Babylonia and other nations had by ancient custom days of restrictions, then the Fourth Commandment is another instance of God's selective action

in the history of mankind. That is to say that as Circumcision and Baptism were selected by Divine inspiration to be divested of former associations and sanctified for use in the Kingdom of God, so was the ordinance of the Sabbath Day, and this evidences its character as a moral precept of universal obligation. It is hardly necessary to discuss at length the origin of the observance of the first day rather than the seventh as best fulfilling the intention of the enactment. The Sabbath was inseparably associated with the rest after the work of Creation, and was primarily a day of rest from ordinary toil, and secondarily a day of worship. There can be no question about the connection of the Lord's Day with the Resurrection, which gave the seal to our Saviour's work of Redemption. Conscious of the great fact of Redemption, Christians knew there should be henceforth no opposition between their life in the world and their service of God. All days were hallowed for this, but owing to the exigencies of daily work all days could not be wholly set aside for religious observance. Here helpful guidance was found in the old Law; one day out of seven could at any rate be freed from secular requirements and used specially for worship, and the spirit governing the selection led to the observance of that day, which commemorated weekly the accomplishment of a work greater than that of Creation—Redemption from sin—and there was the fuller knowledge of the true principle by which it should be regulated, namely, that it is primarily a day for worship, and secondarily a day of rest from labour. There is evidence in the Fathers that in some respects the Lord's Day not merely succeeded, but represented the true spirit of, Sabbath observance. For instance, Clement of Alexandria says: "The seventh day is announced as rest, an abstinence from things evil as preparing for the first day, which is truly our rest." Tertullian mentions that Christians abstained from work and secular occupations on the first day. Eusebius, commenting on Psalm xci., says: "The Psalm, in fact, is inscribed for the Sabbath Day . . . it signifies the Lord's Day and the Resurrection Day." Passing from their testimony

it is at least probable that Constantine's Edict, A.D. 321, in which rest on Sunday from common tasks was enjoined, was prompted by this thought.

It is, at any rate, certain that Clotaire, King of France, when he prohibited servile labours on the Lord's Day, did so because he believed that Holy Scripture required this observance of the day. King Ina of Wessex enacted that if a bondman worked on Sunday by his lord's command he should be freed, and his lord should pay thirty shillings; if a free man worked on that day without his lord's command he should forfeit his freedom or pay sixty shillings; it was added that a priest should be doubly liable. It is appropriate to note, in the laws of Howel the Good, A.D. 928, this statute: "There is to be no swearing to land on a Sunday or on a Monday; Sunday is a day for praying; Monday is a day for labouring, to procure relics and essentials for swearing to land."

In the ancient laws of Ireland called *Senchus Mor*, relating to the Church, in the codifying of which St. Patrick is alleged to have had a chief place, it is prescribed that the son of a chief shall wear clothes of two different colours on Sundays; that the son of a somewhat more exalted chief is to wear new clothes of two colours every Sunday, it being understood that the Sunday clothes are to be better than the week-day clothes, and those for festival days better than those for Sundays. This rule certainly seems to imply that Sunday was not considered a day for doing ordinary work.

It is worth while to reflect that in maintaining the moral character and universal obligation of the Fourth Commandment we really add to the realization of the evidential character of the Lord's Day, for the problem is all the more striking when it is asked: "How did the observance of the Lord's Day supplant that of the Sabbath?" Although for a while some observance of the Sabbath "dragged on a lingering existence by the side of the Lord's Day," Christians in all probability relinquished the keeping of the Jewish Sabbath at the fall of Jerusalem, A.D. 70. If, then, before A.D. 70 the Jewish Sabbath merely dragged on a

lingering existence, how are we to account for the change from the seventh day to the first? It must have been because the keeping of the first day was founded on a conviction of overwhelming strength, supplying a new motive and manner of fulfilling the old law. The conviction was the result of the irresistible evidence for the Resurrection of our Lord. Thus, Sunday observance, when connected with the moral precept of the Fourth Commandment, gains in evidential value. It is the festival of the Resurrection, and, as it is said in "Lux Mundi": "No one will now dispute that Jesus died on the Cross. If He did not, on the third day, rise again from that death to life—*cadit quaestio*—all Christian dogma, all Christian faith, is at an end."

May it not be taught, therefore, that there is a distinct relation between the Fourth Commandment and the observance of the Lord's Day, the nature of the relation being indicated in the Sermon on the Mount. To quote Dr. Gore: "God does not despair of what is imperfect because it is imperfect; He views every institution (or person) not as it is, but as it is becoming—not by the level of its present attainment, but by the character and direction of its movement. Everything that is moving in the right direction is destined in the Divine Providence to reach its fulfilment."

On the positive side people should be trained to recognize that attendance at Divine service is the paramount obligation, and there seems ample scope for suggestions as to how this training may be inculcated. Then, in the present condition of our religious life, it would seem likely to imperil the restoration of the day to the character it is given in the laws of Howel the Good as a day for prayer, if we countenance recreations such as tennis, golf, bridge, and motoring, for the reason that if individuals who have fulfilled the primary obligation of the day might themselves innocently participate in such pastimes, their example would certainly be cited to support those who reject every religious obligation; and there is the further consideration

that some, at any rate, of such recreations, must involve work on the part of others.

A renewed effort should be made to discountenance unnecessary employment on Sundays, and it might be well to reflect to what extent the alleged failure of the Church in country parishes is due to the practice of Sunday labour. Farmers, not unnaturally in these days, have reduced their staff to a minimum, the result being that there can rarely be a rotation in the men employed on Sundays. It would be a modest demand that every agricultural labourer should have at least one Sunday in each month entirely free from ordinary toil, and the Church should take the lead in making such a demand.

When the necessity of being present at Divine service is more fully acknowledged, then it may be the time to cease deploring the assimilation of Folkestone to Boulogne in all matters, even in apparent neglect of Sunday observance.

H. F. WILSON.



Correspondence.

BISHOP BERKELEY.

To the Editor of the CHURCHMAN.

SIR,—Some time ago you invited your readers to send you observations on the articles in your magazine, and accordingly I venture to suggest that Mr. Hooton, in his interesting article on “Bishop Berkeley and the Bermudas,” has done the good Bishop less than justice with regard to his methods of thought.

On p. 905 he says: “Imagine the kind of character which can put forth ‘reiterated efforts and pangs to apprehend the general idea of a triangle’ and (though a student of mathematics) find it ‘altogether incomprehensible’”; and on p. 906 he again refers to his “painful efforts to realize the abstract general idea of a triangle”: in both cases leaving the reader to infer that this effort was part of the Bishop’s own philosophical imagining.

But as a matter of fact the Bishop is only ridiculing the notions of his opponents—it was they who were the propounders of the notion of abstract ideas; they who, as Mr. Leslie Stephen says, “implied that we could frame an idea of a triangle *neither equilateral isosceles nor scalene*”; and the fact that the Bishop found such an “abstract idea” altogether incomprehensible is an indication rather of robust common sense than of a mind so minutely dialectic as to exclude missionary fervour. (By the way, Acts xvii. 17 indicates that the two are not necessarily mutually exclusive.)

G. A. KING.

The Missionary World.

CAN 1915 hold for us such strange and overwhelming changes in the Missionary World as 1914 has brought? A year ago, in these monthly notes, we wrote of the strenuousness of associated work, and the need for withdrawal into the sanctuary of the Presence of Christ, the problem raised by Kikuyu, the promise contained in the work of the Continuation Committee, the results of Dr. Mott's conferences in Asia and the impression made by his visits to the committees of the British societies, various forward movements in home base work, and the action of the Anti-Slavery and Aborigines' Protection Society in reference to Portuguese slavery. Up to the month of August such subjects as these were outstanding; then came the great catastrophe of the war, dwarfing and dislocating them all. Henceforth every missionary question has had to be examined in its light and related to its issues. No such arrestment has ever crossed the Church's path before. As we slowly rally from shock and bewilderment we are striving to learn how, by the Divine alchemy, the good which lies hidden in this ghastly evil can be distinguished and brought to life.

* * * * *

In a world at cross-purposes we need a single aim to guide us through the maze. There is one great reality which is central for us all, whatever our nationality: it is the Kingdom of God and its coming among men. In the heart of the Sermon on the Mount, with its deepening and reimposing of pre-existing law, in the midst of its recognition of the problems and oppositions which beset the infant Church on its adventure into the great antagonistic world, lies the familiar but still oft-neglected precept: "Seek ye first the Kingdom of God and His righteousness." Here is what we need—the touchstone by which we may test our attitude to every new circumstance, our response to every call to decision in a new sphere. Missionary work has become part of the life of the empire; questions vital to it stand waiting at every point of international contact; its sup-

porters have an appreciable share in guiding the mind of the nation ; its future will be affected by the terms of settlement at the close of the war. Hence, not only as citizens of our beloved country, but as custodians of the Church's missionary work, we are called to close study, to clear thought, to constant prayer, and to the steady use of influence at this juncture, that the interests of the Kingdom of God and His righteousness may be kept in the foremost place. Minds steeped to the full in the spirit of the Sermon on the Mount, so full-orbed in its revelation of the meaning of the Kingdom of God, have a great part to play at this time. But the attitude of mind which the Sermon on the Mount portrays is not natural to men ; it can only be entered into and maintained by constant self-discipline and prayer and faith.

* * * * *

Amid many sad evidences of the links which have been broken by the war, there are striking instances in which it is being proved that the Church is a bond stronger even than that of the nation, and that spiritual relationships hold fast when earthly ones are severed. The December magazines contain several instances of this. *China's Millions*, under the title of "A Super-national Bond," quotes some striking letters. A German pastor in Switzerland sends a donation to the funds, feeling that the children of God are drawn closer together in spite of "the separating wall between Germany and England" ; several English friends in like manner send gifts for German missionaries cut off from home supplies. The *L.M.S. Chronicle* records the effort being made by missionaries of all nationalities to help each other in distress ; in India there is a splendid readiness in the same direction ; in Africa a like spirit is being shown. *The Bible in the World* quotes the following from a letter received from "one of the best-known directors of German foreign missions" :

"I ask to be allowed to join your work by a yearly contribution, which for this year you will find enclosed. The deeper the gulf is which now separates England and Germany, the less we German Christians will and may forget God's blessings bestowed on us by the work of English Christians,

and quite particularly of your Bible Society. God grant that soon the day may come on which we, purified by the Lord's holy judgment, may again join hands like brothers to do His works according to His will."

In the German missionary press there is ready recognition of every effort being made by British authorities to secure freedom for German missionaries and to maintain their good work, of every act of kindness, and every contribution towards the relief of need which comes through British Christian agencies, or through British missionaries in the field, and of every expression of sympathy in the British missionary periodicals for the German missionaries in their difficult situation. The war has brought out in a striking way the real brotherhood which exists among missionaries of many nations, who together make a force far too small and scattered, in face of a great common task. The conservation of the excellent work of German missionaries is one of the large problems which have to be faced in the near future.

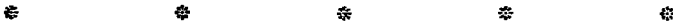
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Much interest has been stirred in and near London by a visit from M. Casalis, one of the secretaries of the Paris Missionary Society, which has suffered terribly through the war; several of its central staff, many of its missionaries and of its candidates in training have been called to the colours, its income has been stopped, and its work threatened with ruin. With undaunted courage the little band of workers at the centre are holding things together, believing that better days are near. M. Casalis has had a warm welcome in British missionary circles, and hopes to revisit us again in February. His Committee, under the presidency of Captain Wisely (12, Palace Court, Bayswater, W.), will be glad to hear of good centres for drawing-room meetings where M. Casalis might tell his story and receive substantial help for his work.

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The Jewish people are amongst the greatest sufferers of the present war. The European districts where they mainly congregate are the centres of the conflict, they are fighting in

thousands on both sides, and mission work among them in Eastern Europe is, with one or two exceptions, entirely suspended. Yet the situation has in it elements of hope. There are indications that the attitude of the Russian Government is changing; we learn from the December number of the *Jewish Intelligencer* that hundreds of Jewish officers are in command of Russian soldiers; it may be that after the war is over some of the crushing disabilities resting on the Jews will be removed. When the war broke out, Jewish missions were being faced with much opposition, and at the same time there were many encouragements. One of the leading Jewish workers in America, the Rev. S. H. Rohold, shows in an article in the *Missionary Review of the World* what large accessions from Judaism to Christianity are admitted by the Jews themselves.



National righteousness is a subject on which men should be opened-eyed at the present time. The more we urge it upon other nations the more humbly we should seek to attain it ourselves. A pamphlet from China, written by a veteran L.M.S. missionary, the Rev. Arnold Foster, challenges very gravely the attitude of the Municipal Council of Shanghai, which directs the affairs of the Foreign Settlement there, as to the large and increasing income derived from licensed opium houses in the Settlement. It is well known that at great loss, and at times with great severity, the Chinese Government, first under the Manchus and now under the Republic, has been restricting opium-growing, until now fourteen provinces out of the twenty-two have, by the suppression of local cultivation, gained exemption from the necessity for allowing the importation of the Indian drug. In the native city of Shanghai all the opium shops have long been closed; in the Foreign Settlement, though the "dens" were closed in October, 1910, the shops have increased from 87 in 1907 to 663 in 1914. In 1907 the monthly revenue from licences to shops and "dens" was 5,450 taels. In May, 1914, the revenue from licences to shops alone amounted to 10,995 taels. These figures are taken from the

Municipal Gazette, and are official. The Municipal Council has expressed its sympathy with the Chinese in their efforts to check the opium habit, but Mr. Arnold Foster is fully justified in urging that sympathy needs to be supported by action.

* * * * *

The Board of Study for the Preparation of Missionaries, an organization to which a parallel has been established in America, is one of the good results of the Edinburgh Conference of 1910. The present crisis makes a fresh claim upon its activities, inasmuch as the actual sending out of missionaries is temporarily checked, while the need for them, qualified as highly as possible, is likely in the near future to increase largely. For three years Canon H. U. Weitbrecht, D.D., has been secretary to the Board; his successor is the Rev. John Steele, D.Litt., for many years a missionary of the English Presbyterian Church in South China. Under Dr. Weitbrecht's guidance a useful Vacation School was held last autumn in Oxford. Now, organized by Dr. Steele, a Spring Course of Weekly Lectures for Missionaries on Furlough and Missionary Students is announced to be held during the Lent term at King's College, Strand, W.C. The subjects to be dealt with are "The Comparative Study of Religions" (Professor A. Caldecott, Dean of King's College) and "Educational Method for Missionaries" (Mr. J. H. Wimms, Lecturer on Education at Goldsmiths' College, University of London); parallel courses are also being arranged in "Religions of the East," and possibly, if sufficient students offer, a course on "African Languages and Problems." The inclusive fee for the course is 10s. Further particulars can be had from the Secretary, 2, Church Crescent, Muswell Hill, N. The Board has under consideration a large scheme for the initiation of a residential college for specialized missionary preparation, which would supplement existing work, and combine isolated facilities into a systematic whole. No immediate action is being taken, but the project is one which, as soon as it has matured, should receive substantial support.

"What shall we sing?" is a question often asked by those who wish to give music a due place in the presentation of the missionary appeal. A book just published—"Missionary College Hymns"—by Miss A. H. Small goes very far to provide an answer. It contains a collection of hymns, Oriental, missionary, and devotional, sung in the Women's Missionary College, Edinburgh, compiled and arranged by the first Principal. The Oriental sections are of peculiar interest, and the music is so arranged that with a little sympathetic study a really Eastern effect can be produced. The hymns have a direct value in their interpretation of the mind of other nations. While the book is of special interest to those preparing for the mission field, it will also be welcomed by missionary choirs at home. Copies (price 4s. 6d. each, postage 3d.) can be had from the author at the Women's Missionary College, Inverleith Terrace, Edinburgh.

* * * * *

Among the articles specially worth reading in the December magazines we note: in the *C.M. Review*, "Turkey and Islam," by Canon Weitbrecht, and, following it, an address by Missionsdirektor Axenfeld of Berlin on "The Church's Obligation towards Islam"; in the *C.M. Gazette*, "Notes on the Swanwick Fund," by Dr. Stock; in the *Mission Field* of the S.P.G., a study of "Samuel Marsden," by Jesse Page; in the *L.M.S. Chronicle*, "The Carol between the Trenches," a beautiful story of the Franco-Prussian War; in the *Missionary Review of the World*, "The Conquest of the Holy Land," by one of the missionaries of the American Friends at Ramallah; and in the *Student Movement*, "Foreign Missions and the War," by W. Paton, and "The Failure of Catholicity," by C. Franklin Angus. The *B.M.S. Herald* is a "Baynes Memorial Number," containing a full record of the fine work of the late Honorary Secretary of the Baptist Missionary Society.

G.

Notices of Books.

STUDIES IN THE SPIRIT AND TRUTH OF CHRISTIANITY. By William Temple, M.A. London: *Macmillan and Co.* Price 3s. 6d. net.

Mr. Temple issues to a wider public than could have heard their first delivery a selection of twenty sermons which he has preached in the University Church, City Cathedral, and School Chapel. They are addressed to those who, earnestly seeking to know the truth and to serve their Master in useful lives, are at times beset by intellectual and moral difficulties. In a few words Mr. Temple lays bare the real trouble, and, if he cannot altogether remove it, offers valuable suggestions or wise counsel that it need not cause us to abandon faith. With a true conservatism we are urged to cling fast to the evidence of past experience historically attested in the Creeds of the Church; and with a wise liberalism no impediment is placed in the way of independent study and research.

A few expressions jar upon the ear, such as the descriptions of the creation-narratives of Genesis as a "myth," or the reference to St. John's Book of the Revelation as "the chaotic riot of his apocalyptic vision," or the unfortunate order in the statement that "the New Testament is dominated by two personalities—St. Paul and our Lord Himself." But we may overlook these in view of the positive declarations of our Lord's True Divinity and of the value of Holy Scripture which are elsewhere given us. When so often the exponents of modern thought appear to find pleasure in irritating their hearers or readers by utter rejection of all that has gone before, it is reassuring to find one who, combining the highest scholarship, great width of learning, and keen intellectual insight, adheres to the old faith of our forefathers and of the whole Church of Christ from the first times. These sermons are not evangelistic in substance, but a whole-hearted missionary fervour breathes through them, recalling the burning enthusiasm of the preacher's renowned and revered father.

Clearness of thought, vigour in utterance, simplicity of expression, aptness in illustration, courage in selecting the subject, and a perception of the practical ends of doctrinal statements, are the characteristics of this book. We may select for special mention the sermon on Septuagesima Sunday. Simple and clear, it is a remarkable exposure of, and antidote to, the materialism which in its prevalence and insidiousness is the greatest snare of our age.

ESSAYS IN CONSTRUCTIVE THEOLOGY. By George F. Terry, F.S.A. London: *Robert Scott.* Price 3s. 6d. net.

Mr. Terry has given us an excellent book. We like his standpoint; we like his treatment; we like the whole work. There are passages, and sometimes large passages, from which we disagree, but it would be unreasonable to expect that this should not be so in a volume of essays ranging over such a wide area.

Mr. Terry's position is substantially that of many modern Evangelicals. The book consists of seven chapters dealing with such important questions as the Sacraments, the Ministry, Authority in Religion, and Biblical Criticism.

He writes with ease and lucidity, and presents a moderate view with considerable force. We have read his work with sustained interest, and commend it as deserving of careful attention.

The chapter on Biblical Criticism, however, strikes us as too positive in its statements. In future editions we hope Mr. Terry will correct this, and not enunciate hypotheses, however likely, as if they were axioms.

H. A. W.

MISSIONS: PAROCHIAL AND GENERAL. By J. Denton Thompson, D.D.,
Lord Bishop of Sodor and Man. London: *Robert Scott*. Price 2s. net.

The Bishop of Sodor and Man, after long and varied experience, writes of missions with a conviction of their usefulness, which is supported by the ample testimony of actual witness of their beneficial results, and with a fervent desire that this method of evangelization may be persistently resorted to and improved by constant reconsideration of the facts. His book will supply both stimulus and guidance. It is not designed as a complete handbook to the subject, but it will persuade many to give a trial—or should we not rather say a new trial?—to this familiar expedient of reaching the people.

Dr. Denton Thompson rejoices that, after a period of apparent decadence, missions are reviving. An alleged failure of missions has distressed and disheartened many. "I sometimes wonder whether certain of the clergy have not missed their vocation, or if the message they preach is really the Gospel of Christ, or why, if the witness be faithfully given, the power is so frequently wanting." Without denying that the two suggestions are occasionally correct, we think that the true cause of apparent futility must be found by answering the question. Want of success may be relative or absolute. If the latter, there is possibly something wrong in the minister of the parish or his ministry; but this is by no means always an effectual barrier to the reception of much individual blessing. If the former, a considerable field is opened for investigation. Anticipations drawn from a knowledge of results elsewhere may be disappointed. But light may be thrown on matters of peculiar difficulty in the place. An earnest parish priest has not the gifts requisite for every parish; his powers may be dimmed by too long duration at one post; his temperament may not be adapted to that of his people. During St. Paul's ministry at Thessalonica "some of them believed," at Berea "many of them believed," in Athens "certain men . . . believed." We have known missions to yield very few tangible results, but in a while it has been perceived that a new atmosphere has come over the parish with the greatest blessing to many. Small obstacles and misunderstandings have been removed; or the people, almost resenting the missionary's intrusion, have learned to value their own minister the more. Our own conclusion has been that few missions really fail, but that it is unwise to limit beforehand the character of the blessing which may be sought.

The methods of conducting a mission are many. Dr. Thompson writes with a wise discrimination, not condemning any, but fearlessly recommending those which he has found to be the most fruitful. His matured judgment is, we think, entirely confirmed by a vast majority of our experienced missionaries. One suggestion may be pardoned us. Should a second edition be called for, which we suspect is not improbable, we think that the author

would furnish great assistance to many if he would add a chapter dealing with two complementary issues. The selection of a missionary gives the parochial clergyman much concern, especially if few to whom he could turn for advice have intimate acquaintance with the district. The decision as to accepting or declining an invitation gives a missionary equal anxiety. Not all missionaries are suitable for a given parish, nor are all parishes suitable to a particular missionary. Results may thus be determined before the mission begins. Prayer for guidance is the essential condition of a sound judgment. But answers to prayer are given as we seek to inform ourselves. In a sentence, the Bishop tells us that "the choice must . . . never be made without much prayer, inquiry, and consideration." Many who feel that they ought not to entirely surrender their own responsibilities to any individual or committee, however capable, would value his experienced counsel on methods of procedure, matters for inquiry, and circumstances for consideration.

THE ONE CHRIST. By Frank Weston, D.D. London: *Longmans, Green and Co.* Price 6s. net.

Public interest is a very capricious thing. It is sometimes gained by some unworthy performance, and often denied to those things which really deserve approval. It has happened thus to Dr. Weston, the Bishop of Zanzibar. Last year he figured as the *enfant terrible* of the Church, and his manifesto, "Ecclesia Anglicana," which, we suspect, his best friends regarded as an ill-advised production, brought him into great prominence. On the other hand, his work entitled "The One Christ," a book of considerable value, giving proof of its author's deep and reverent thought, attracted little notice. Seven years after its publication a second edition was called for, and it is this volume which we have before us.

There are several important alterations in the book. Dr. Weston has grave fears of liberal theology of all shades. Orthodox Christology has been assailed by extreme Liberals, and in a work in its defence we are not surprised to find a preface attacking the assailants of the traditional views. A chapter on Personality in the original edition has been displaced to make room for one on the Virgin Birth, and one on our Lord's Human Soul has been substituted for a chapter on His Consciousness.

The book, as we have noted, is a thoughtful and reverent work. We find ourselves in pretty general agreement with Dr. Weston so far as the body of his work goes. His theory concerning Christ's knowledge deserves careful thought, a theory which he expresses as follows: "His Divine powers are always in His possession, but the conscious exercise of them is controlled by the law of restraint, which He imposed upon Himself at the moment of the Incarnation." This view he regards as providing for all that the advocates of the "Kenosis" view have established, and meeting difficulties with which they have failed to deal. This is well argued, and Dr. Weston has a good case.

But we come into serious collision with him on a deep underlying principle—one which illustrates that differences between Churchmen of his type and other schools of thought, even when they happen to be in agree-

ment, still exist. Dr. Weston's process of arriving at truth is medieval and radically unsound.

"It is my earnest desire," he says, "to be entirely loyal to the dogmatic decrees of the Catholic Church. If there be any phrase in this book that is incompatible with the official Christology of Holy Church, I desire here and now to withdraw it." "Holy Church," moreover, is defined as that body governed by "the universal college of Catholic Bishops, to whom our Lord Himself committed the task of witness and teaching."

Without dealing with the latter passage, open to question as it is at every point, we would point out that, though Dr. Weston's docility is perhaps commendable, it strikes us as illogical. He proposes in this work to reason out a difficult question, and then, having arrived at a conclusion based upon logic and reason, he is prepared to put his pen through it all, and declare that he really believes something quite different if "Holy Church" tells him he is wrong.

Now, no doubt this obedience would have been well rewarded in bygone days, at any rate it would have saved Dr. Weston from thumb-screw and rack. But we maintain that, even while he was destroying his thesis and anathematizing the heresy he had invented, his inner soul would be believing still what his reason had led him to state. He would have been outwardly *assenting* to "Holy Church," but inwardly *believing* something else, like Galileo. He could not help himself, for we cannot tamper with reason in this fashion. Belief is begotten only by reason and the witness of the soul; the acquiescence which Dr. Weston is willing to make, if accused of heresy, is mere unintelligent assent.

H. A. W.



Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

BIBLICAL AND THEOLOGICAL.

GREAT TEXTS OF THE BIBLE, THE. Edited by the Rev. James Hastings, D.D. (*T. and T. Clark*. 10s.; subscription price 6s. net if complete series is ordered.) Two more volumes of this wonderful work are now issued: that for the Old Testament covering from Psalm cxix. to the Song of Songs; that for the New Testament treating of St. Matthew. We know of no work of this kind so thoroughly serviceable to the preacher as this. Here we have scholarship allied with spiritual and practical teaching.

GREATER MEN AND WOMEN OF THE BIBLE, THE. Edited by the Rev. James Hastings, D.D. (*T. and T. Clark*. 10s.; subscription price 6s. net if complete series is ordered.) A companion series to the above. The new volume, "Ruth—Naaman," is the third in a series of six, and pictures the characters of sixteen of the greater men and women of that period, including David, Elijah, Elisha, Samuel, Saul, and Solomon. A volume of unique interest and value.

LAW OF FAITH, THE. With a lawyer's notes on the Written Law. By Joseph F. Randolph. (*G. P. Putnam's Sons*. 6s. net.) The author discusses "what faith is and how it leads men to God," and his work is warmly commended by the General Secretary of the International Committee, Y.M.C.A. (New York).

INTRODUCTION TO THE MYSTICAL LIFE, THE. By the Abbé P. Lejeune. Translated from the French by Basil Levett. (*R. and T. Washbourne, Ltd.* 3s. 6d. net.) The

essential element of the mystical life is described as "the sensation which the soul feels of God's presence within it, an experience of God present in the soul, a sort of feeling of God in the soul's centre."

DEMOCRACY AND CHRISTIAN DOCTRINE. An Essay in Reinterpretation. By the Rev. Canon Carnegie, M.A. (*Macmillan and Co., Ltd.* 4s. 6d. net.) The standpoint of this book, says the author, is individual and local—that of personal experience gained in the heart of a great democratic community. Nevertheless, it is of wide interest and importance.

TEN MINUTES WITH THE BIBLE. By F. G. F. T. (*Elliot Stock.* 1s. 6d. net.) A reprint from the *Church Evangelist* of papers on the Revelation of St. John the Divine. The Bishop of Lichfield in an Introduction commends them, as they "very wisely avoid subtleties of interpretation" and "seem to go straight to the point with regard to the practical teaching of the Apocalypse."

IN A PREACHER'S STUDY. By the Rev. Professor George Jackson, B.A. (*Hodder and Stoughton.* 3s. 6d.) A collection of essays on Biblical problems, together with others of a more general character.

SERMONS AND ADDRESSES.

PRESENT-DAY LIFE AND RELIGION. By A. C. Dixon, B.A., D.D. (*S. W. Partridge and Co., Ltd.* 2s. net.) A volume of sermons well worth close reading. It discusses the "ethics" of Prayer, the Atonement, Heaven and Hell, Business, Marriage and Home Life, Amusements, the Theatre, the Dance, the Card-Table, and Novel-Reading—a sufficiently wide range of belief and practice.

BURDEN OF THE WEEKS, THE. By the Rev. James Black, M.A. (*Hodder and Stoughton.* 6s.) A collection of twenty-five sermons, marked by all the author's well-known characteristics as a preacher—freshness of thought, felicity of expression, and strong spiritual purpose.

LAWS OF THE UPWARD LIFE. By the Rev. James Burn, M.A. (*Robert Scott.* 2s. 6d. net.) A volume of Addresses to Men, marked by real interest and power. Those who have to speak much to men will find these terse, vigorous, and fresh addresses of inestimable value. But the book can also be read with spiritual profit by men themselves, who will not fail to appreciate its healthy, manly tone.

FLOWERS OF GOLD: TALKS TO CHILDREN. By the Rev. C. E. Stone. (*Robert Scott.* 2s. net.) One of the most difficult tasks of the Christian minister is to speak effectively to children, and he is always on the lookout for "aids." These bright and attractive talks, so fresh, simple, and beautiful, give him just what he wants. The volume has forty new addresses, and each has its own message. There will be no dull or listless children in the congregation when these are being given.

HEROIC LEADERS: GREAT SAINTS OF BRITISH CHRISTIANITY. By the Rev. Dinsdale T. Young. (*S. W. Partridge and Co., Ltd.* 2s. net.) Addresses given to young men and women in the regular course of Mr. Young's ministry. The "catholicity" of his selection is noteworthy—Ken, Goodwin, Leighton, Matthew Henry, Baxter, John Newton, Simeon, Keble, and Chalmers.

THOUGHTS FOR TEACHERS OF THE BIBLE. By J. Armitage Robinson, D.D. (*Longmans, Green and Co.* 1s. net.) Three addresses dealing with "The Bible as a Whole," "Central Teachings of the New Testament," and "The Christ of History."

HOLY GROUND: SERMONS PREACHED IN TIME OF WAR. By J. Armitage Robinson, D.D. (*Macmillan and Co., Ltd.* 1s. net.) A reprint of sermons preached in the dark days of January, 1900.

STRAIGHT TO THE TARGET. Illustrations and Anecdotes arranged by J. Ellis. (*Robert Scott.* 2s. net.) This is just the book for which preachers and teachers have long been waiting. Mr. Ellis gives us 350 apt illustrations for use in pulpit, desk, men's meetings, school, class, and open-air. The successful preacher or teacher is he who can brighten up his sermon by an apt illustration which, as Charles Haddon Spurgeon once said, "sticks [in the soul] like a hook in a fish's mouth." From this point of view "Straight to the Target" is invaluable.

DEVOTIONAL.

"THESE THREE." By the Rev. G. W. Knight. (*Hodder and Stoughton.* 3s. 6d.) Contains "devotional thoughts for the quiet hour" of great spiritual richness and

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THOUGHTS FOR TEACHERS OF THE BIBLE. By J. Armitage Robinson, D.D. (*Longmans, Green and Co.* 1s. net.) Three addresses dealing with "The Bible as a Whole," "Central Teachings of the New Testament," and "The Christ of History."

HOLY GROUND: SERMONS PREACHED IN TIME OF WAR. By J. Armitage Robinson, D.D. (*Macmillan and Co., Ltd.* 1s. net.) A reprint of sermons preached in the dark days of January, 1900.

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- LORD RADSTOCK: AN INTERPRETATION AND A RECORD. By Mrs. Edmund Trotter. (*Hodder and Stoughton*. 3s. 6d.)
- CHURCHMAN'S ALMANACK AND DIARY, THE.—We have received from the S.P.C.K. copies of this excellent publication, in several different sorts and sizes. No Churchman ought to be without one; they are full of the most useful information.