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THE CHURCHMAN

December, 1916.

The Month.

Dean Inge and Bishop Gore. A VERY pretty controversy is going on in the *Guardian* over the Bishop of Oxford's "Manual of Membership," entitled *The Religion of the Church*. It originated in a review by the Dean of St. Paul's of the Bishop's little volume, which Dr. Inge treated as "a manual of advanced Anglo-Catholic teaching, written purely from the pre-suppositions of that party." He commented with severity upon some parts which offend him and admittedly neglected "much that all Churchmen may read with profit." But the main interest of his article is in the determined attack he makes upon the advanced Anglo-Catholic position. The following passages from his article tell their own tale:—

The school to which the Bishop belongs plainly wishes at all costs to keep our communications open with Rome. Some extremists in this party are almost avowedly conspirators who wish to return to the "Roman obedience." The majority flatter themselves that they can pull to pieces the most closely knit and coherent structure ever raised by the wit of man, taking what they please from the Latin Church and rejecting the rest. For instance, they tell us, as the Bishop does in the first chapter of this book, that Christ meant to found a single Institution—one "fold" with one Shepherd—and that a plurality of Churches is an absurdity and a scandal. But when the Roman Church adds a perfectly logical corollary, and declares, as it does with great emphasis, that an Anglican Bishop is a layman and a heretic, we are to repudiate its authority. And on what grounds are we to repudiate it? In virtue of a theory of Catholicity which is rejected by all other Catholics, and which is peculiar to a sub-section of a sub-National Church on an island in North-Western Europe; a theory which divides all other Christians into those who unchurch us and those whom we unchurch!

The Dean contends that Latin Catholicism cannot be taken to pieces, and therefore "the joy-ride of the Romanizing Anglican must end in the fate of the lady of Riga." He admits the illogicality of his own countrymen, but adds that "there are limits to the inconsistencies which even an Englishman can swallow; and these limits have, I think, been nearly reached in the provincial and decapitated Latinism which is being thrust down the throats of

bewildered Anglo-Saxons. "Is it not," he asks, "a tiger in very truth with which our friends are playing?" The Latin Church, he affirms, would ruin and destroy every one of the ideals for which we are spending our blood and our treasure; and then follows a scathing comparison of the Roman and the Anglican systems:—

We wish, most of us—I am not sure that I do—to make Democratic Government a reality. The constitution of the Latin Church is a hierarchy of officials with an infallible autocrat at the top, and the duty of the laity is to vote as the priests bid them. We wish to reform our education from top to bottom, freeing it from all shackles and traditional prejudices. The Latin Church strangles education; it never for a moment relaxes its grip on the children—it sees that they are brought up in an atmosphere of ignorance, bigotry, and superstition which will keep them in mental slavery through their lives. Look at the state of education in Ireland, in Spain, in French Canada, and its results in the pitiable stagnation of the people, who are bled white to satisfy the greed of the priests, and deluded or terrorized to serve their lust for power. We wish to abolish the disabilities of women, and to recognize their claim to equal treatment. The Latin Church keeps women in subjection, insisting that every woman shall lay bare her conscience to a male director. How many abuses would have been prevented if the Church had wisely ordered that women may only confess to women and men to men! We wish to co-operate with all that is good and true in secular culture. The Pope has anathematized those who hold that there can be any reconciliation with modern ideas of progress. As for the monopolies which that Church has always claimed, and its denial of validity to the Sacraments of other Churches, these are a part of the claim to universal empire; they are also tricks of trade.

We doubt whether the most outspoken advocate of, let us say, the Protestant Alliance, has ever launched a more trenchant indictment against Rome than this; and who shall say it is not true? Well may the Dean ask, "Why should we Anglicans pay so much homage to this survival of Cæsar's Mediterranean Empire? What has it to do with us? And what resemblance has it to the teaching of Christ?" Instead of the Church of England truckling to Rome, Dean Inge thinks we ought to have the courage "to complete the emancipation which we almost won at the Reformation and to build our Church of the future on the One Foundation only." In the new life which will come into our religion after this crisis "we want no more revivals; we want new and free developments." All this is quite excellent, but how is it all to be brought about? In asking this question we touch the weak point of the Dean's article. He concludes by confessing that he has "no constructive policy"; in Church politics he has "no lead to give" but he is "convinced, that those English Churchmen who wish to bring up

again under the influence of Roman ideas and methods are taking not merely a wrong path, but the very worst path that it is possible to take." With this conviction we are in deep agreement, and we can only hope that the Dean will now give himself to the formation of a constructive policy—clear, reasonable and practical, such as the great body of Churchmen could accept. What steps, for example, would he advise should be taken for "completing the emancipation" which we "almost won" at the Reformation? We confess we do not understand the phraseology. The Church is waiting for a strong lead, and unless we get one soon, the driving power which the Anglo-Catholic party is arrogating to itself will become more and more dangerous to the welfare of the Church and the State.

The Dean's article has made the Bishop's friends
 The Bishop's
 Reply. very angry, and columns of correspondence have resulted. But the Dean has not been without his supporters, the most notable among them being the Dean of Durham, who is always at his best when crossing swords with Dr. Gore, his old colleague in the Westminster Chapter. Dr. Henson quotes a passage from chapter iv of the Bishop's *Manual*, and declares that "the Bishop here asserts that the Reformation effected no change in the mediæval doctrine. His words can bear no other meaning." He then adds:—

I invite the judgment of all competent historians on the Bishop's view of the English Reformation. I ask—What, on that view, was the Reformation, and why did it convulse the country for a whole generation (1530–1560) before a "settlement" was reached? Why were the Altars violently removed from the churches, and the service-books drastically revised? Does the teaching of the Thirty-nine Articles agree with the teaching of the mediæval Church? It is needless to pursue the paradox in detail. None can dispute its grossness. It is not my present purpose to examine the Bishop's *Manual*. I merely desire to point out the measure of its claim to be really a Manual of membership in the Church of England.

It was, of course, impossible for the Bishop of Oxford to remain silent under such a charge, and the *Guardian* of November 16 contained a letter from him in which he urged the plea of "misrepresentation." Here is his explanation:—

Why the Dean of Durham and the Dean of St. Paul's should choose to misrepresent me because they disagree with me, I do not wholly understand. But I think it right to point out that the doctrine which I affirm, in common with most of our theologians, to have been maintained by us unchanged through the Reformation is the ancient Catholic doctrine "which was be-

lieved and taught with astonishing unanimity for more than 1,500 years in Christendom," which of course does not include mediæval or Western accretions. These mediæval accretions the Dean of Durham must know perfectly well that I have consistently repudiated.

But it is not only against the two Deans that he protests; the Bishop has a grievance against the *Guardian* itself:—

May I note that you are pleased to head an extract from my message in the current number of the *Diocesan Magazine* "An Invitation to Revolt"? Any one reading the extract will see that it strongly discourages revolt and appeals for constitutional pressure by the main body of the Church. I do not believe you serve the cause which I suppose you desire to serve by palpable misrepresentations.

We quote this paragraph from the Bishop's letter, as it affords an excellent illustration of the tone of Anglo-Catholic controversialists whenever they find themselves in a tight corner. The *Guardian* makes a spirited reply in its leading columns, and fully justifies its position. "If," it says, "the English language means anything the Bishop's words are most assuredly an invitation to the laity to rise up against their ecclesiastical superiors and compel them to grant their demands. The distinction between such a rising and what in ordinary everyday language is meant by 'revolt' is so fine that it escapes us."

We quote from the *Oxford Diocesan Magazine* the "Organized Pressure." full text of the Bishop's words, not merely that our readers may judge whether or not they are an "invitation to revolt," but chiefly because of their] own inherent importance. The Bishop is discussing "the National Mission and its consequences," and he lays most stress upon the corporate repentance of the Church. He then proceeds:—

After the delivery of the message the question of questions will be whether corporate confession is going to be followed by corporate amendment. Such amendment will concern (a) our church services and church arrangements, (b) our organization and government. As to (a) we must bear in mind that no blessing will follow unfaithfulness to positive engagements solemnly contracted. The clergy must not reform the prayer book for themselves. They have solemnly undertaken to obey it. And obey it they must. They must look for reforms to such pressure as shall secure competent authority for necessary changes. As to (b) I hope we shall all understand that no real reforms will be procured except as the result of organized pressure from the mass of practising churchmen. That is the method by which alone reform can be made good in a democratic age. It is futile to keep on complaining about the bishops—"Why don't they do this or that?" "Why don't they give us a lead?" The bishops are like other Englishmen. They agree on the central faith, no doubt. But they hold very various opinion about other

important church questions ; and they are liable to the temptation of all hard-worked officials—the temptation to be content with “ carrying on,” which by itself means a busy life, and to postpone to a convenient season (which never comes) the necessary steps towards constitutional reform. The great reforms effected in the church in the past eighty years as a result of the Tractarian or Catholic movement, have been effected by pressure from below. Such pressure may be regulated and controlled. But any reasonable demand of a mass of churchmen, if they are resolute, will be yielded to. The obtaining of reforms of abuses and reforms in divine service requires that the ordinary churchmen should begin to take an interest and make his voice heard. It is not enough that he should complain about something which annoys him in his own parish. He must learn to understand church questions and demand the necessary reforms. It is, no doubt, difficult to bring this about. But I am persuaded that the National Mission will produce little permanent spiritual fruit unless it leads to deep reforms in organization and method, and that these reforms will only be brought about in response to demand from the main body of the church. That is the question of questions—do we mean business ?

If the Bishop of Oxford's estimate of the position
 The Question of Resistance, is correct, the Church of England must be in a very bad way. Without leaders, or with leaders who cannot lead, which is the same thing or worse—without a policy ; can it be wondered at that enemies of the Church say that it has no message for the English people ? We believe that the great majority of sober-minded English Churchmen will read the Bishop of Oxford's words with the utmost misgiving, not to say alarm. He leaves to conjecture the nature of the “ reasonable demand ” to which he refers, and he gives no indication of the character of the “ reforms in divine service ” he has in mind. He cannot blame any one, who knowing the trend of the Bishop's own mind and the trend of the policy of the school of Churchmen to whom he primarily appeals and whose leader he is understood to be, comes to the conclusion that the Bishop's Memorandum is a direct invitation to that party to resort to “ organized pressure ” as the one and only means for securing for their position the dominating influence in the Church of England. We do not believe that the Bishop of Oxford's views are a true representation of the principles of the Church of England, for the Church is as assuredly Reformed and Protestant as it is Catholic and Apostolic ; nor do we regard the Anglo-Catholic school in any other light than that of a body of dangerous reactionaries whose ecclesiastical aims and aspirations are fraught with the gravest danger to the Church. On this view it is obvious that the schemes of the Bishop and his followers must be steadily and determinedly resisted if the Church of England is to

be saved from a closer assimilation to, and perhaps, ultimate absorption in, the Church of Rome. But then, whence is the strong resistance which will be needed to come? The Evangelicals have a great opportunity if only they had the power of using it, but they are far too much crippled by internal divisions to offer any successful opposition to the inroads of the advanced Anglo-Catholics. Is it not time that some clear and definite attempt were made to bring about a *rapprochement* between the older and the younger men with a view to united action? Given good-will on both sides it ought not to be difficult to come to a working agreement, and we should be glad to hear that a conference with that end in view had been arranged under the chairmanship of the Vicar of Islington, who occupies a central position. Unless something is done and done quickly to strengthen the Evangelical position the leadership of the movement for resisting the encroachments of the Romanizing party will, as the article by the Dean of St. Paul's and the letter of the Dean of Durham clearly show, pass into other hands.

**A Message
from the
Front.** What is to happen after the war? Will the Church of England have a message for the people that will win and keep the men when they return from the front? We praise God for all that the National Mission of Repentance and Hope has done and is doing to deepen the spiritual life of the Church, and we trust that as time goes on we shall find that our leaders are prepared with plans and suggestions for so simplifying the services, or some of them, that they will appeal more thoroughly than they ever have done to the masses of the people. But it is not alone simplicity that will be required. There must be a new heart, a new life, a new reality in the Church itself. The problem is not an easy one; let us see how it presents itself to a layman of wide experience, keen perception and true spirituality of mind and heart. Second-Lieutenant T. R. W. Lunt, R.F.A., Secretary of the Laymen's Missionary Movement, has been at the front for some time, and in the November issue of the *Laymen's Bulletin* is a recent letter from his pen written in snatches in the narrowing surroundings of a gun-pit at 3 a.m., but with a sweeping mental and spiritual horizon far overleaping the tragedy of war. Here is what he says:—

I do somehow feel that we fellows who have been in the carnal fighting

will need to be born again for the spiritual war. Perhaps we are getting some better hold unconsciously of the reality—but we have yet got to adjust life and its purpose in view of them. That, I fear, none of us gets leisure of heart or mind to do out here. Can we help the fellows to do it when peace comes, before those dangerous tides of reaction (how strong and passionate in almost every sense of the word they will be, one can, I think, only gauge out here) have swept the memory and sense of reality away?

Then the Church must be reborn if it is to win those who have learnt most in these dark days. Oh what a multitude of unrealities and “convenient” fictions we have got to shed if these men, whom months of war have broken loose from old traditions, fashions and habits, are to realize that the Church has, indeed, the LIVING WATER to offer. I sometimes think that we have almost as much to shed as we have to learn anew, and that one process is essential to the other. Dare we hold on to Christ and what He stood for as the apostles understood Him, and deliberately shake off from us all that isn't that and which, therefore, obscures men's view?

I think, again, of what has to go from our twentieth-century conventional church life with its class, its prejudices, its esteem of wealth, its smug respectability, its acceptance of outward for inward spirit, its insularity, its sectarian bitterness, its worldly methods of warfare, its race prejudice, its cowardice in denouncing sin, its shrinking faith in view of its great commission.

But what almost terrifies me about it all is that we can't any longer—we, for instance, in our happy “fellowships” formal and informal—can't go on now lamenting these things and studying their origins and harmfulness and let them continue to exist. Somehow we have in these next few months to get rid of them, to let the Holy Spirit rid the Church of them as characteristics of its life, so that these wild, good fellows (and that just about describes the millions who in this wilderness of destruction have been offering their all for England) are to see Jesus and to come into His Church to find there the realities of true life and goodness and courage and self-sacrifice and of nearness to God which they have dimly come to feel are the pearls of life.

Such is the position; and the urgency of it is being more and more realized. Is the Church prepared to deal with it? It will only be successfully dealt with in as far as the Church deepens in spirituality of mind and heart and service.

The munificent bequest of one hundred thousand

A Notable Bequest. pounds for the use of the Church in Wales by the late

Lord Llangattock is a noteworthy event, unquestionably intended to show his profound sympathy with the Church in Wales in the treatment it will receive at the hands of the despoiler as soon as the war is over, unless, as we hope and believe will be the case, the Welsh Church Act is repealed; and he probably hoped that his example might be followed by others. It should prove a stimulus in this direction, though there can be very few indeed in a position to give now anything like so princely a sum, and fewer still after the war is over. It will, of course, be said by the Liberationists

that the gift confirms their contention that the Church in Wales will comparatively speedily be re-endowed, and that, meanwhile, its members can and will find the £157,000 a year of which it will ultimately be despoiled by the secularization of its ancient endowments. But all who knew the late Lord Llangattock realized his great desire that the work of the Church in Wales should be extended in all directions in the Principality. He was strongly opposed to the Welsh Church Act for this among other reasons, that it would cripple existing Church work, and therefore prevent its much-needed extension. In other words, his munificent bequest, instead of being used to set on foot new work, will be applied, if the crash should eventually come, to make good a small portion of the amount of which the four Welsh dioceses are to be robbed. From this aspect it will be seen that the bequest, princely though it is, goes but a little way towards re-endowment. Assuming that it produce as much as 5 per cent. interest per annum, it will only reduce the loss of income to the Church by £5,000; in other words, from £157,000 to £152,000.

We may be permitted to mention some features of
 "The Churchman," the programme of THE CHURCHMAN for 1917. The

Rev. W. H. Griffith Thomas, D.D., will contribute a series of papers entitled:—"The Wondrous Cross: Studies in the Atonement." Another feature will be the inclusion month by month of "Preachers' Pages," containing "Studies in Texts," "Homiletical Outlines," "Illustrations," "Study Table Notes," etc., and it is believed that this feature, contributed by various writers, will be of inestimable service to clergy when preparing their sermons. On the lighter side the Rev. C. Courtenay will contribute a series of sketches entitled "The Clerical Subaltern." Literary Papers, Biographical Sketches, Sociological Articles, Ecclesiastical Discussions and kindred contributions are also arranged for. Reviews of all the best books will appear month by month, as well as an analytical list of the publications of the month.



Christ the Hope of the Nations.

“AND now?” The question in its abrupt brevity is being asked probably by thousands to-day. The period of the visits by Bishops’ Messengers in connexion with the National Mission is just running out; and fervent hearts that have been moved, and cynical hearts that never meant to be stirred, are asking practically the same thing though in different accents. Let us reply frankly in the words of St. Paul, “and now abideth HOPE.” It is part of his reply to the criticism that all things pass; preaching and knowledge and extraordinary spiritual phenomena fade; but some things remain. And Hope is one of the constant and undying assets of the Church of Christ; frequently overlooked, seldom preached on, underrated as a force and understated as an inheritance, nevertheless now abideth Hope. The reason of our failure to enrich ourselves by it is probably twofold. Hope is necessarily future, and most of us are unimaginative enough to live in the present. And Hope is a relying on the invisible: “hope that is seen is not hope,” said St. Paul; and the large proportion of Christian men still depend on things seen. Yet Hope has never left this shadowed earth of ours. The old Greek myth, with its dim memory of the story of the primitive days, said that the Greek Eve, Pandora, lost all the blessings she was intended to bring to man through her curiosity in peeping into the treasure-casket entrusted to her when she left Heaven: yet when all the winged benefits had flown, Hope still remained in the box. These things are an allegory, as St. Paul would have said. However men may have lost their blessings of innocence, the windows need never be closed or darkened heavenwards. The Old Testament as well as the New is full of that great truth. The man of God is to be a man of Hope. Men “without God” are “without Hope”:¹ men who dwell upon the pages of the word of the Lord patiently and teachably are filled with Hope;² even when the beating of death’s wings is heard above their roof-tree they sorrow not as “men without Hope.”³ And as we try to estimate our position spiritually, in view of the endeavours of these past months, let us remember that if it was a call to repentance the mission is also the kindling of the torch of Hope.

¹ Eph. ii. 12.

² Rom. xv. 4.

³ 1 Thes. iv. 13.

The visits of the messengers are over ; but the Mission must never be allowed to end till the Advent of the King has completed our spiritual campaign. The words of the speakers fade from our memories, but the witness of the Church of Christ must burn ever more clearly. Our lamps were going out and we were slumbering, but they have been replenished with fresh oil, and we must not relapse into idle indifference or cowardly inaction. Let us ask ourselves then what are the ingredients of this divine manna on which the Church of Christ must be daily sustained.

First we must place the element of longing. The word Hope appears to come from a root meaning " desire," and this sentiment is never absent from true Hope. However much we rejoice in what we have, or in what Christ is, either to us personally, or to a congregation, or to a community, there is always room for more. There are divine things which we have not ; and God means His world to have them. The Mission will fail unless it leaves in all of us a heavenly discontent, which amid restfulness in Christ can never rest until God's Will is done on earth as it is in Heaven. Hope always touches the fringe of that beatitude which speaks of the blessing of a hunger after righteousness that shall be satisfied, and a thirst after holiness that shall be slaked.

The second great element is that of joy. The Greek notion of Hope appears to mean " pleasure to come," and we recognize the idea as true. " We rejoice in hope of the Glory of God,"¹ wrote St. Paul to the Christians in the Imperial city. Anticipation may be shadowed with apprehension ; Hope has her face towards the sunrise. This is what makes the Christian unabashed in circumstances that are often equivocal. To the world we always appear to be staking everything on the chance of achieving little or nothing. And as St. Paul says, it is Hope that " makes us unashamed."² Checks are only temporary ; the embarrassment is only the result of imperfect vision. Hope never despairs. So the issue of the Mission is to be a vanishing pessimism. We shall have said farewell to discouragement.

What can we do, o'er whom the unbeholden
Hangs in a night with which we cannot cope ?
What but look sunward, and with faces golden
Speak to each other softly of a Hope ?

¹ Rom. v. 2.

² Rom. v. 5.

Yet a third element is that of trust. Hope is the smile upon the face of faith. True Hope always has trust behind it. The writer to the Hebrews has some words which have been suggestively illuminated by recent papyrus discovery. "Faith is the title-deeds, of things that are being hoped for." We may possess what we cannot see, by faith, and even though our eyes never behold it yet it is ours. Here again is a memory to cherish. The National Mission is an endeavour by the Church of Christ to preach confidently about the city of God, which one day is undoubtedly coming. We are assured of this by Hope: we cling to it by faith. And in spite of civic heedlessness, or municipal corruption, or political intrigue, or national forgetfulness, we may not forswear either our ideals or our aspirations. Our Hope is based on faith. We are hopeful because in God we trust, and we know that we shall not be confounded.

There is a fourth element involved in the New Testament conception of Hope, that of certainty. The tendency to whittle down the assurance of the word is quite illegitimate. We say "I hope so" in such dubious tones that men have come to think Hope means doubt. St. Paul told the soldierly Macedonians that Hope was the helmet in the armour of salvation. The trench-helmet means greater security. Hope keeps the soul when others are losing their heads. Hope makes the disturbed atmosphere tranquil when brains would otherwise be turned. The writer to the Hebrews says that the Christian Hope is an anchor, when all else is going adrift. "Why art thou cast down, O my soul?" sings the man of God, "Hope thou in God, for I shall yet praise Him." We are not merely vague mystics walking in a golden mist. We are cheery warriors following out our loyalty to a victorious Leader. "The Lord Jesus Christ is our Hope,"¹ wrote St. Paul to that rather pessimistic aide-de-camp of his, Timothy the Lystran. And we do well to remember that behind the seeming chaos God has a surely weaving purpose. More potent than all War Councils or Peace Councils is that which Mr. Chesterton sings of—

The Council, eldest of things that are
The talk of the Three in One.

We discuss with mingled hopes and fears what men may do. Let us look with high-hearted expectation to see what God will bring

¹ 1 Tim. i. 1.

out of the crucible. Jeremiah in the midst of his sorrows preaches the blessing of the man "whose Hope the Lord is."¹ It is the focussing of all Hope into one event, the Advent, "the happy Hope,"² and upon one person, the Saviour, which makes the New Testament Church buoyant so that no storm sinks it, radiant so that no night darkens it, and tireless so that no opposition checks it. "We are persuaded that neither things present nor things to come shall separate us from the LOVE of GOD in Christ Jesus our Lord;"³ and we are confident that after the night of toil is over, there will come a morning, when in the crimsoning dawn a figure will stand silhouetted against the sky, upon the shore whither we are tending, and with the glad cry "It is the Lord" we shall leap ashore, rejoicing in our reunion and recounting our struggles. "And every man that hath this Hope set on Him purifies himself even as He is pure."⁴ We gird ourselves to a new courage, we lave ourselves with a new scrupulousness, and go forward to our great task. For be it remembered this period of weeks and witnessing is but the beginning. The Romans thought of Hope, "*spes*," as the spaciousness of the time to come; and it is a noble conception worthy of an imperial race. The undying marvel of eternity is that there is always a future, and never a terminus.

So we can never stop short in our prayers or endeavours merely with an England on its knees. Nothing less than the world can satisfy the Master whom we follow. In all endeavours at reconstruction which will commence when the war ends, let it be our prayer that kings and generals, statemen and diplomatists, politicians and reformers, may turn their faces Christwards. The inferno of this war may only be surpassed by a fire seven times hotter unless men long never to learn war any more. The highest aim of this terribly glorious crusade should surely be to break the greatest and most dangerous war-machine our world has known, and not to replace it by something bigger. War may be unavoidable. I believe that this war was. But war in itself is as preposterous and wicked a method of settling differences as duelling. We may not be able to abolish it, but we may work and pray that man may want to do without it. Christ is the real Hope of the Nations, and in His reign "they shall not learn war any more."

¹ Jer. xvii.

² Titus ii. 13.

³ Rom. viii. 38.

⁴ 1 John iii. 3.

Men who dream of the glory of adventure, the glow of patriotism, the fire of zeal, will find full scope and more than satisfying hardships in endeavouring to plant the banner of Christ above every senate-house in the world. The warriors who long to live the fullest life in the daily thrill of sacrifice and risk, may find every variety of peril to brace their souls and kindle their imaginations, in an advance of missionary gallantry which shall carry the knowledge of Christ, not as a theory but as a passion, to the watching and ever calculating areas of China and Japan—to the vibrating pulses of Indian Nationalism—the excited vivacities of the Moslem world—and the developing dawn of the African tribesmen.

Nor must we forget that even Europe is only nominally Christian. Can we estimate the difficulty of making the atmosphere of our Chambers of Commerce and the Stock Exchange and the Houses of Parliament openly and confessedly Christian as well as moral, with no unctuousness and yet with no shame? For the present it seems as though the Central Empires had deliberately blotted out every ideal that comes through Christ. Self-banned, they are the lepers of the world. No amount of Christian forgiveness from us can restore them. But what a crusade for some knightly Christians in Germany—and there are such—to bring back a conception of faith and rule that shall send the nation and its dupes in sorrow to the throne of God, forgetting the hymn of hate in the sobbing of the penitential psalm. And we too who stand in the steel ring round about the battling foe, we trust that we have a good conscience in the war. But can any of us face unflinching the inspection of God's gaze into our national life and practice? The Seine and the Thames, the Neva and the Tiber, need replenishing from the crystal waters of the River of Life that flows from the throne of God and the Lamb.

If the "Comrade in White" can be made a living reality to the gallant French Nation—if the "white Christ" can be made the foremost message of the erstwhile dulled Eastern Church, and the once sodden but now sober moujik—if the intrigues of the Vatican can be turned into a spiritual passion for eternal gains rather than temporal aggrandizements—if England can slough her sectarian trammels, her petty bickerings, her airy pleasure hunting and dogged money-spinning, and come forth in shining armour to battle on moral fields instead of military, to purge the slums of the East

End and the stews of the West End, to help her men to keep sober and her maidens to preserve their chastity, to make bribery impossible and sweating unthinkable, to make prayer a reality and worship the breath of life, and the Sacrament of Christ's death a true gathering of filial devotion and unclouded brotherly love round about the Heavenly Father's Table of blessing—then will the hope be realized which the National Mission is intended to kindle, and the spark now glowing leap into a flame.

Surely He cometh, and the earth rejoices
Glad in His coming, who hath sworn "I come."

HARRINGTON C. LEES.



Impressions at Mass.

IT is a common occurrence that the traveller who has spent some two or three weeks in a country which years of study would fail to elucidate is wont to seize the first opportunity of describing his experiences in print. His presumption is smiled at, and yet he carries with him a certain charm of freshness ; it may even be that he is of value by recording his impressions of details that are so all-pervading that the learned historian passes them by as things of course.

All in the spirit of the traveller, the writer bethought himself during a pleasant holiday of attending Mass at the local Chapel ; and having returned from that far country ventures to rush into print and recount the effect produced upon his mind.

The first *rencontre* on the threshold is a business-like one, a large bowl for cash in lieu of seat rent for those not renting seats. Next, much courtesy by the officials to a very obviously Protestant clergyman. After this the lighting of the altar candles, the entrance of the clergy, etc., and the procession down the chapel (of the clergy and assistants, not the boys) to asperse us with holy water. This solemnity being over, a short service began which no one seemed to have in their books ; however, it was well known, and the child of twelve beside me had no difficulty in joining in its very complicated music. After this, a change of cope, much preparation of the altar, etc., and the Mass begins. The first thing notable was the extreme complexity of the movements of the Priest and his four or five assistants. There might have been more method in it than one could catch, but the effect on a stranger was that of a bewildering complexity which must have taken long to study and perfect. The crossing about, interchanging, bowing, crossing, kissing, censuring, handing of vessels, went on with a ceaseless rapidity which was a little mystifying, while one knew that this was only a trifle to the rapidity and complexity of the movements of the priest himself.

The next great surprise was that one was not to "hear Mass." I had known that some prayers were said below the breath, but I was not prepared to find that this applied to practically the whole of the Service. True, the Epistle and Gospel are sung (in Latin), likewise the Creed and the Gloria in Excelsis ; but almost the whole

of the remainder of an Office many times longer than ours was said inaudibly. Not in silence by any means. The Choir was singing all the time. For instance, one finds in one's Prayer-book the Kyrie (nine times). Priest and people start this fair, but the Choir goes on and on, while the Priest is rushing through pages of the ritual, and at length just as the Choir sing their last note, he lifts his voice "per saecula saeculorum," and all join in a great Amen. Then the Choir start another holy Song, and the Priest gets on a further stride in his undertaking, to end in the same manner as before. In short there are two services going on at the same time, that of the Priest, who is making Christ, and that of the congregation, who are quite otherwise employed. Indeed, at one time we might be said to have been enjoying three services, for the exertions of the Incense-swinger were quite worthy of that description. I understand that it is not considered at all necessary for the devout attendant to follow the prayers of the Priest: it might possibly savour of presumption. He is making Christ inaudibly, indeed invisibly; that they know, and the method is not especially their business. My little neighbour was happily engaged in reading the "Garden of the Soul", dutifully attending to her business while the Priest attended to his.

I was much pleased with the Chancel. As in most Roman churches which I have seen, it was a shallow apse, quite near to the people. I cannot bear our Anglican chancels, so long, so far removed from the congregation, so full of useless mystery, false symbolism, unpractical difficulties, and wrongness of feeling. The Roman Altar is among the people. The Choir boys are put in their place, which is quite a humble one compared with the sublime aloofness of the English choir, and the people are made to feel that *they* have an altar, and that if there is a mystery, it is one in which they all have a share. More of this later.

There were of course no "hymns" as we have them, but to my surprise there was a Sermon. And it was a very good one, what one would call an "Evangelical" sermon. For it was on Christ weeping over Jerusalem, and the preacher dealt with it just as the writer would have wished him to, first the sublime and tragic impressiveness of the scene brought out, then the warning to us of the fate of the Jews, and lastly an earnest exhortation to repent. And yet there was a curious sense of unreality about it. That

may have been subjective to the writer, but it certainly seemed so out of place. Here on the right was the Priest resting in the midst of his labours of making Christ as the way of salvation for the ensuing week, and here on the left was a young assistant explaining from Scripture what sounded as quite a different way of life. It seemed an intrusion on the main action, and his faltering manner (though with perfect precision and preparation) seemed to suggest that he felt it so himself. It seemed like a patch on an ordered whole. The following Sunday the Monsignor himself occupied the pulpit, but all he had to say (and this time quite in keeping with the occasion) was on the advantage of giving sums of £10 as an endowment to a certain charity for aged Priests, and the immense number of Masses that one would receive in exchange. The subject was put on a thoroughly businesslike basis. It was well emphasized that if one only left this sum instead of giving it now one would be losing all the spiritual return meanwhile. Indeed the words "spiritual return" recurred so often that the speaker himself seemed to get a little uneasy at their reiterated commercial ring. I should say that before the Sermon on both occasions the Epistle and Gospel, which had been already sung in Latin, were read in English, and I am almost sure from the Authorized Version. And it was pleasant to me to hear the Sunday named as "after Pentecost," for our Anglican numbering "after Trinity" only marks a time, but "after Pentecost" marks a reality, i.e. that as the first half of the year has recalled the Acts of Christ, so the second shall recall the Acts of the Holy Ghost. May we all remember that when we are teaching the "duties" of the Catechism. They must be the *delightful* duties taught and ordered by the Holy Ghost: then will our Catechism be truly Evangelical.

I was surprised at the great amount of sitting we enjoyed in the preliminary part of the service. Here was wisdom: the people were not tired out. It was certainly surprising to be seated even during the Nicene Creed. It was sung to joyful music, as I think all Creeds should be; for when should we be more joyful? And yet my impression of the Creeds from childhood upwards has always been of a penitential nature. Indeed, what could be more dirgelike or forbidding than the steadily falling monotone to which we are accustomed, while the organ plays horrible discords! No wonder I have hard work to make my children believe that when I say

"The Lord be with you," it is an exclamation of joy. And so we stood and crossed ourselves for God the Father, knelt in reverence for God the Son, and then we sat while the Choir indulged in lengthy and joyful music.

And how appropriate their music is! It was all different from our patched-on hymns: it was part of the movement itself, somewhat archaic perhaps, and too complicated for a stranger, but quite their own, a veritable part of the whole progression, belonging to the service in the same dignified beautiful way that the painted windows of an ancient church belong to its very structure.

What was the note of the whole service? Joy and awe at the Coming of Christ. There was no instruction, if one excepts the Epistle and Gospel when they are repeated in the vernacular, and the Sermon, which I believe is in most countries a rarity. There was little or none of the expression of penitence which forms so much of our Office. Of course there was the Confession. But sung rapidly in Latin it hardly left its mark on the service. I presume that the action of Penitence is appropriated by the Confessional. The result is that the Mass loses the austerity which we associate with it and becomes the happy feast of the Family. I venture to think, at the risk of criticism, that we have lost this family feeling by the insistence on the note of penitence. In our Catechism we are told of the "strengthening and refreshing of our souls," but when we come to the Service itself there is scarcely anything of the one or the other.

So I must give them one more good point, the feeling of fellowship in the whole. I hope it is not unfair to say that as compared with an Anglican service, there was a feeling that it was the people's service and not the Priest's. Perhaps it was the universal singing, perhaps the frequent use of the word and idea that the people were "assisting" the Priest in his great action; perhaps it was that so many of the laity were actively working with the Priest, or again the invitation to the congregation to make a "spiritual communion"; but one seemed to catch a sense that there was no feeling of the resentment that is connoted by the word "sacerdotalism."

Here as elsewhere they seemed to combine most successfully the two lines of autocracy and democracy into a happy unity.

Thus far then one has only praise for the Service. What is to be said on the other side is: the Service had one only object, the

Making of Christ. If one once believes that, then nothing could be more entirely suitable to its purpose than the Mass. Without that key it seems monotonous that the people should have the same service without any variation week after week ; it seems a pity that they should receive no instruction ; it seems strange that all should be in Latin, and that the people should have no intelligent participation in what the Priest is doing. But if salvation is through Christ, and Christ is Some One on the Altar, and if He only comes there by the performance of a complicated ritual, then all is logical and intelligible. And also the possession of this Ritual, this mighty Secret, will make a bond of brotherhood and family pride very strong indeed among those who only have the right to practise it : here is a veritable instance of Freemasonry, a Society bound together by the knowledge of and right to a secret Rite of power, once a secret as to its whole content, and still a secret in its spiritual aspect.

And yet in the " Canon " of the Mass (only a very few prayers, including the Consecration), there stands a mysterious passage, of a profundity so great, so one Pope declared, that the human intellect could scarcely suffice to penetrate it. For does it not pray of the consecrated Elements that God will command His angel to carry " haec " (these things) to the heavenly altar ? And how can Christ be spoken of as " haec," and how carried by an angel to an altar, or why ! No wonder the mystery was great to Innocent, for there stands the witness of antiquity that the elements are not transubstantiated, that the Service is not the Making of Christ. So then, if the Service is truly the Making of Christ, nothing can be more suitable. But if the Sacrament of Christ be something different to this, then how insufficient a fare for the soul, how poor a ministry. No Psalms, no Lessons, no varied Hymns, no Prayers for various needs, no exposition of the great Sacrifice of Christ, no study of His character and varied message, no moving to repentance and trust, but always the miracle of making Christ upon the altar, the all-sufficient and only medicine for all the ailments of all the faithful.

And through it all there is that queer sense of the absence of Scripture and Scripture proof, that aloofness from Scripture, that feeling of the self-growth of the ritual apart from the holy Word, that absence of any guarantee that these things are so. It made one picture the feelings of an early Christian who strayed into a gathering

for the rites of Mithra. There he would have found an attractive ritual, a sense and fount of moral earnestness, a venerable hierarchy, a reverent and prostrate people, an imitation very close to the things which he believed and loved. And yet, under all the thought would have imperiously arisen, "But is it true? Is there a reality underneath it? Is Mithra a presence or a myth?"

And so the Service ended in its abrupt queer way, suddenly running down without blessing or climax after the reading of John i. 1-14, and we departed home; and when I tried to compare the result of the Mass with the feelings left by the Holy Communion, it seemed to me that in the one case I should be taking away Christ Whom I had found within by penitence and prayer and made my own more deeply again, but in the other I was leaving Him behind, less near to hear me than in the shrine, less potent to observe me, less awful to offend against.

If Christ comes objectively, actually, upon the Altar in the Sacrament, as He came of old, if this is His one and chosen way of coming to bless us, then nothing else matters in religion: the Mass and the Mass alone is the religion for Catholics. But if His coming is measured by my faith and inward disposition, if He comes not to the Altar but to my poor heart, if, as history testifies, the precise performance of the Ritual may in days of darkness consist with the coming of every evil spirit, then the emphasis of this service is wrong, and they are seeking Him without when they should be seeking Him within. At the very best, and where high views of Christ prevail, they are going back to the times preceding Pentecost. It was "expedient" that they should lose His local presence that they might find it in the Spirit. And I thought that this religion might avail for the times of ignorance: it might have lighted many souls in days when the key of knowledge was hidden away and lost; it was as the moonlight shining on the lonely traveller, guiding and guarding him through many perils. But when the Daystar has arisen then that which is in part is done away. The Sun has risen, and the Light is shining.

W. B.

The Humanists and the Eve of the Reformation.

THE Eve of the Reformation in the reign of Henry VIII is a period of much interest, and the consideration of it may well appeal to thoughtful readers. From time to time during the preceding centuries there had been symptoms of coming revolution in Church affairs and ere long the suppressed reforms were to break through the crust of established order. Henry VIII had written against Luther, and had earned from the Pope the title of "Defender of the Faith," but after a while, though not from conscientious motives, he was to disestablish for ever the Papal power in England.

In the earlier part of Henry's reign, when he himself was a student of theology, an intellectual movement had occurred which presaged religious reform. It was encouraged by the energy of the *Humanists* and among their leaders, in Oxford especially, were Dean Colet, Erasmus and Sir Thomas More. These thoughtful men held a middle position between the obstructives who resented any discussion of reform; and the more eager spirits that sympathized with the Lollards and the foreign advocates of change.

On the obstructive side we find the less enlightened of the monks, many of the higher clergy and above all the Papal Court. At Rome even if there was a Pope anxious for reform, he was thwarted by his Cardinals. There was a good deal to be said for the position of Colet, Erasmus and More. They desired to retain all that was best and most venerable in the old system, but to get rid of more recent abuses. They pointed to the great essentials, to the vital truths of Christianity, to the power of the Lord Jesus Christ, the Saviour, to renew the soul's life, to the importance of having the mind of Christ—"Let this mind be in you which was also in Christ Jesus"; they deprecated the excessive and overgrown ceremonial, the undue veneration of saints and their relics, the getting money out of superstitious pilgrims to their shrines. They objected to pardons bought for money, knowing that the man in the street could not grasp the elaborate theory by which these were defended. But they had no thought of secession, of abandoning the one great Catholic Church. They felt it to be a real advantage that a Christian man could pass from his own into any other Western country, and though a stranger in race and tongue, could find himself every-

where a welcomed citizen of the one great Church, joining in the same Sacraments, administered everywhere with the same solemn rites, in the one august language of Christendom. Moreover they did not desire to displace the Pope from his supremacy, though they might not approve of all his proceedings. We could not ourselves regard their ideas as adequate, but we can admit that this might well seem to them a reasonable programme, avoiding the break up of Catholic unity and escaping the risks of drifting into uncertain sectarianism.

Besides these considerations, we must bear in mind that in the Roman Church the doctrines of the Gospel, though clouded by superstitious observances, shone out with real lustre from time to time, and of this Colet and his friends were well aware. Colet indeed when Dean of St. Paul's was a notable preacher of the doctrine of that Apostle, so that even Lollards, seeking the salvation through Christ which St. Paul had taught, came to listen eagerly to his sermons. We may also remind our readers that Luther as a young Augustinian monk, and anxious about the forgiveness of his sins, had his attention drawn by the superintendent of the novices to the teaching of St. Bernard, where he insists on the importance of simple faith in God's forgiveness in Christ and appeals to the words of St. Paul that man is justified by grace through faith. Moreover, from the Vicar-General of his order, Staupitz, the young Luther derived much true guidance and comfort. He taught Luther that for peace with God he must not look to his own resolutions, but must begin by trusting in God's forgiving mercy, shown through the loving Saviour, for that "His eternal purpose shines clearly in the wounds of Christ." We see therefore that Gospel truth was not first discovered at the Reformation, but it was disinterred, dug out from the overlying heaps of rites and ceremonies and penances.

In harmony with these facts it is that we find that at first in his zeal for reform Luther was not contemplating disruption, but was goaded into it gradually by the obstinacy of the Papal Court. That high authority on the history of this time, Bishop Creighton, lays the blame on the Papacy, because Leo X refused to allow a discussion of the theses which Luther had placed on the Church door at Wittenberg. This document was simply an invitation to hold a disputation, in which Luther meant to argue against the validity of indulgences. Disputations had been usual academic exercises,

they did not necessarily involve a serious quarrel. Leo, in most respects broadminded, despised the obscure monk, and, by declining to allow a discussion, brought on the last thing that he expected, the break up of the Latin Church. No thought of separation had at first occurred to Luther. Before the eventual crisis came, Dean Colet had passed away. He and his friend Erasmus had desired, as has been just said, a reform of abuses. They would certainly not have approved of the offhand methods of Tetzels and his sale of indulgences, but they hoped that a more enlightened policy might be entered upon, so as to remedy such evils.

While we acknowledge that from the point of view of that day there was much to be said for their mental attitude, it is yet evident to us their reform would have been inadequate. The belief in transubstantiation "which overthroweth the nature of a sacrament," as our Article declares, the prayers to saints asking their intercession, which implies a divine ubiquity, the performance of masses for souls in purgatory, the unique claim for a sacerdotal order, and the requirement of clerical celibacy, though Peter the chief of the Apostles was a married man, all those errors we could not have retained, and we have experienced more fully in the lapse of time that the Papacy can never renounce a doctrine that it has once sanctioned.

We will now give an instance of the contempt of relics by Colet and Erasmus, of which the latter has written an amusing account in one of his Colloquies. The two thoughtful men make a pilgrimage to Canterbury to the idolized shrine of St. Thomas à Becket.

Colet is represented in the Colloquy by the feigned name Gratianus Pullus and his somewhat hasty temper and words are contrasted with the assumed conciliatory attitude of Erasmus, who professes to console the showman of the relics by his apologies for his companion. Gratianus gets wearied by the multitude of relics, and after they kiss some of these with real reverence he expresses to the custodian his doubts about the fitness of the rich offerings of gold and silver in the following questions: He inquires whether Thomas was in his lifetime very good to the poor? Receiving an affirmative reply, he asks whether if a poor woman for her starving children or sick husband were to take some little item of this gold and silver with prayer to St. Thomas, to regard it as a gift or loan, the holy man would not approve her action, and adds, "I for my part am quite sure that the saint would even rejoice to be the means,

in death as in life, of relieving by his riches the destitution of the poor." Upon this the attendant glared at them. Eventually, after much more inspection of the store of relics by the two travellers, the prior himself, hearing that Gratianus is a person of high standing, appears on the scene and offers to give him a sacred rag that had belonged to the martyr and with which he was believed to have wiped his nose. Gratianus, alas, makes a contemptuous face, and Erasmus remarks in his witty way, "I was distracted between shame and fear." Happily the worthy prior affected to take no notice. The whole of the Colloquy, of which this is only a fraction, is well worth reading, and shows how vital religion had become hidden behind a load of superstition. Yet we cannot but shudder at the remembrance that this wonderful shrine should so soon afterwards have been desecrated for ever by the tyrant king.

Another instance of the flagrant misconception of true religion is related in connexion with a visit of Sir Thomas More to Coventry. A friar had settled there who was teaching the people that any one who repeated the Rosary fifteen times a day would not be lost, no matter how he conducted himself. This doctrine delighted his hearers, and when the priest of the parish uttered warnings, the people ridiculed and opposed him. At this juncture More happened to visit Coventry and he was at once invited to an important dinner. The friar appeared and made a lengthy address on his favourite thesis. More refrained at first with modest reticence from replying to him, but when asked his opinion he gave it, and exposed the fallacy maintained by the friar. More was laughed at while the friar was extolled. This instance shows how deeply superstitious observances had obscured the moral sense. The remedies desired by Colet and his friends were not easily to be had, but bad as Henry VIII was in conduct, he understood the need of restraining superstition, and in his subsequent enactments, and in the book authorized by him, called the *Necessary Eruditions of any Christian Man*, usually called the *King's Book*, and founded on his own notes, he endeavoured to enforce the more spiritual doctrines of the Church.

The King also published a book of prayers for use in private called the *Primer*, in which the Hours of the Virgin were omitted, and it had a preface called the *King's Injunction*, with devotions on the Passion.

These steps in the right direction offered some hope of success

to the aspirations of Colet, Erasmus and More. But Henry had now thrown over the Pope, who had so long figured as the key-stone of the ecclesiastical arch, and who could tell what might follow? His restoration under Queen Mary proved only temporary, and the favourite doctrines of the Roman Church, as well as its superstitious practices, were soon to be swept away by the Great Reformation in our Northern homes.

Another element of change and reform was now at hand. A wonderful intellectual advance, not unfavourable to a dawning Protestantism, was coming over Western Christendom. The revival of the knowledge of Greek was to bring with it the original of the New Testament in printed form, and to open out the writings of the Greek Fathers. Some knowledge of Greek had been carried to Italy in the previous century, but the conquest of Constantinople in 1453 by the Turks drove numbers of scholars to Italy, bearing with them the treasures of the ancient literature. In one point of view this result was a discovery, in another it was a revival. Greek had been the written language of the early Church in Rome. Greek had been studied in the sixth century in Ireland. But in the middle ages it had long ago fallen into the background. Grosseteste, the great Bishop of Lincoln, had been one of the few Greek scholars. The Greek Testament was not in use. But all this was now to be changed. The keen-witted and eager Italians welcomed the new revelation of the old Greek culture, and became more devoted students than the Byzantines who instructed them.

English scholars travelling in Italy were taught to read the Greek classics. Selling, the prior of Canterbury, conveyed some of the manuscripts to his monastery. Grocyn and Linacre (the latter known as the founder of the College of Physicians) and Lily, afterwards headmaster of Colet's school, were among the supporters of the new learning. Colet, Erasmus and More threw their energies into the extension of it and it was favoured by Henry VIII and Wolsey. Those who promoted the classical revival of the Renaissance were called *Humanists* from the meaning of the word "*humanus*" in the old Roman days. Ever since then classical studies have been regarded as the best material for education, and the classical examinations at Oxford still bear the name of "*Literæ Humaniores*." But the new studies were of their greatest value as regards the reform of religion. The Fathers of the Church who had

written in Greek had not been known or had sunk into oblivion in the West, and now revealed by the editions of Erasmus their writings breathed a freshening and liberal influence over the arid opinions of the age.

Erasmus had long been preparing to edit the text of the Greek Testament, and it was brought out for him at Basle by the famous printer Froben in 1516. A similar effort by Cardinal Ximenes in Spain, completed in 1522, was called the *Complutensian Polyglot*. Some of the old-fashioned clergy were shocked at these proceedings. They declared that the Greek Testament was heretical, and that the Latin Vulgate was really the inspired volume. Obstruction was also offered to the treasures of Greek classical literature. Grocyn was teaching Greek at Oxford, but so strong was the opposition that riots occurred, the maintainers of Latin only being called Trojans, and the others Greeks. The undergraduates on either side indulged in street fights, and so serious was the quarrel that Sir Thomas More as Chancellor addressed a letter of remonstrance to the University. Henry VIII and Archbishop Warham supported the new learning, and Wolsey intended his new College to advance the humanistic studies. Bishop Fox of Winchester, in founding his College of Corpus Christi, desired to promote the knowledge of Greek. A translation from the Greek of the New Testament was made by Tyndale, and his work was so admirable that it has influenced all our subsequent translations, including that of the Authorized Version in the reign of James I.

Tyndale had been at Oxford when Erasmus was there, and he was already preparing for his translation of the New Testament from the Greek. Thence Tyndale went to Hamburg and Wittenberg, where he met Luther, who had just been rendering the Bible into German. At Wittenberg Tyndale is stated to have finished his translation, and in 1534 he sent out a revised edition. King Henry had not yet become convinced of the necessity of yielding to the popular desire for the Scriptures, and Tonstall, Bishop of London, secured all the copies of Tyndale's translation that did not remain hidden and had them burnt. It is sad to relate that Sir Thomas More was of the same mind as the Bishop, and wrote a bitter attack on the translation, accusing Tyndale of many errors in the work and alleging that Luther had incited him to this mischievous effort. Tyndale was hunted down, and taking refuge in Holland was event-

ually betrayed by a friend and strangled and his body thrown into the flames. A further version was made by Coverdale, and later on Cranmer being anxious for the circulation of the Bible, the King sanctioned a translation to come out under his authority. This was called the Great Bible, and was a revised edition of the translations of Tyndale and Coverdale.

It must strike readers of the present day as extraordinary that the authorities of the Roman Church should have set themselves so strongly against the people at large reading the Word of God, and this for so many ages. What were the reasons? We know that medical men are averse to their patients studying medical books on their own account, lest they should be led into mistakes injurious to their recovery. Thus the priests held that it would be risky for souls sick with sin to seek a cure by the application of Bible words, without resorting to their aid. But there was more than this; we cannot acquit the priesthood of a natural, yet unworthy jealousy. They wished to retain their authority over an ignorant laity, and to maintain the belief that they were the appointed intermediaries between God and man. Therefore persons who were so bold as to read the Scriptures as an open book were to be persecuted and burnt to death. Happily this narrow-minded and very injurious view was not universally held even before the Reformation. It is a remarkable though little known fact that in Holland the Society called the Brothers of the Common Life, who were thoroughly orthodox Catholics, had in the previous century desired that the Bible should be open to all readers. These earnest men wished to see the Scriptures spread among the people, not by anticipation of Protestant changes but simply because the reading of them would contribute to the salvation of their souls, and had been referred to as a duty by our Lord Himself. Such arguments were brought forward in very racy terms by one of the Brothers named Gerard Zerbolt, also called Gerard of Zutphen, who lived between 1367 and 1398. He was Librarian of the Brotherhood at Deventer. In a treatise written by him he argued that the Bible and other devotional books should be accessible to the laity in the vulgar tongue.

“ Christ Himself and the Saints and Fathers of the Church had bidden the people to search the Scriptures. Gregory, Augustine and other teachers of the Church frequently encourage the laity to study the sacred writings, which they certainly would not have done if they had held it improper or unallow-

able. . . . Holy Scripture is given for the support of the natural law written in the heart; this is apt to be darkened by worldly affairs, and it is most important that laymen returning from their occupations should be able to see where they had gone wrong, looking at themselves in the mirror of Holy Writ. Moreover laymen frequently read and learn worldly and devilish poetry, and read books in the vernacular tongue about the Trojan war, about Roland, or about the beauty of Diana, etc., and yet literary and intelligent men do not blame them for such reading or prohibit it, and it would be most unreasonable that laymen should be forbidden the sacred Scriptures rather than such fables and stories as these. Those who find fault with the laity for reading religious books in their own language would be much better occupied in encouraging them to have such books to read rather than to be drinking in taverns and spending their time uselessly. Again the books of the Bible were written in the language then understood of the people, and it is unreasonable that the Bible should only be read in Latin, and not in whatever idioms the reader can best understand. Further, the Scriptures were originally written in Hebrew and in Greek, and they are more authentic in them than in the Latin Version."

Such is the racy comment of a Brother of the Common Life on the prevailing intolerance. As regards the edition of the Testament, and its translations, that vivid historian Antony Froude speaks of the contents of the Bible being revealed to "an astonished world." This, however, is only a half truth, portions of Scripture had been read in the Church Services, and it is very necessary to warn the reader that, though perhaps little known to the people at large, there had been translations before this period. As early as the days of King Alfred the four Gospels had been translated into the Anglo-Saxon vernacular, and in the tenth century Abbot Ælfric had rendered parts of the Scriptures into the same for the use of some of the Saxon thanes. A French translation had been made in the thirteenth century by Gujars des Moulins, and Wiclif had brought out his well-known version in the fourteenth. An Italian translation had appeared in 1477, there had been a German translation printed at Mayence in 1462, and Gieseler tells us (Vol. V., p. 74) that this was again printed fourteen times before the Reformation. But he adds, "Among the great mass of the people they would find less acceptance as the hierarchy was constantly opposed to all translations of the Holy Scriptures into the vulgar tongue." And even the broadminded and spiritual Gerson is quoted as having remarked, "The translation of the sacred books of the Bible should be prohibited, especially all that is outside moral instruction and history." But happily our Reformation was to dispose for ever after of any restraints on the reading of the Word of

God, and for every Englishman and every English woman who has an earnest heart it was henceforth to be a "lamp unto their feet, and a light unto their path."

In closing this short article on a wide subject it may be well to quote the view of the liberal Erasmus on the subject of opening the Scriptures to the laity. Erasmus was decidedly in favour of the laity reading the Scriptures. He remarks :

"I differ altogether from those who are unwilling that the Scriptures should be translated into the vulgar tongue, and should be read by the unlearned. . . . Christ wished His mysteries to be published as widely as possible. I wish even the most ignorant woman to read the Gospels and the Epistles of St. Paul. I wish that they were translated into all languages, so that they might be read and understood, not only by the Scotch and Irish, but even by the Turks and Saracens. . . . If any pretend to show us the foot-prints of Christ, how devoutly we fall down and adore them? Why do we not rather worship His living and breathing image in these books?"

With a view to enabling the reader better to understand the New Testament he published a Paraphrase of it. This was in Latin, but all persons of education read Latin in those days, in the countries of the West, and he may reasonably have expected that translations into the vernacular would be made by others.

Strype informs us that the Paraphrase on the Four Gospels was translated and published in English at the charge and direction of the amiable and learned Queen Catherine Parr, who employed Nicholas Udal, master of Eton School, and others in that work, and is supposed to have done part of it herself. Cranmer got it authorized by the King, and it was to be placed along with the Bible in our churches for public use. In the present day copies may occasionally be seen chained to their desks.

S. HARVEY GEM.



The Church and To-Day.

THE National Mission has been with us for some months past, and we have learnt many lessons, and most of us are desirous that the lessons so learnt, painful and humiliating as they have been, may, through the help of the Holy Spirit; lead on to better things.

I am not in the very least attempting to excuse ourselves in the following paper, but I cannot but feel that now is the time for an improvement to begin. One of the greatest lessons taught by the war is the absolute necessity of up-to-date equipment. We had the men, none finer, but defence was rendered difficult, and advance was impossible, owing to the lack of proper weapons and munitions.

So it is in our warfare; we have the men, devoted, energetic, spiritually-minded, and yet we can hardly hold our own, let alone advance. And some of us ordinary parochial clergymen are becoming convinced that without a better equipment advance is out of the question. Our ideal is, a nation won for Christ, anything short of this will not satisfy us; and yet what are the actual facts? Take my own parish, nominally 6,000 people: of these a large number are Roman Catholics and Non-Conformists, but deducting all these, the Churchpeople number some 3,500 at the lowest estimate. The parish has had a long list of truly converted evangelical Vicars; I am newly come, so may be left out of account. Last Easter Sunday, at four separate times in the day, the total number of communicants was 299! Not 1 in 10! I am not a sacerdotalist by any means, but I cannot believe such a proportion is right or was ever intended by the Great Head of the Church.

Many causes contribute, no doubt, but I must say that lack of proper equipment is a very real cause. I love our Prayer Book, I know how wonderful it is, truly a book filled with the letter and spirit of the Bible. I yield to no one in my reverence for it, and yet it is nowadays largely losing its force and influence among the unlearned classes. Its language is beautiful, rhythmic and poetical, but it is not the language of the people of to-day, while its arrangement is puzzling to them. From all sides, from chaplains at the front, from soldiers themselves, from people at home, is heard a question, repeated more and more and with growing intensity: Is there to be a revision, reform or alteration in our conduct of Public

Worship? Experience of a varied life, in other lands as well as England, makes me certain that some such change is becoming an absolute necessity, and that a book compiled in the sixteenth century, wonderful as it is, should be untouchable, unimprovable and unchangeable savours of absurdity.

There are two classes who will oppose: the people at home who have no idea of the history of the Prayer Book and whom use has so accustomed to the recital of the well-known formulæ that much of what they say and hear has lost its energy and force; many such people will oppose any change tooth and nail, chiefly on account of the trouble involved in using their brains in order to understand any change. These people fail to realize the position, that unless we make our methods up-to-date, we shall lose the people at large still more. Another class is the very large one who stand outside altogether, and, like the children in the market place, will neither dance nor lament, no matter what is done, and who are suspicious of anything and everything, largely because they fear that any participation in such changes will necessitate a change in their moral and spiritual outlook.

Besides these two classes there is a considerable body who would seize an opportunity afforded by any attempted changes to bring back mediæval, if not actual Papal, practices.

Yet, in spite of these opponents, something must be done and done soon, or our position will speedily become unbearable; and one arrives at a question: Cannot such modifications of our present offices be made that will satisfy the demand for modern needs and at the same time preserve that which has proved to be so good in the past?

I do not sympathize with the attempt to substitute the Holy Eucharist in place of Morning Prayer. There are grave dangers in such a substitution. I would, however, like to have certain alterations allowed and permitted, at the discretion of the minister, in the Holy Communion Office. Such as the alternative and permissive use of the "Beatitudes"—the "two Great Commandments" in place of the "Decalogue," so that we may be enriched and widened in our appeal. The Collect for the King might be allowed omission when the "Church Militant Prayer" is used—an "Invocation of the Holy Spirit" might be inserted before the Consecration Prayer, and more elasticity allowed for the use of the Words of

Administration on the occasion of large numbers of Communicants. But after all such changes and modifications are of little urgency; those who attend this service do not as a rule object to its length. Our more immediate necessity is with the offices for Mattins and Evensong; and here I would venture to suggest, with all due respect to those in authority and to the liturgical experts, that the ordinary parish clergyman, who is faced daily with these difficulties, ought to be considered, as well as those among whom he ministers. It is, with all due respect to those who differ, a matter of equipment. May I rapidly indicate some permissive changes or modifications and additions which I think would make our Services more useful. These suggestions may be applied to both Mattins and Evensong.

1. The Sentences. Here I plead for additions—certain sentences for use on Church Festivals, to strike the note at the very beginning of our worship; and a larger number to select from on ordinary days.

2. The Exhortation—to be left as it is with permission to abbreviate if thought well.

3. The Confession, Absolution, Lord's Prayer and Lesser Litany—to be left as they are.

4. In Mattins. Venite to be omitted.

5. Psalms. Either rearranged so as to be recited through in three months, or present arrangement to stand with permission to select one or more. Glorias to be sung or said at the end of the last Psalm used.

6. Lessons. Old Testament proper Lessons to be revised and shortened; proper New Testament Lessons to be selected, so that there may be real continuity and harmony between Old and New.

7. The Canticles to be as usual, with additional ones appointed to be used at discretion.

8. The Creed to stand.

9. After "Let us pray," go on straight to the Versicles and Collects.

After the Third Collect add a series of short prayers in modern English for modern needs, e.g. for King, etc., for Government, for Church, for Bishops, Priests and Deacons, for Churchpeople, Church officers and workers, Sunday School teachers and scholars, for Communicants, for Foreign Mission work, for Navy and Army, for sailors, and for many other things and people, not for regular

daily use, but for use as required, on the lines of the War Prayers now in use—only these prayers must be short and plainly expressed. Then to end with All Sorts and Conditions, Thanksgiving, Chrysostom and Grace. I would suggest that where a Celebration follows Mattins that the Canticle after the Second Lesson be used as an Introit and the Holy Communion Office begin immediately. We must aim at plain direct speech, brevity and avoidance of repetition. The need is urgent; and the sense of it is growing upon the parochial clergy, and many of us are feeling that if no help is forthcoming we must begin to do these things ourselves and thus do violence to our sense of order.

These suggestions are very crude, but they do indicate something of the line on which rearrangement can be done, bringing our methods of public worship into touch with the methods of modern thoughts and needs and also preserving touch with the past.

Again, what about our present method of administering Holy Baptism? It is appointed to be done in the presence of the congregation; in the vast majority of cases it is simply done at some time when no one is present save the clergyman and the actual friends of the baby. Public Baptism has become Private Baptism, and so our people have forgotten that it is one of the two Sacraments of the Gospel. Cannot the Office be so shortened that it could be used at ordinary Morning or Evening Prayer without unduly lengthening the Service; or, if that cannot be done, though the early Church apparently had short forms, may we substitute the present Service for Evensong, say once a month, with hymns and a sermon added. And here again we must have the great truths taught in that Service expressed in words understood by the people.

Another thing: does any one really think a child understands the Church Catechism! I do not, and I have proved it. Take for instance¹ the words of the answer to the question—"What is a Sacrament?" "An outward visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof." Absolutely clear in thought and language for me and for you, my clerical brother, but as far away from the comprehension of an average child of the unlearned class as if it were written in Latin. Cannot we occasion-

¹ Since writing the above I have read a similar plea and quotation in *Have You Understood Christianity?* by the Rev. W. J. Carey.

ally learn from those whom we differ from—e.g. the Roman Church, and issue by authority a plain simple book of instruction for our children, for after all they are the hope for the future. There must be teaching, there must be a touch of authority, God the Father, God the Son, God the Holy Spirit, Prayer, The Bible, the Baptismal Vow and Covenant, and so forth : surely, some of our great masters in spiritual things could compile and issue such a booklet, price one penny only. Then for our older children, approaching Confirmation—cannot such a booklet, rather fuller, leading on through the above subjects to worship, Confirmation, Holy Communion *and* Holy Matrimony, again price one penny only, be issued? Booklets that we can hand to each child in our Sunday School, and tell them to learn it; booklets that our young Sunday School teachers, a splendid army, can teach *memoriter* with a few words perhaps of instruction. Booklets we can hand to our elder lads and girls coming for Confirmation; and tell them they must learn this before they can be accepted as a member of a candidates' class. More is wanted—a booklet with the leading events of the life of our Lord Jesus Christ, to be also learnt by heart. We have been so intent on trying to touch the child's or older lads' hearts that we have neglected their heads. Give us parochial clergy something we can work on, issued by authority. Let there be no excuse. "These Booklets, 1, 2 and 3, are issued by the Archbishops and Bishops, and are to be taught to every child in your Sunday Schools and Bible Classes," and we shall see the next generation, please God, less ignorant of the very A B C of divine things.

Impossible! If so do away with the farce of a so-called National Church, let it be the Church of the educated and privileged, and then may be God will raise up another Church, based on the example and plain simple teaching of the Carpenter's Son, and then perhaps the sons of toil will realize their priesthood too, and thus religion become a real thing in our land.

For the sake of our children, of our lads and lasses, of our working men and women, give, Oh give us equipment suited for their needs and the times.

C. GRANT.



The Liquor Traffic and State Control.

THE Second Report of the Central Control Board (Liquor Traffic) is in no danger of being consigned to the waste paper basket—the fate of too many Reports of Royal Commissions—unread except by the few, who are specialists on the subjects. For it deals with a problem, which must be faced, vital alike to the integrity of the Empire and to the happiness of our people. Not long ago the gallantry of our troops seemed as if it might be paralysed in a hideous nightmare by the want of ammunition. Can it be that, when the storm clouds have rolled away, we shall forget how the catastrophe was averted, flinging to the winds the dearly-bought lessons of a terrible experience, the handwriting on the wall?

The Report is well written, lucid and concise ; dispassionate in tone, though it handles a question which has often provoked hot controversy ; it is a reflex of the procedure of a Committee which, though compelled by the urgency of the occasion to be drastic, for a wise surgeon probes the wound to heal it, seems free from undue bias in any direction. The Board revised and modified from time to time the Regulations which they make at starting ; and they frequently accompanied the enactment with a brief explanation of the meaning of it. A law which is too far in advance of public opinion is apt to do more harm than good, if it lacks the momentum which it ought to have behind it. While availing themselves freely of the advice of persons best acquainted with the locality and while keeping in close touch with employers as well as with Trade Unions and other organizations of labour, the Board seems to have avoided any unfair pressure from one side or another, and to have shunned even the appearance of being identified with the " Intransigents " of prohibition. It was announced, " The Board does not invite representatives from temperance or religious organizations ; but if any such organization desires to send a deputation to be heard by the Board's delegation, it will be heard separately." " Pas trop de zele, Monsieur ! " ¹

The Report, signed by the Chairman, Lord D'Abernon, K.C.M.G.,

¹ The Secretary of the Board is Mr. J. G. C. Sykes, M.A., C.B., of the Education Office.

on behalf of a strong and representative Board, is apparently unanimous. There is no dissentient.

REPORT.

After recapitulating briefly from the first Report why and how the Board was created in 1915, under the "Defence of the Realm (Amendment) Act" to regulate the liquor traffic in districts where from the number of munition factories or from the conflux of sailors and soldiers, etc., a tighter rein and a sharper curb were needed, the Report records in detail how they set themselves to remedy the evil, *constructively* as well as by restriction. The Appendix contains statistics careful and complete, which justify the conclusion that the experiment was thorough and successful.

If, as seems likely, our liquor traffic is to be brought under the control of the State, this Report will be invaluable as to the best way of doing it. An ounce of solid fact, showing what has been done and *how*, is worth pounds of theorizing.¹

True, it is not usual in England, it is not our habit, to substitute State control for private enterprise. When Sir Robert Peel years ago cut the first sod of the Trent Valley Railway, he said, in effect with characteristic sagacity, that, while in many other countries railways were made and administered by the Government, it was accordant with our habits and temperaments that the State should only intervene, when something had to be rectified. But the drink traffic is exceptional. The evil to be got rid of is so exceptionally extensive and intense, that it demands exceptional remedies.

The first thing which the Board of Control had to do, was to map out the areas to be put under their control. They seem to have had a free hand in this and in their subsequent proceedings. Their Report shows how tactfully they acquitted themselves of their arduous responsibility. Their task was twofold—on the one hand, to get rid of any and everything faulty in public-houses, as they are now, and on the other hand, to fill up the vacuum thus created (*natura abhorret vacuum*) by supplying refreshments in the full

¹ "The Drink Traffic and State Purchase." By the Right Hon. Sir T. P. Whittaker, M.P., etc. King & Son.

"The Gretna Tavern and Refreshment House in Carlisle, the first house of the kind under State control in England, was opened July, 1916. Hot dinners with non-intoxicants or a glass of beer, 1s. The place is very popular."
—*Daily Graphic*, July 18, 1916.

sense of the word, in well regulated canteens and refreshment rooms, sometimes attached to the factory. If you are eradicating the weeds, you must sow something better in their stead. A cure to be permanent must be positive, not merely negative. "Overcome evil with good."

Unquestionably our public-houses have lapsed very far from their original purpose. They were never intended to be dram-shops, nor a lounge where people might sit and booze. As the very title indicates, the "licensed victualler" was to sell "vittles" to travellers and others who wanted refreshment. But we Northern races are apt, it must be owned, to pervert what nature provides as a timely help in case of need—a remedial stimulant—into our ordinary diet and something more.

The root of the evil in England has been the "Tied House." So long as the landlord or the tenant has a pecuniary interest in the sale of intoxicants, there is risk, a very serious one, of the drink sale being pushed to swell their profits, and the public-house degenerates into a place for tipling.

Some years ago in a large village, where the Teutonic element in our very mixed nationality still asserts itself more unalloyed than in other counties, large hand-bills were put up in the windows of the public-houses that "tea, coffee, ginger-beer, etc., etc.," might be had there. In a few weeks the placards were removed by order of those who held the reins. Many a weary traveller often complains, that though no publican can refuse to supply a non-alcoholic beverage under pain of forfeiting his licence, the customer is served with unmistakable reluctance. One obvious way of lessening drunkenness is to lessen facilities for getting the drink. When the late Lord Salisbury objected to what he called a "grandmotherly" Bill which aimed at this, he said, in effect, that it would not check extravagance in dress if the number of milliners' shops in a street was limited. But our witty Premier seemed in this parallel to forget the inordinate, almost irresistible craving for drink, which may beset a workman, who has weakened his will by succumbing to the temptation, as he goes home in the evening, with his wages in his pocket and passes the cheery red curtains of the public-house. "I have said No in myself to the one just passed, I may stop and rest for five minutes at this other." Besides, if there are more publicans in any neighbourhood than are necessary, the strain of excessive

competition is apt, as the police know, to induce a publican to resort to very questionable expedients for alluring customers.

On the same principle the Board limited the hours during which intoxicants may be sold, making these hours coincide, as far as possible, with the normal hours for meals. By penalizing the noxious habit of "treating," which hides the "snake in the grass" under a show of good fellowship by penalizing credit sales, for the slate lures the drinker to go on drinking by putting off the day of reckoning, by other not a few subsidiary rules they tried to stamp out the vicious habits, which lead to intemperance. They rightly made their Regulations more stringent against spirits than against malt liquor, and in all cases applicable to clubs as well as to public-houses.

Ardent advocates of Prohibition seem to forget the old adage "Abusus non tollit usum." (Has not Maine, U.S.A., rescinded the Prohibition Law?) It may be true, that we have turned to evil uses what was intended for 'good; it is easy to imagine a sort of Utopia where the demon of drink seems barred out effectually; but experience shows that the real remedy lies deeper than legislation.

The late Canon W. H. Lyttelton, Vicar of Hagley, himself a strong teetotaler, defined a "moderate drinker" as one who habitually takes less alcohol to-day than he did 'yesterday. It is not difficult to see what follows.

If the attempt to coerce people by law to abstain altogether from alcohol is not backed up by a strong and deep conviction, generally, the law is evaded by secret drinking till the law is repealed and thus the authority of Law generally is discredited. The question is hardly within the possibilities of practical consideration.

There is no need to search far afield for what is wanted. We English seem to have a propensity for doing so. Not long ago before our eyes had been unsealed by the war to the demoralizing effect of it on the German character, some of us were inclined to bow the knee—to a grim and gory idol—Prussia's cast-iron system of national education. Nor, if we look to Sweden for a good precedent, ought we to copy her state-control of the drink traffic indiscriminately. No two nations any more than individuals are exact reprints of one another in circumstances or character. We have something nearer home in what are called Lord Grey's "Publics" (The People's Refreshment Houses Association Broadway Chambers, Westminster), which have stood the test of half a century and have grown

from a mere handful here and there of Reformed Public Houses to considerably more than a hundred. There is a separate room for those who require alcohol under proper regulations, with their food, and a separate room for those who require it not. Above all, for this is the keystone of the arch, the manager of the house, instead of being a tenant, has no personal profit on the intoxicants sold, only on the non-alcoholic beverages. Is there not here, at the least in outline, something which may serve us as a foundation-principle for an all-round reform under state-control of our Liquor Traffic.

I. GREGORY SMITH.



Lacordaire.

OF Jean Baptiste Henri Lacordaire his biographer has said, and, we cannot but think, truly, that "God made him a priest in order that he might lead back by the road which he himself first followed, a multitude of souls wandering and wounded like his own." ¹ He had wandered, but his was not the wandering of self-will or of an unruly spirit. He had been wounded, and his wounds were great and deep, but they were the wounds of one who had fought a bitter conflict of the soul—the wounds of a stricken spirit from which, for some inscrutable reason, the light of faith had been withdrawn. He lost, for a time, his faith, but he did not renounce it. "He drank, like so many others of his generation, at the poisoned sources of the preceding age, but he was not intoxicated by them." Even during the time when his faith was dead within him, there was none of that bitter hostility to Christianity so characteristic of those who, at that period, had loosened the ties which bound them to the Church. He was unbelieving, but he loved what he for awhile had lost and could, even then, write: "I love the Gospel, for its morality is incomparable; I respect its ministers, because they exercise a salutary influence on society; but I have not received as my share the gift of faith." ²

Entering the Lyceum at Dijon in 1812, at the age of ten, he found there no one, nor anything, which would keep alive that religious sentiment which, as he tells us, had "passed from the bosom of a strong, courageous, and Christian mother, into his own, like a sweet and virgin milk." It is profoundly pathetic to think of the child in his loneliness, "pouring out religious tears before God, offering Him my childish troubles as a sacrifice, and striving to raise myself by tender sentiments of piety, to the Cross of His Divine Son." The one person who took pity on him was a young master of an elementary class, but the care which M. Delahaye lavished on his education, and the love of literature, and the love of honour which he instilled into the mind of the boy, were not alone sufficient to supply his needs. True, he made his first Com-

¹ "La Vie Intime et Religieuse de Lacordaire," par le Reverend Père Chocarne, O.P. (English ed.), p. 62.

² M. Lorain, *Correspondant*, tom. xvii. p. 823, quoted by Père Chocarne. Most of the letters from which extracts are taken may be found in this collection.

munion—" my last religious joy," he called it, " the last ray which my mother's soul shed on mine " ; but neither the Lyceum, at which he spent his boyhood's years, nor the School of Law, in which he afterwards studied, afforded opportunities of cultivating or developing the spiritual side of his nature, and it is with a real pang of sorrow, wrung from his sweet and upright heart, that he laments the sadness which often clouded his mother's spirit when she reflected that " among her (four) sons there was not one who was a Christian, not one who could accompany her to the holy mysteries of her religion." ¹

Even at this early day Lacordaire's literary and oratorical achievements were of a high order, and the part which he was wont to take in the discussions of the *Société des Etudes* of Dijon earned for him the foremost place among all his associates. Monsieur Lorain, his fellow-student and warmest friend, recalls " those brilliant bursts of eloquence, those arguments so full of skill, of rapidity, of ready and delicate wit, those precious and magnificent outpourings of genius which so well predicted the incomparable orator who was one day to be gained to the cause of God." ² But, for all that, Lacordaire himself tells us that while the sublime aspects of the old pagan world laid the foundations of a love of virtue and of the beautiful, the progress made by humanity under the influence of the Cross passed unnoticed—" we did not climb high enough to reach the summit of the edifice, which is Jesus Christ ; the friezes of the Parthenon concealed from us the dome of St. Peter's." ³

It is in Paris that the *Vie Intime* of Lacordaire begins to manifest itself. The capital with all its pleasures—even with its brilliancy of intellectual life, does not dazzle him. He lives in an attic-chamber in the Rue Mont-Thabor—the narrow street which runs behind, and parallel to, the Rue de Rivoli where the latter faces the Tuileries. He works, for the most part, in obscurity. At the age of twenty, or thereabouts, the call of the world has little to attract him. He forms no attachments in society. Even the theatre arouses in him no enthusiasm such as we should expect in one of his age, with his literary and artistic tastes. He confesses, it is true, to " a vague, tormenting desire for renown," which an

¹ "Memoires."

² Lorain, *op. cit.* p. 823.

³ "Memoires," p. 386.

occasional success at the bar helps to assuage ; but his is not a character to be deceived by such ephemeral achievements, and so we are not surprised to find him introspective—perhaps a trifle egotistical—and given to much self-analysis ; and, though we may smile when we read such words as these : “ the minds of other men are not made to understand mine ; I sow my seed on a slab of polished marble,”¹ we have to admit that they were, to a very great extent, true, for, as he writes to one of his acquaintances at this time, “ there are in me two contrary principles which are always at war, and which sometimes make me very unhappy—a cold, calm reason, opposed to a burning imagination, and the first disenchanting me of all the illusions which the second presents. . . . I have a most religious heart, and a very incredulous mind ; but as it is in the nature of things that the mind must at last allow itself to be subjugated by the affections, it is most likely that I shall one day become a Christian.” One wishes one might cite the whole letter, and others like it. Evidently he really felt, and that bitterly, that others did not understand him, and was eager to buy friendship at the cost of self-revelation : “ It is a strange thing, people believe me cold. . . . I cannot weep before spectators, I am ashamed of tears.” Was this morbid affectation ? we are tempted to ask. One little incident related of him may help us to decide. It is mentioned in a letter from one friend of his to another : “ Does Henri Lacordaire practise his religion ? you ask. Not yet ; but the other day I was reproaching myself for my own neglect of God, and as I passed Saint Germain des Prés, I entered, and who should I see kneeling behind a pillar, with his head half hidden in his hands, wrapt in meditation, and still as a statue, but Henri, my *bijou* of a Henri ! What could he be doing there ? . . . Either I am much deceived or he will not content himself with this, and when he betrays the secret which is fermenting in his brain, it will not be to me only, but to all the world.”² Events soon proved how correct was the surmise, for on May 11, 1824, he wrote : “ It needs few words to say what I have to say, and yet my heart would fain say many. I am giving up the bar ; we shall meet each other there no more.

¹ Lorain, p. 826.

² From the Recollections drawn up by the Abbé Reignier, a former student of the Lyceum at Dijon and a confrère of Lacordaire in the Séminaire de S. Sulpice. See an editorial note in the translation of Père Chocarne's book, p. 55.

Our dreams for the last five years will not be accomplished. Tomorrow morning I am about to enter the Seminary of Saint-Sulpice."

Of Lacordaire's life at St. Sulpice there is little to be told. The rigid discipline of such institutions is well known; and, while we may see in it certain defects, there is one point in which the advantages of the seminary system are fairly obvious, namely, in the cultivation of regular and methodical habits of life. To pass from devotional exercises to study, from study to recreation, and again from recreation to study at the sound of the bell is to develop the faculty of concentration in a marked degree, and the value of such a power of overcoming distractions can be well understood by those who have experience of the many calls of parochial life. One thing, however, in Lacordaire's seminary experience is instructive, and that is the criticism to which his preaching was subjected on the part of the superiors. It is customary for students to preach from time to time either in chapel or refectory, and it is significant that while Lacordaire's sermons appealed strongly to his fellow-students, the superiors felt themselves obliged to warn them against a style of oratory which might, perhaps, be admired, but not safely imitated. The uproarious levity with which he instituted a campaign against the old square cap of St. Sulpice, and in favour of the biretta, which was then a novelty, ill-accorded with the sedate and conservative views of "The Faculty," so that, on the whole, we are not surprised to learn that, for a time, his "vocation" was a subject of misgiving, and that it was beyond the usual time when he received Holy Orders. He himself confesses that, without intending it, he often "went contrary to the ordinary habits of Saint-Sulpice," and that "the sallies of an intellect too much given to dispute, added to a temper not quite under command" gave sufficient cause for the superiors to shake their heads over him, though they never had occasion to question his humility and obedience. His character was a singular one, but the patience and cheerfulness with which he endured the many tests to which he was subjected finally overcame the hesitation of those in authority and he was admitted to priest's orders on September 22, 1827.

His rare faculty of self-analysis stood him in good stead, for, when shortly after his ordination, he was offered the post of Auditor of the Rota,¹ a position which carries with it the certainty of eleva-

¹ The Rota is an ecclesiastical tribunal attached to the Papal Court.

tion to the Episcopate—if not even to the Cardinate, he refused it. “ I have no ambition,” he afterwards wrote to Montalembert, “ and can have none, for all the higher dignities of the clergy are either pastoral or administrative, and both kinds are totally incompatible with my tastes. I shall never hold any office, nor do I desire it. Yet one must do something with oneself, for this is an obligation of conscience.” So he was content to remain as chaplain to the Convent de la Visitation—the catechist of little schoolgirls—though with but indifferent success. His retired life at the Visitation, however, afforded him opportunities of pursuing his theological studies and of fitting himself, in this way, for the great work which he was destined to fulfil as one of the foremost of the many apologists of the Christian Faith his country has given to the world.

It was inevitable that during this time of comparative inaction, the idea of an apostolic life in foreign lands should have laid hold on a nature that was—in spite of all he said and, no doubt, really believed—not made for seclusion; and so we find him looking across the Atlantic with longing eyes to a sphere which seemed to hold out to him the promise of an outlet for missionary zeal and activity. Whilst at Saint-Sulpice, he had said that “ the more good we desire to do in religion, the larger must be the pledges of our conviction we give to the world by the holiness and self-denial of our lives,” and to him, ardent patriot as he was, to bid farewell to France seemed the greatest proof he could give of devotion to the cause of his Church. There was another reason, too, which contributed to such a resolve. He tells us how he had come forth from the temple of God vested with a mighty office—the ministry of preaching; and how he had been met on the threshold with laws that made him a slave and forbade him to teach the youth of France under a most Christian King. So, weary with the spectacle which he beheld in France, he turned his gaze towards the republic of Washington and thither resolved to go to ask a hospitality she has never refused to a traveller or a priest.¹ This project, however, was destined never to be realized, for almost on the eve of his departure “ the same enthusiastic love of liberty which was carrying

It consists of twelve prelates who are called Auditors. Formerly, it was the supreme court of justice in the Church and the universal court of appeal. The marble floor of the chamber in which the Rota used to sit was designed in the form of a wheel—hence, probably, the name.

¹ Procès de l'Avenir.

this ardent and generous soul to a country blessed with a larger freedom than his own, stopped him and fixed him for ever to take part in the destinies and struggles of his native land." ¹

Of Lacordaire's relations with the Abbé de la Mennais, and of the part he took in the publication of the ill-fated journal *l'Avenir*, much might be written. The subject is too large for treatment in the brief space of a magazine article, for it involves a consideration of the peculiar difficulties with which the Church in France was called upon to deal—difficulties which even to-day continue to exercise a powerful influence upon her fortunes. The unsettled condition of religion, the difficult relations between Church and State had driven de la Mennais, as they have driven many others, at home as well as abroad, to adopt principles which carried him far beyond the bounds of sound philosophy and sober politics. It is no matter for surprise that Lacordaire's enthusiastic nature should have been attracted by the forcefulness of M. de la Mennais, or that he should have thrown himself into a struggle the methods of which, though not always commending themselves to his judgment, at least seemed to be the only means at hand of combating the evils of the time. Two years after the condemnation of *l'Avenir* and his rupture with its founder he wrote: "After my conversion I read the works of M. de la Mennais, that celebrated man, the defender of my resuscitated faith, and I admired them on many accounts; but two things deserve notice: I thought I understood his philosophy, although in point of fact I did not (as I discovered later on); and when in course of time I came to understand it better, it threw me into endless perplexities. I studied it for six consecutive years, from 1824 to 1830, without ever being able to settle my doubts, though I was much urged by my friends, many of whom were disciples of M. de la Mennais. It was only on the eve of the year 1830 that I at last gave in my adhesion, rather out of weariness than entire conviction; for even in the thick of my labours in *l'Avenir*, I was from time to time conscious of growing ideas which were opposed to his philosophy; and now I clearly see the falseness of those opinions which I embraced with so much hesitation." ²

"You want another baptism, and I am going to give you one,"

¹ Père Chocarne, "La Vie Intime," p. 93.

² "Considerations on the Philosophic System of M. de la Mennais," chap. ix. p. 123.

said the Archbishop to Lacordaire on his return to Paris in 1832, so Monseigneur de Quélen restored him to his chaplaincy at La Visitation, where he once more took up the work of catechizing little girls. It was a refuge after the storm. While here, his mother once again entered into his life amid the quiet, calm days passed in study and retirement. It was during this period, too, that M. de Montalembert introduced him to Madame Swetchine, and there began a friendship which lasted until her death. This highly cultured and devout woman possessed a knowledge of the world that enabled her to become a guide, philosopher and friend to Lacordaire in dark and cloudy days. After her death, he wrote : " I touched on the shore of her soul like a wreck broken by the waves, and I remember now, after the lapse of five-and-twenty, the light and strength which she placed at the disposal of a young man, till then altogether unknown to her. . . . Her counsels supported me at once against discouragement and elation, and with no one did I ever feel more thoroughly lifted out of the atmosphere of the world." The editors of *l'Avenir* had been smitten. Rome had spoken, and, we cannot but think, rightly. As was inevitable, even those who had submitted were suspected. More than that, behind the natural feeling of distrust, " lurked other passions such as every defeat awakens ; the rancour which had been held in check so long as the pen remained in the grasp of the combatants, but which now felt relieved from all fear of their lash ; the easy triumphs of mediocrity, the jealousies which superior talent too often arouses in commonplace minds . . . a short-sighted orthodoxy which was about to spy out heresy in the orator of Stanislaus and Notre Dame, and to weary the ears of the bishops with its tiresome denunciations ; all these were to a nature like that of the Abbé Lacordaire dangers which I venture to call more formidable than those which he had just escaped in his campaign with M. de la Mennais." Throughout this season of trial when the temptation to retaliate was strong upon him, he acknowledges that it was owing to the advice and far-seeing counsel of Madame Swetchine that he was enabled to ascend to those " calmer heights, where the soul, drawn up to God, breathes an atmosphere of peace and charity, and is no longer irritated by the murmurs of ill-will, to which it soon ceases to listen." ¹

¹ Père Chocarne, *op. cit.* pp. 140 f.

But the ecclesiastical mind is naturally—inevitably—hard and uncompromising, and the very success which attended the Conferences in the Chapel of the Collège Stanislaus, commenced by Lacordaire in the January of 1834, was turned against him, and he was denounced as a dangerous innovator, as a preacher of novel theories of liberty which tended to unsettle the minds of the youth of France. The Conferences were suspended, but they had served to reveal to Paris the greatness of Lacordaire's oratorical gifts. The Archbishop was alarmed, and, on Lacordaire's refusal to submit for his approval the written subject-matter of future Conferences, even deemed it necessary to withdraw his preaching "faculties." Such a course was fully justifiable. The times were critical. Much was at stake, and, even on the most charitable estimate, Lacordaire was not beyond suspicion of philosophical heresy. But he showed admirable patience. "Obedience costs something," he wrote, "but I have learned from experience that, sooner or later, it is always rewarded, and that God alone knows what is good for us. . . . Light comes to him who submits, as to a man who opens his eyes." So the event proved. In the meantime Monsieur Affre,¹ then Canon of the Cathedral, took up his cause, and the advocacy of that great and heroic soul—so grandly sincere in life and in death—resulted in Lacordaire's complete vindication, so that in the Lent of 1835 we find him in possession of the pulpit of Notre Dame, Monseigneur de Quélen himself attending the Conferences. Nine years later, the same M. Affre, then Archbishop, invited him to resume the Conferences which had been interrupted for seven years. But by that time Lacordaire had become a Dominican, and was seeking to re-establish the Order in France, and it was a serious matter indeed to offer the Cathedral to a cowed and hooded friar. This time it was the Government that was in alarm; the King summoned the Archbishop to the Tuileries and for more than an hour begged him to recall the promise he had given—he even resorted to threats: "If any mischief comes of it, Monseigneur, understand that you will not have a single soldier or gendarme to help you";

¹ Mgr. Affre succeeded Mgr. de Quélen in the See of Paris. He was shot dead at the barricades in 1848. "He offered himself as a holocaust," said Lacordaire in his first oration in Notre Dame, before the new Archbishop, Mgr. Sibour; "he fell disarming civil war, and the people, moved by that victim who had become their peacemaker, brought him back to this temple and made here for him a sepulchre greater than his throne, and a resurrection as glorious as his death."

but the Archbishop was firm, "Père Lacordaire is a good priest," he replied, "he belongs to my diocese, and he has preached in it with honour. It is I who have voluntarily recalled him and publicly passed my word to him; I could not withdraw it from him without dishonouring myself in the eyes of my diocese, and of the whole of France."

Of these great Conferences of Notre Dame little can be said here. It is probably no exaggeration to say that they formed one of the most important religious works of the century. Whenever Lacordaire ascended the pulpit, the great nave was packed with men of every form of religious belief—and of no religious belief at all, eagerly listening to a preacher of that Faith which their fathers had driven from the very Temple wherein they now assembled to hear the ancient dogmas and Christian verities propounded by a priest of the proscribed Order of St. Dominic. It was amazing! For seven years he continued to challenge, to reason, to dispute. He never claimed to do more than "to *prepare* souls for faith," but it was truly said, over his grave, by a Prelate who had been his constant auditor, that "the Conferences of Notre Dame form an epoch in the history of Christian eloquence, and one from which dates the commencement of an immense religious movement among the youth of the time. The vaulted roofs of the Cathedral of Paris now yearly behold the spectacle of thousands of men kneeling at the Holy Table to fulfil their Easter duties. Ask them who made them Christians, and many will reply that the first spark of returning faith was kindled by the lightning-flash of this man's eloquence."¹ It will be as the orator of Notre Dame that Lacordaire will be best known and remembered, and it is as such that we now take leave of him; for whether we think of him as the restless and indefatigable champion of civil and religious liberty, or as the politician who by sheer forcefulness of character carried the habit of the Black Friars into the Constituent Assembly of 1848, it was his marvellous gift of eloquence that had an effect on the men of his day that was well-nigh irresistible: "You sought to have cast God down from off His throne," he said to an unbelieving generation, "and in spite of the mad attempt of your fathers, God is pursuing you without intermission. He is everywhere crossing your path, and presenting

¹ Monseigneur de la Bouillerie: Funeral Oration on the Rev. Père Lacordaire, pronounced at Sorèze, November 22, 1861.

Himself in all shapes before your mind. In your philosophical deductions, in your studies of natural science, in your historical researches, in your attempts at social reform, the question of God is always the first to present itself, because it is, in fact, the first everywhere, and it is as impossible to do without God as it is to change Him. He is to-day what He was yesterday, and what He will be to-morrow. He presses you on all sides, and you do not see Him. Like the old pagans, you raise your altars to the *Unknown God*. Now the God Whom you seek without knowing it, Whom you invoke in secret, the God of Light, of Science and of the Future, is He Whom I preach unto you, the God of the Gospel, Jesus Christ our Lord, in Whom alone is life and salvation."

It was Lacordaire who said: "To live is only the first act of life, the second act of life is that of outliving ourselves." It is a profound saying, but surely his own life demonstrates its truth, for few besides himself have left an equal impress on their age, and of few are the words more true

"Defunctus adhuc loquitur."

ALEXANDER HENDERSON.



The Missionary World.

WE are indebted to the *Manchester Guardian* of a recent date for an interesting communication which has probably appeared elsewhere also in the British press. It quotes from an American paper a protest, dated October 5, 1915, sent by certain German missionary teachers at Aleppo to the German Foreign Office concerning the Armenian atrocities. The protest is suggestive in various ways. That these missionaries should have protested to their Government is reassuring at a moment when the better life of Germany and of the Germans is obscured. That their protest is not based on the highest Christian grounds we must accept; perhaps the missionaries appealed on the ground most likely to be effective at present with the German Foreign Office. They say:—

We feel it our duty to call the attention of the Foreign Office to the fact that our school work, the formation of a basis of civilization and instilling of respect in the natives, will be henceforth impossible if the German Government is not in a position to put an end to the brutalities inflicted here on the exiled wives and children of murdered Armenians. In face of the horrible scenes which take place daily near our school buildings, before our very eyes, our school work has sunk to a level which is an insult to all human sentiments. How can we masters possibly read the stories of "Snow White and the Seven Dwarfs" with our Armenian children, how can we bring ourselves to decline and conjugate, when in the courtyards opposite and next to our school buildings death is reaping a harvest among the starving compatriots of our children? Girls, boys, women, all practically naked, lie on the ground breathing their last sighs amid the dying and among the coffins put out ready for them.

These missionaries proceed further to specify the horrors enacted: it is not necessary for our purpose to repeat them here. They add:—

The more refined Turks and Arabs shake their heads sorrowfully when they see the brutal soldiers bringing convoys through the town of women . . . these poor wretches being hardly able to drag themselves along.

Christian peoples—or at least peoples nominally Christian—are judged by non-Christians according to the standard of their Faith. We can well believe the mental agony of the German missionaries when in their protest they say of the half insane victims:—

They utter low groans and await death. *Ta-a-lim-el alman* (the cult of the Germans) is responsible for this, the natives declare. It will always remain a terrible stain on Germany's honour among the generations to come.

The missionaries do not spare their Government on this last point, for the protest, as given, closes thus :—

We know that the Foreign Office has already received descriptions of local condition of affairs from other sources. Since, however, the procedure of deportation has in no way been ameliorated, we feel it more than ever our duty to submit this report for your perusal. Above all we realize to the full the danger with which German prestige is here threatened.

And this was written in October, 1915, and twelve more months have passed in Armenia. What must not the Christian world do for what is left of this people when the first opportunity comes? What balm can be offered for such suffering?

* * * * *

Are we about to see the base of foreign missions greatly widened? It almost looks as if that long desired end were going to be brought about. The veteran missionary pen of the Church has recently written concerning the neglect of missions, "The Nation is guilty. The Church is guilty. Tens of thousands of individual Christians are personally guilty. The work which should have been shared has been left to a small minority of the community." Heretofore we have argued from the individual to the Church, and we have omitted the nation's sin and the nation's duty altogether. Have we taken too small a view of our task on its home side? Are foreign missions the concern of a nation as well as of a Church and an individual—that is to say, foreign missions in a non-political sense, in their simple Gospel character, spiritual, moral, social? The subject will bear much looking into, much thought, much prayer, for it carries with it the suggestion that the greater number of those who have taken part in missions may have become circumscribed, depressed, critical or even censorious towards the unheeding nation by which they were surrounded, and may have neglected a great and inspiring appeal to the nation as a nation to share in the spread of the Gospel, and to take such part as nations may in that glorious work. We shall have to address ourselves to these matters. Indeed we are ourselves being addressed about it. Missions as a great cause are not going to be left in the hands of a limited proprietorship. Great causes are appealing to men, deep and almost impatient desires are being aroused, and we are blind if we do not see how much is expected of us.

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When *The Times* gave—on November 4—three-fourths of a

column in large type on "Christianity in the Field: the Nations and the Gospel," it marked a new day. Not indeed that the daily press has been unsympathetic in the past, though there has often been a serious clash of view and perhaps a mutual ignorance of outlook. The significance of such a contribution—which has its counterpart in many a great provincial paper—is that the press knows what the bulk of its readers wishes to read, and though it may often lend its aid to previously unknown causes and give them prominence, yet it does not do so unless the sure instinct of journalism perceives that they will be taken up.

The Times article, written from a sympathetic and inner point of view, set a high and inspiring standard before the Church.

It is still the passionate faith of the Church that individual souls shall be won and Churches of the new born shall be formed. But there has come to the seers a vision of nations, accepting as a basis of their life the spiritual values of the Gospel. They read the missionary enterprise in terms of the statesmanship which alone can be tolerated in the coming age—the statesmanship which thinks internationally, and takes into its range the whole world. The vision glows before the Church of the day when nations shall come to the light, and kings to the brightness of His appearing.

We think that the National Mission, which has won its way to a most notable extent into the press of the country, is opening the door to a new and far wider consideration and support of foreign missions.

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We hail with thankfulness the first announcements of the Missionary Week, January 22 to January 27, which is being organized by the Executive Committee of the Central Board of Missions, at the request of the Council of the National Mission and acting as one of its Committees. We hail with further thankfulness the proposal made by the same Executive Committee that a missionary call be given during next Lent, and arrangements made whereby the missionary message shall be delivered in every parish in the country. These are two vitally important projects; the Church must surround them with prayer and support them with work. The Missionary Call in Lent will presumably be worked out by the Diocesan Boards and the Societies in all the Dioceses; it is as yet an "idea" soon to take to itself those forms in which it can become both potent and widespread. But the programme of the Missionary Week is practically complete, as the Church papers have already announced, and covers a wide sweep from the opening subject of "The Duty of the

Church to the World" to the closing subject at the Albert Hall "The Hope for the World." The Church of England can no better prove by any outward means devotion to the cause of missions and profound responsibility for the place to be taken in their advance than by such a week, when the Archbishop of Canterbury presides at the first meeting and the Archbishop of York at the last; when the opening service is in Westminster Abbey and the closing service in St. Paul's Cathedral. Nor is this an official or merely formal support; the missionary spirit is there, bursting up and breaking forth, the inevitable result of the opportunity offered to us by the closing of the first stage of the National Mission. As *The Times* says for us, "The Church, indeed, so far from thinking that the missionary enterprise can be delayed, is stricken by remorse to know that it is late, almost too late, with the offer of a faith to which all the spiritual strivings of the East have moved, 'If haply they might feel after Him and find Him.'" It is surely the duty of missionary-hearted persons to consider how far they can enter into this Missionary Week, listen to its addresses, share in its discussions, drink of its spirit and communicate its message. The whole Church House has been secured for the week, the whole Church must be roused as a result.

* * * * *

The remembrance of the Intercessions at St. Andrew's-tide is strong upon us, and we are prepared to pay heed to urgent requests for prayer. Few could be more powerful than that in the *Jewish Missionary Intelligencer* for November for the Near East. We quote it in full, remembering that over against human impotence is Divine Omnipotence.

We are greatly concerned about the condition of affairs in Constantinople, Smyrna, Damascus, Safed, Jaffa and Jerusalem. Everywhere there is desolation, famine, disease and misery. According to a statement in *The Times* of September 2, "it is no exaggeration to say that two-thirds of the inhabitants of the villages in the neighbourhood of Jerusalem have died of hunger and typhoid fever."

The pity and pathos of it all is that we are so powerless, humanly speaking. Should this war not be over by Christmas, the condition of the inhabitants of Turkey-in-Asia will be too awful to contemplate. Pray for our workers and converts in all these places, that God in some way or other may provide for their material as well as spiritual wants.

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We must not pass over an important Editorial Note in *China's Millions* on opium in China. The day was when this subject rang

through the missionary world; even though it has now a less prominent place—in part due to the great reform effected internally and externally—yet the opium question remains a subject for ceaseless watchfulness, prayer and hope. If the “hope of seeing the evil trade completely terminated” next March is indeed fulfilled, what confidence must not the Church of Christ feel in grappling with evils which have been, from a variety of causes, firmly lodged as national habits.

The month of March, 1917, is a month of considerable importance in connexion with the opium trade in China. According to agreements made the last twenty-five per cent. of the opium shops in the Shanghai Municipal Settlement are to be closed next March; further, the period for which the Chinese Government stipulated that the three provinces, Kiangsi, Kiangsu and Kwangtung, should remain open (on condition of an extra tax of 3,000 taels per chest, on the 6,000 chests in stock, being paid) expires at the same time; and lastly, the eighteen months allowed for the sale in Kwangtung of the 1,200 chests in stock in Hong-Kong also terminates in the same month. For this last extension of eighteen months the Chinese Government were to receive an extra tax of 6,000 taels per chest. While we have deeply regretted these delays, obtained by the large sums of money promised, we look forward eagerly to next March with the hope of seeing the evil trade completely terminated. We are thankful to notice that an effort made by the Shanghai Opium Combine to obtain an extension of the time limit has been unsuccessful.

The Missionary Review of the World makes, with the October number, “a new beginning.” While the editorship continues in the hands of Mr. Delavan L. Pierson, the Review has been acquired by the Missionary Review Publishing Co., with a powerful Board of Directors of which the well-known Mr. Robert E. Speer is President. At a time when most British missionary magazines suffer seriously in appearance from war-time paper, the Review appears in a considerably improved form, and with some excellent illustrations. Better still, it is full of interesting matter of which the editorial “Forward Look” promises a continuance.

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Another publishing change has taken place in the case of *The Moslem World*, which will from henceforth be issued from 155 Fifth Avenue, New York, U.S.A. We are told that it will suffer no change through this transference, and that it will still be edited by Dr. Zwemer. We are glad to give prominence to this new arrangement, for it is necessary that all the friends of Moslem missions in the United Kingdom should continue to give such a valuable magazine their full support, and it is important for the missionary

world that the general information, the detailed knowledge and the missionary zeal of the Review should be available for a wider circle of readers. Perhaps few have valued sufficiently the "Notes on Current Topics" which appear each quarter. With a wide sweep and a strong grasp, salient points are presented which are indispensable for a true view on current matters in the Moslem world.

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The *Chronicle* of the L.M.S. has three strong articles on Mass Movements to which attention should be called—"Dawn in North India," "The Promise of a Mass Movement," "The Challenge of a Mass Movement." The amazement and the enthusiasm which these movements first aroused in the Church at home has been succeeded by something of that familiarity with stupendous events which renders people unable to feel any more. The more need, therefore, that emotions should be disciplined and that conscience and will should be quickened concerning the great changes gradually taking place in India, so that with sober zeal and unflinching courage we may know how to meet the "limitless opportunities" which the movements present. G.



Notices of Books.

WITNESS—THE WORK OF DISCIPLES AND FRIENDS. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. London: *Robert Scott*. Price 2s. net.

This volume is a continuation of one written a year previously, entitled "This Time and its Interpretation," and deals very definitely and helpfully with the National Mission, or, as it is known in the North, the Call to Religious Revival. "The first need is the conversion or awakening of our own people. This should be our objective now, with a view to the further objective of the nation after Peace, and when the men return." The military spirit that now pervades England is due to the fact that a little cluster of people is deeply interested in each of the five million of men who have joined the colours. All this is a parable and an encouragement for religious revival. Were but ten people in each congregation of the land quickened to make an absolute surrender of all they have for Christ and His Church, they would carry so much with them that there would be a force sufficient to change public opinion. "It is this that we must strive for in the days that are coming." "The need of the hour is to make disciples, for only through disciples can we hope for friends, and only through friends for that strong, clear, united witness that will change a nation's ideals, or restore them."

The volume consists of five chapters. "The Great Commission" is based upon the Lord's words, "Go, make disciples." The Church has been tempted to make compromises in order to secure the support of men of position; but the chief characteristic of her members is that they should be full of the Holy Ghost. There is plain speaking in this chapter as to the Church's wrong aims and failures. "It is not a new system that is needed but new men, not so much a fresh proclamation as fresh people to make it."

Chapter ii is entitled, "Thy Disciples," and the author deals with the aim of the School, Conditions of Entrance, the Principles of Learning, the Scholar's Witness. The reader is reminded, "Great Britain needs to learn again, and we hope that by the war she will learn it, what the Christian standard of goodness is."

Chapter iii is called "My Friends," and Chapter iv, "Witnesses." It was on witnessing that our Lord was to rely for the spread of His Gospel. The qualifications and duties of witnesses are set forth, and the solemn pronouncement is made: "There is no witnessing. Everywhere there is silence. Even in the Churches testimony is seldom heard. . . . The power of witness lies dormant." The world may hate testifying, and no religious person may be so ashamed of his faith as is the English Christian; but our silence is culpable, and this chapter shows how witness should be borne bravely, and can be borne naturally. This is the desired end in the National Mission.

The closing chapter, "The Witness of the Perfect Life," reveals in Christ the example of Perfect Witness. His life is examined and illustrations from it are drawn to show how to use an opportunity, how to make one, and how to witness when faced by hostility.

This little volume is amongst the most useful and practical of the contributions to the literature of the National Mission: it breathes the deep spirit of devotion which is characteristic of its author; and it should be read, and will be treasured, by all who have any part in developing the National Mission of Repentance and Hope.

THE CONFIDENCE OF FAITH. By J. Stuart Holden, D.D. London: *Robert Scott*. Price 2s. 6d. net.

Dr. Stuart Holden is one of our foremost London preachers, and of the crowds who flock to hear him none come empty away. The secret of his success is not far to seek. It is not to be found in mere oratory, although as a graceful and eloquent speaker he has few equals. It rests rather in the simplicity and reality of his message. As one listens to him, one feels that here is a man who understands life and who is possessed of a passion for bringing men and women into personal relationship with God as the only means by which they can live out the purpose for which they were created and fulfil their destiny. In the *Confidence of Faith* he seeks to interpret the ways of God with the nation and the individual and to present a view of Christian life and duty from the war outlook. He deals also with those sure things which war cannot shake and which are an interpretation of life in every age. A more helpful and inspiring book for these dark times we have seldom read, and it is a joy to know that it is not a volume "written up" for the occasion, but represents sermons preached in the ordinary course of his ministry during the last six months. The congregation of St. Paul's, Portman Square, are privileged indeed, and we are thankful that these stimulating and faith-helping messages are now given to a wider circle. The book contains nineteen sermons, and every one of them has a distinct appeal. We quote the following pregnant messages from a striking sermon, "Other refuge have I none," based on 1 Samuel xxx. 6, "David encouraged himself in the Lord his God"—

We need to live in these days amid the great realities which circle around God. The outlook is dark enough; but the uplook has lost nothing of its eternal brightness. God is our refuge and strength; and in Him alone is to be realized the renewal of those qualities which are vital to the life of a man and a nation.

In what do they find encouragement who seek it in God at this time? First, there is the fact that all discipline, whether of a man or a race, is directed by Him. . . . While far from believing that this war was God-caused, it is certain that it is being God-used. Nor shall we be able to hail its satisfactory conclusion until the moral lessons it emphasizes have been learned. For there is little evidence that we are yet as a people humbled in penitence, and restored to a right mind. There is little evidence that we have awakened fully to the seriousness of the issue which is being determined yonder on the blood-drenched fields of France. But the fact that our discipline is in His hands Who pities His children, and corrects them only that they may become partakers of His holiness, encourages us. The entire meaning of the judgments which are now abroad among us is to be found in His undying love. He is not crushing but recreating us. It took calamity to bring David back to God, and it is certain that this is the meaning of that permissive Will under which we now suffer.

Then there is encouragement in the certainty that God's purpose is unchangeable. This David learned as he betook him to the heavenly audience-chamber in his dark day. . . . Faith, after fluctuating like a compass-needle under magnetic forces, rests at its true north—in God. David is encouraged to recommence a life of loyal subjection to His discipline and guidance, with the assurance of the changelessness of His purpose.

And this is the confident encouragement we may find in God at this time regarding our nation. If we believe that Great Britain has come to an end of the Divine purpose, and that her national mission is fulfilled, there is nothing more to say. But since everything points to the largeness of her possible contribution to the work of the Kingdom of God in all the world, we cannot accept this conclusion. Everything is not lost while the purpose of God persists. Herein we may lift up our hearts.

Thus does Dr. Stuart Holden show us the silver lining of the cloud; the rainbow in the storm. May it be given to us more fully to fulfil our part in the work of the Kingdom of God in the world.

CONSOLATION IN BEREAVEMENT. By the Rev. Alfred Plummer, M.A., D.D.
London: *Robert Scott*. Price 2s. net.

Dr. Plummer's papers in the *CHURCHMAN* on "Prayers for the Dead" excited so much attention that many will be glad to possess this deeply sympathetic volume, *Consolation in Bereavement*, in which the papers are incorporated together with two additional chapters which are altogether new. In one of these he sets out his answer to objections which are urged against the practice of Prayers for the Dead. On one point he writes as follows:—

The question whether our Lord ever heard prayers for the dead being offered in a synagogue, so far from being crucial, is hardly relevant. The question is, Did He *know* that such petitions were used among Jews? If that question is answered in the affirmative, and the affirmative answer is put side by side with the fact that He has nowhere condemned the practice, or instructed His Apostles to condemn it, then that fact becomes clamant in its impressiveness. It will not avail to say that the number of those who practised this form of intercession was so small that He did not think it worth while to condemn it. We do not know that the number was small; and we cannot think of Him as refraining from putting a stop to a serious evil because those who were guilty of it were few. It is not likely that many people defrauded their parents by means of the iniquitous device of Corban. The reasonable explanation of His silence about prayers for the departed is that He saw no reason to condemn them.

But Dr. Plummer's purpose is not controversial. The book is published "specially with the desire to give consolation to the bereaved," and he writes in his preface:—

Even when there are no wars to carry off men by the thousand, one of the sad thoughts which frequently arise in the hearts of those who have lost one who is very dear, is this: "To render service to him has been one of the chief joys of my life; and now I can do so no more." And too often there is the still sadder thought: "There were so many services that I might have rendered to him, and did not; and now it is too late." For more than twelve hundred years the whole of Christendom declared with no uncertain voice that both these thoughts are founded on error; and the vast majority of Christians, since there has been a division of belief on the subject, declare so still. "You *can* go on rendering service; it is *not* too late; you can render the highest service by praying for them." It is only Protestants, and by no means all of them, who have scruples about praying for the departed; and the number of those who have scruples, and even more than scruples, is (it would seem) diminishing day by day.

KEEP TO THE RIGHT: A COLLECTION OF TEN-MINUTE TALKS TO CHILDREN.
Compiled by J. Ellis. London: *Robert Scott*. Price 2s. net.

An assembly of children is the most difficult of all congregations, and it requires natural aptitude in the preacher to arrest their attention. But even so, the most skilled "children's preacher" needs the help of suggestion and illustration if he is to keep his addresses fresh, bright, and interesting. He will find all he wants in Mr. Ellis's compact little volume, while to those with less experience who have to talk to children, it will be simply invaluable. There are sixty-five outline addresses, and it will serve the reader's interest best if we quote one:—

CHRIST'S BIRTHDAY.
Luke ii. 11.

Christmas Day is Jesus Christ's Birthday.
Children like their birthdays, and keep them in happy fashion.

We may help Jesus keep His Birthday as well.

1. *The Birthday Greeting.* "Many happy returns of the day," we say to each other. That is really a prayer. "May God send you many happy returns of the day." We must *mean* this, when we say it to our friends: and help to make it come true; by our sweetness and unselfishness making happiness for them. And we can make Jesus happier by trying, each year, to be more like Him; and by helping to make His Kingdom of Love come on earth.

2. *The Birthday Gift.* Let us give Him—

- (1) Our hearts, to love Him.
- (2) Our bodies, to serve Him.
- (3) Our possessions, to use for Him.

3. *The Birthday Feast.* Jesus will give us Joy, that cannot be taken away; Peace, in the midst of all life's troubles: Strength, for all we have to do and bear.

And some glorious Christmas Day, we shall all meet Him at a happy Birthday Feast in our Father's royal Home.

The volume is rich also in illustrations. Here is one culled at random from a very large collection:—

THE REAL LIKENESS.

Bishop Thoburn tells a beautiful story about a picture of his dead child, a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the bishop returned, and, as he saw the picture in its frame on the wall, he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. So Christ, like the skilled artist, took the blurred image of God in the hearts of men, and brought out all its beauty and charm.

Clearly Mr. Ellis has done good service in publishing this excellent volume.

Christmas Books.

THIS year's output of Christmas books is somewhat smaller than usual, owing, no doubt, to the shortage of paper and other war pressure. But publishers who have faced the conditions make a brave show, and it is certain their venture deserves success. The gift of a book, whether to children, young people, or their elders, is still one of the most acceptable of Christmas presents, and those in search of suitable volumes for the purpose will find in those we notice below a rich variety from which to make their choice.

To take the larger volumes first, "War Inventions and how they are Invented" (by Charles R. Gibson, F.R.C.E.; *Seeley Service and Co., Ltd.*; 3s. 6d.) tells us much about guns, explosives, submarines, torpedoes, mines, airships, etc., in a most fascinating way. The descriptions are simple rather than technical, and the beautiful illustrations and diagrams help the narrative. A most excellent book for these times; boys—and their elders—will be greatly interested in it. Closely allied with this volume is "Marvels of Scientific Invention" (by Thomas W. Corbin; *Seeley Service and Co., Ltd.*; 3s. 6d.), which explains in non-technical language almost everything one ought to know about the invention not only of guns, torpedoes, submarines and mines, but also of smelting, freezing, colour-photography, and other scientific discoveries. A thoroughly illuminating volume. The same

publishers send us also "Stories of Great Sieges" (by Edward Gilliat, M.A.; 2s. 6d.), a volume telling of heroism, bravery, and resource in a manner which makes British blood tingle with pride. The coloured frontispiece showing the charge of the Highlanders at Lucknow is a fine piece of work, and all the illustrations are good. Another war-book, also from *Seeley Service and Co., Ltd.*, is "Ian Hardy Fighting the Moors" (by Commander E. Hamilton Currey, R.N.; 5s.). The story is most captivating, rich in incident and vivid in description, and the illustrations in colour arrest attention. But stories of bravery and resource are not confined to the battlefield, and boy readers will find much to inspire and stimulate in "Daring Deeds of Hunters and Trappers" (by Ernest Young, B.Sc., F.R.G.S.; *Seeley Service and Co., Ltd.*; 3s. 6d.). A powerfully-written book, full of interest and informative throughout. The illustrations are particularly fine. We give a specially cordial welcome to the next volume on our table, "Missionary Heroines of the Cross" (by Canon E. C. Dawson, of Edinburgh; *Seeley Service and Co.*; 3s. 6d.). Those who recall the beauty and grace of Canon Dawson's "Life of Bishop Hannington" will open this volume with the highest expectations and they will not be disappointed. The stories it tells of splendid courage and patient endurance of women missionaries in all parts of the world shed a lustrous light on the glory of missionary service, and the girl or young woman reading these pages will assuredly receive fresh inspiration in a life of devotion.

The splendid response of the Overseas Dominions to the call of the Mother Country invests with a fresh interest even the most distant part of our great Empire. Our knowledge of Newfoundland hitherto has not been great, but "The Last Sentinel of Castle Hill: A Newfoundland Story" (by the Rev. J. A. O'Reilly, D.Ph., D.D.; *Elliot Stock*; 6s. net) adds greatly to our information. Vividly written, with a wealth of incident, it illustrates life in Newfoundland as it is to-day. The dedication is most appropriately to the soldiers of the Newfoundland Brigade. We commend the volume most warmly; it is thoroughly interesting throughout.

There are novels and novels; some are not worth the paper they are printed on; others are read with real enjoyment and profit. To the latter class belongs "The Blue Carnation" (by Mrs. E. de M. Rudolf; *Ward, Lock and Co., Ltd.*; 6s.), which for its purity of style and beauty of expression should take a high place among the books of the season. It is described as a "gardening novel," and the fragrance of its pages is as the fragrance of flowers. It is based on a simple incident, but the book is full of liveliness, vigour, and interest.

"Honeybun, Others, and Us" (by Irene H. Barnes; *Church Missionary Society*; 1s. 6d. net). This is a delightful missionary play-book, full of pictures, and dedicated to "everybody who is not more than eight years old." There are real portraits of the four heroes of the book—Teddie Honeybun the Bear, Sure Foot the Elephant, Oo-ee the Monkey, and Puss Tiger. Each tells his own life-story over a magic telephone at three o'clock in the morning, and relates some wonderful encounter with missionaries in his native land of India.

From the S.P.C.K. we have received three volumes associated with the name of the late Rev. J. Mason Neale, D.D. "The Sword of King Affonso" (1s. 3d.) a tale of the Portuguese Church in the Sixteenth Century; "The Lily of Tiffis" (1s. 3d.) is a sketch from Georgian Church History; and "The Exiles of the Cebenna" (1s. 3d.) is Dr. Neale's English translation of a journal written during the Decian Persecution of Aurelius Gratianus.