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National Church League.

**: ANNIVERSARY :
ARRANGEMENTS**

TUESDAY, 14th MAY, 1918.

11.30 a.m.—Holy Communion

at St. Dunstan's-in-the-West, Fleet Street,
by kind permission of the Rector, the Rev.
H. Lionel James.

Preacher:

The Rev. CECIL W. WILSON,
Rector of Walcot, Bath.

5 p.m.—Annual Meeting

in the Hoare Memorial Hall, Church House,
Westminster.

Chairman: The President,
The Right Hon. Sir EDWARD CLARKE, K.C.

Speakers:

The Very Rev. The DEAN of CANTERBURY
The LORD GISBOROUGH
T. W. H. INSKIP, Esq., K.C.
W. JOYNSON-HICKS, Esq., M.P.

A Resolution with regard to the transposition of
the Prayers in the Service of Holy Communion will be
moved at this meeting.

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THE COMMITTEE hereby tender sincere thanks to the host of friends who through various channels have contributed to the L.C.M. Treasury during the financial year ending March 31. In soliciting further help they would point out that owing to the exigencies of the times the work is more than ever dependent upon the freewill offerings of the Lord's people. The sum required to maintain the normal and war-time operations, and to provide for the missionaries, their wives and children, approaches £1,000 weekly.

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Readers of "The Churchman" are confidently urged to assist the Mission in the present emergency. The strictest economies are observed in every direction possible, and much prayer is being offered that our gracious God will incline the hearts of His children to sustain this supremely important work among the toiling multitudes, and the poorest of the poor in the slums.

Contributions (crossed Barclays Bank, Ltd.) to be made payable to the London City Mission, and addressed to the Secretaries, The Mission House, 3 Bridewell Place, E.C.4, or to the Editor of this magazine.

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THE CHURCHMAN

May, 1918.

The Month.

**Clergy and
Conscription.** THE Government have done wisely to exclude clergy from the Man-power Bill. Hitherto they have been exempt from the operation of the Military Service Acts; and this is no time for doubtful experiments. As originally drafted the Bill provided that they should be called up for non-combatant service only, but when the measure was in Committee an amendment was proposed to remove this limitation and to bring the clergy into line with the rest of the community. The Government did not at once accept this, and on the Home Secretary's assurance that the Government would deal with the question on Report the amendment was withdrawn. This they did, but from the very opposite point of view of the amendment. Instead of conscripting the clergy for combatant service they have excluded them altogether. The question of taking clergy for the Army, under any conditions, is a very difficult one. No one body of men has rendered more signal service to the National cause than the clergy; and we doubt not that they will be ready—joyfully ready—as we all are, to respond to any calls that the country may impose upon them, so long as the special nature of their calling is recognized. But to take them for combatant service would be another matter, and one which demanded the most careful consideration. We are not prepared to say that it is wrong, under any circumstances, for a clergyman to take up arms—and if ever there were a cause in which an ordained man might honourably and rightfully draw the sword it is the cause in which the Empire is now engaged in its struggle against the greatest tyranny the world has ever known—but there is a widespread feeling that it is not in keeping with his calling, nor in accordance with his ordination vows. Hitherto the Bishops, with the acquiescence of the Government, have refused permission to their clergy to become combatants, and although some individual clergy—

all honour to them—have felt the call of the war to be too strong to be resisted, the thoughtful opinion of the country has, on the whole, supported the restraint imposed by the Bishops. There are many who would view the conscription of the clergy for combatant purposes with grave misgiving; and it would certainly seem more properly to meet the case if episcopal restrictions were withdrawn and it were frankly left to each clergyman's conscience to determine whether he should offer for combatant or non-combatant service. The Archbishop of Canterbury's speech in the House of Lords implied that this would be done; and we are glad that he made it clear that it was not at the wish of the clergy the Government had made the change. Clergy are ready to serve their country in any way that may be resolved upon.

But the question must be faced what, if the clergy were withdrawn, would become of their parishes? The question was only briefly referred to in the Prime Minister's speech. Mr. Lloyd George said that care would be taken that "in every denomination an adequate staff will be reserved" for work at home, but are the spiritual forces of the country "adequate" to the needs at the present time? The question requires the most careful consideration, and we are glad to see a trenchant and timely letter from the Bishop of Chelmsford on the subject. He expresses so fully and so powerfully the convictions of many minds that we venture to quote the following passages from his letter which appeared in *The Times* of April 15:—

May I suggest various points which ought to be carefully considered before clergy are withdrawn in any large numbers from their present work? (1) The position of the boy and youth to-day. On every hand we have evidence that the absence of fathers from their homes, together with the high wages paid to youths, has resulted in the growth of lawlessness and defiance of authority. One serious counteracting factor in the situation is the splendid work done by the Church Lads' Brigade and the Scout movement. To-day, owing to the absence of men at the front or to the strain of work at home, the clergy in many districts are the only persons available for the work, and their withdrawal at the present time would lead to disastrous results.

(2) The need of wives, mothers, and children. The fatal telegram comes into almost every parish, week by week, and in one parish over fifty were received in a day. Can any one estimate the value to the broken-hearted family of the visit of the parish priest, and his message of comfort? On seeing recently a party of men off to the front, I said, "We will help the wife," and immediately a man cried out, "Yes; we don't say anything, but we are all thankful that the wife and kids will have the padre at home if we don't

come back." There was a general shout of "Hear, hear." Is this help to be lightly stopped?

(3) The life of the nation. Napoleon was surely right when he said that in a great national emergency things spiritual counted as four to one. One would have wished that this great fact had been more strongly emphasized in the debates of last week. In the midst of this gigantic struggle and in the days of uncertainty before us, the nation will need every ounce of moral and spiritual power which it can possess. The piling up of spiritual munitions is a work of national necessity if we are to weather the storm, and, therefore, although I am convinced that the clergy are anxious and willing to do anything, to go anywhere, or to suffer anything, if only they can do their "bit," I venture to ask that the question should be carefully considered before they are moved away from their present sphere as to whether, in any other, they can really render more effective aid to the national cause than that which they are now rendering.

**Towards
Christian
Unity.**

The second Interim Report of the Sub-Committee appointed by the Archbishops' Committee and by representatives of the Free Churches' Commissions in connection with the proposed World Conference on Faith and Order, is a most valuable contribution to the discussions on Reunion and marks a long step forward towards Christian Unity. We do not wish to exaggerate its importance, for it commits only its signatories; but when we find that acknowledged leaders of the English Church and the Free Churches such as the Bishops of Bath and Wells, Winchester, and Oxford, Dr. Davison, Dr. Garvie, Canon Goudge, Dr. Scott Lidgett, Principal Selbie, the Rev. J. H. Shakespeare, Dr. Eugene Stock, the Rev. William Temple, the Rev. Tissington Tatlow and the Rev. H. G. Wood putting their signatures to the large conclusions set out in this Report, we feel that distinct progress has been made, and that Reunion is not quite the chimera that so many have assumed it to be. We are still a long way—a very long way—from its realization, but the outlook is decidedly more hopeful than it was before this Report appeared. The first Interim Report was issued just over two years ago, and it is necessary to the right understanding of the present position to trace the steps that have so far been taken. This the Report does for us in the opening paragraphs:—

A movement has been initiated in America by the Protestant Episcopal Church, which has been widely taken up by the Christian Churches in the United States, to prepare for a world-wide conference on Faith and Order with the view of promoting the visible unity of the Body of Christ on earth. In response to an appeal from those who are co-operating in America a committee was appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same movement in England.

This Joint Conference has already issued a first interim report prepared by a Joint Sub-Committee, consisting of: (1) A statement of agreement on matters of Faith; (2) a statement of agreement on matters relating to Order; (3) a statement of differences in relation to matters of Order which require further study and discussion.

In further pursuit of the main purpose the Sub-Committee was reappointed and enlarged. After mature and prolonged consideration it is hereby issuing its second interim report under the direction of the Conference as a whole, but on the understanding that the members of the Sub-Committee alone are to be held responsible for the substance of the document.

* * * * *

In issuing our second interim report we desire to prevent possible misconceptions regarding our intentions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognize differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come nearer to one another.

In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered the growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith, and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

There is much in this statement for which we are deeply thankful. The spirit of it is excellent; in every line we discern the honest

desire for the healing of our unhappy divisions. "A Church which is itself divided cannot speak effectively to a divided world"—a clear declaration which English Christians need to take to heart, for the divisions which exist among them are paralysing their efforts and weakening their witness before the nation. "The visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service"—another most excellent *dictum*. We agree with the Report that such co-operation might be carried much farther than it is, but what we object to is that men should so deceive themselves as to suppose that when the parish clergyman and the Nonconformist minister join hands, let us say, in helping to get a bad drain-pipe removed, it is a striking indication of Christian unity. This, of course, is putting an extreme case, but in its essence it is typical of the kind of spirit which prevails in many quarters. "By all means unite when we can in social work"—so runs the common argument; but when we get to religious work the old spirit of aloofness from each other quickly reappears. The Report goes to the root of the matter and puts the case on a firm foundation. "The visible unity of believers which answers to our Lord's purpose" can "only be fully realized through community of worship, faith and order, including common participation in the Lord's Supper." Until that is reached there can be no "unity" worthy of the name.

It would be idle not to acknowledge, frankly and unequivocally, that, in any proposals for the unity of English Christians, it is Episcopacy which blocks the way, and we are glad to find that this Report faces the difficulty with an intelligent appreciation of the real position, which has not always been the case. Moreover, this is done with the honest desire of finding a solution. We quote the following very important passage:—

In suggesting the conditions under which this visible unity might be realized we desire to set aside for the present the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the Conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communions nearer to one another. Further, the proposals are

offered not as a basis for immediate action but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom, as the recognized organ of the unity and continuity of the Church, is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration, and fellowship, and to secure rights of the Christian people which had been neglected or denied.

In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world is ever to be realized, it is imperative that the Episcopal and Non-Episcopal Communions shall approach one another not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Again we say we are thankful for so strong and faithful a pronouncement. We do not desire to place upon the words of the Sub-Committee a greater burden than they will legitimately bear, but to our mind it is a fact of tremendous significance—when we recall some previous utterances on the question—that we have this clear declaration that non-Episcopal Churches “have been used by the Holy Spirit in His work of enlightening the world, converting sinners and perfecting saints.” This goes to the root of the whole question. Can the claims of an Episcopal Church be placed higher? Let us, therefore, hear no more disputes as to whether Nonconformist bodies are Churches: plainly this Report recognizes them as such, and it is a great gain that they should be so. Moreover, this declaration goes far, as it seems to us, to settle the long-debated question of the *esse* or the *bene esse* of Episcopacy. Clearly it cannot be the *esse* of a Church, when Churches which know it not are used by the Holy Spirit to do the essential work of the Christian Church, viz., enlightening the world, converting sinners and perfecting saints. To those who accept and, as we do, rejoice in this admission it is impossible to conceive of Episcopacy as being of the *esse* of the Church.

Episcopacy and Reunion. But a mere academic recognition of the true position of Episcopacy is not enough; there must be discovered some means whereby differing views may be reconciled. The Report does not leave us in doubt upon the matter; it offers what should prove a thoroughly practical solution of the difficulty, thus:—

Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion—

1. That continuity with the historic Episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the Episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy, and it so remains in many Episcopal communions to-day.

3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted, as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy in these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life, and order, not only of value to themselves but of value to the Church as a whole. Accordingly, we hope and desire that each of these communions would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organization, and that all that is true in the experience and testimony of the uniting communions would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We do not complain that the Report does not carry us farther; we are content to go one step at a time, and certainly the suggestions offered in the Report should make it easier for Nonconformists once again to discuss the Reunion question with some hope of agreement. They have refused—and rightly refused—to consider

proposals which to all intents and purposes involved their "disowning" their past. Now they are offered a more excellent way.

In a final paragraph of real strength and beauty the Sub-Committee makes the following appeal:—

The Sub-Committee's Appeal.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing Churches and the convictions held regarding these questions by their members being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognize the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is Christ's visible organ and instrument in the world, in which the spirit of brotherhood and of love as wide as humanity finds effective expression.

It remains to be seen how far this Report will be accepted by the parties most intimately concerned. So far as Evangelical Churchmen are concerned we are persuaded that they will be most grateful for it, as not unnaturally they will feel that it inspires them with a new hope. It fully justifies the position they have consistently held upon this question; and, at least by inference, equally condemns the narrow and exclusive view held by some of the more extreme High Churchmen. Those Evangelicals who were responsible for the Cheltenham Conference and its Findings especially will rejoice that the principles for which they contended are so generously recognized. It is true that the Findings went a great deal farther, and offered a policy for present-day action. The Report seeks only to create an "atmosphere" for future discussion, and this it will help to do. If, when the question comes before the World Conference on Faith and Order, it is approached in the spirit which marks the Sub-Committee's Report, there will be every reason to hope that some arrangement may be made for healing "our unhappy divisions," so that Christians may once again become "all one in Christ Jesus." Meanwhile our duty is clear. Every

opportunity must be taken to promote true spiritual fellowship between the Episcopal and non-Episcopal Churches.

**Church
Finance.**

There is plenty of criticism abroad concerning the finances of the Church, but constructive proposals are by no means so numerous. The pity is that when they do appear they receive so little attention, and one can only hope that Dr. Headlam's volume, *The Revenues of the Church of England* (by the Rev. A. C. Headlam, D.D. London: John Murray, 2s. 6d. net), briefly referred to in our review pages, will fare better than others have done. Speaking broadly, Dr. Headlam is in favour of grouping parishes. He gives a concrete example—that of six parishes in his own locality. The total population of these is 1,300 and the incomes amount to £1,196. As he says, "three active, earnest, capable clergymen could manage the work and the endowments would provide them with adequate incomes and pensions." There are two grounds upon which objection might be raised. First, there is the difficult question of patronage, and secondly, the lessening of the number of benefices and so reducing the chances of men obtaining settled spheres of labour. The sentiment of the English people demands a married clergy, and how can a man bring up a family on £200 a year? Dr. Headlam tells us there are 3,275 parishes with incomes less than £200. He thinks that at least twenty new bishoprics are urgently needed, and seemingly approving of an income of £2,500, shows that £50,000 a year is needed for their endowment. But we cannot see that he proposes to pool the incomes of the older sees to secure this sum! Dr. Headlam criticizes the proposal to do away with deans and make each bishop dean of his cathedral—an "ill considered policy," he calls it. But for deans and canons, as for all other clergy, he wishes to see a retiring age fixed and a pension to be provided. There are some strong points urged in connection with the training of the clergy and some fairly close criticism of the "too cautious finance" of the Ecclesiastical Commissioners, and we think with him that a more effective use could be made of their income. Is it too much to hope that the suggestions made in these interesting pages will bear fruit?



Proposed Rearrangement of the Communion Service.

IN February, 1915, a Resolution to the effect that certain changes in the order of the prayers in the Communion Service should form part of the revision which the Prayer Book is now undergoing was brought before the Upper House of Canterbury Convocation. The following is the text of the Resolution :—

Permission shall be given for the rearrangement of the Canon as follows : The Prayer of Consecration shall be said immediately after the Sanctus, the *Amen* at the end being omitted ; the Prayer of Oblation shall follow at once (prefaced by the word *Wherefore*), and the Lord's Prayer ; then shall be said the Prayer of Humble Access, followed by the Communion of Priest and People ; after the Communion shall follow the Thanksgiving, the Gloria, and the Blessing.

*(Report of Joint Committee, Convocation of Canterbury,
1915. No. 487. Resolution 59.)*

It will perhaps be well to set out in type the alteration from the *Sanctus* onward which, with a subsequent addition, printed in italics, would thus be effected. (The rubrics are omitted.)

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory ; Glory be to Thee, O Lord most High. Amen.

ALMIGHTY God, our Heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption ; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in His Holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again ; Hear us, O merciful Father, we most humbly beseech Thee ; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood : Who, in the same night that He was betrayed, took Bread ; and, when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body which is given for you : Do this in remembrance of Me. Likewise after supper He took the Cup ; and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this is My Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of Me.

Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly-beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy Holy gifts, the memorial which Thy Son hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, World without end. Amen.

OUR Father, which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting Kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

GLORY be to God on high, etc.

The proposal to make this change has had a chequered history. It seems to have been referred to a Committee of the Lower House of Canterbury Convocation with instructions to report, which they failed to do, evidently not agreeing on the subject. It was referred to the Joint Committee, which reported in favour of a permissive use of the change as an alternative to the present service. The Lower House in February, 1914, resolved in favour of a compulsory use of the change. The recommendation of the Joint Committee then came before the Bishops, who, in April, 1915, after full and considered debates, rejected it by the substantial majority of fifteen to five. It was not unreasonable to suppose that the matter would end there. In July, 1917, however, the Lower House again, though with many professions of respect for the Bishops, returned to the attack, and a motion for concurrence with the decision of the Upper House was rejected by fifty-seven votes to thirty. Thereupon, the Bishops again considered the matter, and in February of the present year, after another lengthy discussion, of which only a part was reported in the Press, reversed their previous decision by a majority of thirteen to seven. It is not surprising that the Archbishop of Canterbury should express his concern "for the consistency of that House."

After this astonishing *volte face* anything was possible, and the resolution being duly seconded, the Bishop of Truro moved and the Bishop of Gloucester seconded an amendment consisting of an addition to the Resolution which was not approved by any of the Reports which had previously been issued. This was carried by nineteen votes to one. The added words of the amendment are those printed in italics in the form of service set out above. They greatly strengthen the widely felt objection which no doubt weighed with the Bishops when rejecting the Resolution in 1915.

The first aspect of the matter which will naturally occur to us is that it is a step backward. At the beginning of the movement the advocates for Prayer Book Revision made much of the fact that our existing services were last revised more than 250 years ago, and urged the need of adapting them to the changed circumstances of modern times. With this plea most Churchmen, Evangelicals not less than others, were in full sympathy. But such a position is hardly consistent with the introduction of a form of service on the lines of the First Prayer Book of Edward VI, which is a hundred

years older than our present book. This reactionary character marks a great many of the important features of the revision as a whole. The objection is not a captious one, for we have ample evidence that the alterations in the services made by our Reformers in the sixteenth century, in particular those which it is now proposed to reverse, were designedly made to guard against errors to which we are as much exposed now as they were then.

These errors were, in respect of the Communion Office, two-fold. One was the belief that by virtue of consecration the body and blood of Christ became present upon the altar in, with or under the forms of Bread and Wine, and that adoration might consequently be given to them. The other was the widespread teaching that the priest in this service offered Christ, thus present, as a sacrifice both for the living and the dead. These two errors were both rejected by the English Church at the Reformation, and were eliminated from her formularies; hence it is that following upon their dissemination in our midst in recent years those who teach them find the Prayer Book "inadequate." Naturally it is, when it was compiled and revised with the very purpose of excluding them.

With regard to the first, "that error of the Real Presence" as Cranmer called it, the whole teaching of the Prayer Book and Articles is repugnant to it. The statement in the 29th Article that "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet *in no wise* are they partakers of Christ," could hardly have been drafted by men who believed that Christ was in the bread; for if He were there the wicked receiver must, in *some* wise, partake of Him, even though it were to his own condemnation. Such a belief naturally and inevitably leads to adoration of the consecrated elements, and in order to guard against this the Prayers in the Communion Service of the First Prayer Book were transposed, so that nothing should intervene between the consecration and the reception by the communicants. Before the consecration, there is nothing upon the Holy Table to which prayer or adoration can be directed. After reception, if the matter is rightly ordered, as Cosin said should be the case, nothing will remain. As the service now stands there can be no danger that the prayer, "We do not presume to come to this Thy Table, O merciful Lord," will be addressed to any supposed presence

of our Lord upon that Table ; but the proposed alteration of its position will make it a very real danger in the case of all who signed or sympathise with the recent memorial of 1,000 clergy in favour of access to the reserved Sacrament for purposes of adoration. Those who have been present at a Communion Service administered in a modern Ritualistic Church, and have seen the genuflections, almost amounting to prostration, performed by the priest before the newly consecrated wafer, and the prostrations of the people as he turns to them with it in his hand, saying, "Behold the Lamb of God," will readily understand why the Reformers transposed or removed everything which came between consecration and reception. The *Agnus Dei*, "O, Lamb of God, that takest away the sins of the world," beautiful and harmless in the Litany, lent itself to idolatry here, and was consequently omitted ; though unhappily it has since been made permissible by the Lambeth Judgment for the choir to sing it at this point.

In regard to the other point, "the sacrificial aspect" of the service, which was continually referred to in the discussions in Convocation, it is obvious that the position of those who maintain that the priest offers in the Eucharist a sacrifice on behalf of himself and the people, would be very greatly strengthened if after the recital of our Lord's words "Do this as oft as ye shall drink it in remembrance of Me" there followed the words "Wherefore we . . . entirely desiring thy fatherly goodness mercifully to accept *this our sacrifice* of praise and thanksgiving," etc. Especially is this the case when we remember that the words "sacrifice of praise and thanksgiving" are regarded as a technical phrase expressing the idea of "Eucharistic Sacrifice." Thus Dr. Frere describes it in a footnote on p. 3 of the Alcuin Club Tract *Russian Observations on the American Prayer Book*. It is unfortunate for this view that the same phrase occurs in the form of prayer for the use of those at sea, and so Dr. Frere endeavours to explain it away by saying—

"The phrase is, no doubt, out of place in the prayer for the use of the Navy after a storm. Its insertion there is one of the mistakes due to the revisers of 1661, who were evidently thinking vaguely of its occurrence in Psalm cvii. 22, in connexion with seafaring, rather than of its eucharistic and technical meaning. The mistake, thus justified and occurring in such an obscure position, is not of any great importance. In any case it does not rob the phrase of its proper meaning as used in the Holy Eucharist" (*ib.*).

If space permitted, we could quote many passages from the

speeches of those who in Convocation advocated the change to show that they regarded it as emphasizing the idea of sacrifice, but Dr. Frere, who is a member of the Northern Convocation, is a representative exponent of the teaching which lies behind the proposal, and his testimony is sufficient for the purpose. A good many things were said in the course of the debates in Convocation which exhibited the vagueness which so often marks the thinking of those who try to read into the service what there is certainly no trace of in the New Testament. One wonders, for instance, what Canon Stanton, who in July, 1911 moved the Resolution for a service on the lines now suggested, can have meant by the offering of the souls and bodies of the worshippers being "closely associated with the consecration of the Bread and Wine." We wonder still more when we find the Bishop of Winchester saying that "They lifted up their offering of themselves *in union*, so far as their pardoned sins permitted, *with the sacrifice of the Lord. . .*" In the light of such utterances it is less surprising than it might otherwise be to find that in the course of the debates in both the Lower and Upper Houses in July, 1911, in April, 1915, and in July, 1917, no one speaker once referred to the form of the Institution as recorded in the Gospels. In them we find no interpolation between the command to "eat," "drink," and the disciples' obedience to the command, and in following the model of Holy Scripture our Reformers acted upon the principle which guided all their work of demolition and reconstruction. If we abandon this safe ground, history will repeat itself, and innovation will follow innovation in natural and necessary sequence until the Mass with all its accessories is restored by authority. That this is no imaginary danger may be seen already by the practice of a large and steadily increasing number of parishes. The development can even now be traced in a measure. The Archdeacon of Coventry said in 1911, "The discussion was encouraging for the reason that *it could hardly have taken place some years ago*, and Canon Stanton's suggestion was one which would have been *almost scouted* by a large number of Churchmen *even within his own memory*". (*Chronicle of Conv.* 1911, No. 3, p. 357). To this we should add what the Archdeacon of Surrey, in moving a modification of the Resolution, said, i.e., that "it went as far as they were justified in going *at that moment . . .*" it was "a small step but a useful one *in the direction* of reform" (*ib.* 350). The

Bishop of Oxford, speaking of the Scotch and American Prayer Books, said "That was *at present* beyond their reach, but let them do something" (*ib.* 1915, No. 2, p. 281). And Dr. Frere suggests that this revision will leave "*to a later generation a more thorough reconsideration of the rite, and alterations in the text of the services both in large matters and in small*" (*Principles of Lit. Ref.*, p. 195).

But the way for this more drastic dealing with the Prayer Book is being well prepared. The Lincoln Judgment has restored the *Agnus Dei* and the Eastward Position, the present revision has already admitted the Vestments, the ceremonial mixing of the chalice, Reservation, the transposition of the Canon, the shortening the words of administration by the use of the first half only; the Bishop of London said that he wished to obtain "burnt incense" (*Chron. Conv.* 1915, No. 2, p. 294); and lighted candles were included in the Report of one of the Committees of York Convocation. All this is included in a tentative revision, which many of its authors fondly hope will be final, but which will create an atmosphere in which the full schemes of those whom the Bishop of London calls "the fighting party" and "the anarchists" can be developed. If these things are done in a green tree, what will be done in the dry?

The addendum to the Resolution agreed to by the Bishops in February last which was finally incorporated in it, must not pass without notice, for it greatly adds to the seriousness of the matter. It consisted of the following words to be interpolated into the first post-communion prayer which is now to follow the consecration:—

"Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before the divine Majesty, with these Thy Holy gifts the memorial which Thy Son hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same."

This paragraph, which is taken from the First Prayer Book of Edward VI, appears in both the Scotch and American Prayer Books with the words "which we now offer unto thee" added after "gifts," and the word "commanded" instead of "willed." The form proposed is in these two respects better than the Scotch and American, which both contain a definite offering of the consecrated elements to God, but the statement above quoted from the Bishop

of Oxford and the constant references to these two modern liturgies in the debates in Convocation show that their form would be preferred by a large number of revisionists if it could be obtained. The word "memorial," to quote Dr. Frere again, is said to be "technical *and sacrificial* in itself" (*Russian Observations*, etc., p. 4, note), and corresponds to that part of a Jewish sacrifice which was taken to represent the whole, as in Leviticus ii. 1-3.

It may be said without hesitation that there was no such memorial willed or commanded by our Lord to be made when He instituted the Holy Communion. There is at least no sign of it in the records which have come down to us from the inspired writers of the New Testament. The command "do this as oft as ye shall drink it, in remembrance of Me," is simple enough and clear enough whether in the Greek or the English. Nothing but the exigencies of theological controversy could have led to any such interpretation of the words as "offer this for a memorial of me." The best Greek scholarship is against it, and it may be enough to quote here Bishop Gore's own admission, "there is not sufficient evidence to entitle us to say that 'do' bears the sacrificial sense in the New Testament" (*The Body of Christ*, 1901, p. 315). "The matter stands similarly with 'remembrance'" (*ib.*). Moreover, the "Memorial" in the Old Testament is "either the blood sprinkled, which of course it would have been an unheard of impiety to eat or drink; or that portion of the meat offering (Lev. ii. 1 *sq.*), of the oblation of the first-fruits (Lev. ii. 12-29), and of the trespass and sin offerings (Lev. v. 12 *sq.*), which was presented to God upon His altar, and there consumed. But in all these cases the memorial, or quasi-memorial, was the *only* part of the offering that was *never eaten* (or drunk) *either by priest or people*, and the partaking of which would have involved a sin punishable by 'cutting off from the congregation'" (Rev. W. B. Marriott, *Treatise on the Holy Eucharist*, p. 189). The suggested analogy with the Levitical rite falls to the ground.

The desire, again and again repeated in the course of the debates, for a closer approach to the Scotch and American Prayer Books was unaccompanied by any similar wish to copy, or keep in line with, the Irish and Canadian Books. It is the more remarkable when we consider how relatively unimportant an influence both the Scotch and American episcopal Churches have in their respective countries. In the case of Scotland, it was stated that the Scotch Communion

Office had been a cause of trouble and schism, that the English Office, which is printed in the same Prayer Book as an alternative, was in many cases preferred.

It was stated, oddly enough in a debate proposing to saddle us with the Scotch Office, that the objectors to that service in Scotland were English residents! That would seem to be a reason for not introducing it into England, though the speaker did not draw that conclusion. It was also stated that Bishop Seabury, the first American Bishop, who was consecrated in Scotland, promised to endeavour to introduce the Scotch Communion Office into America, but the strong Puritan element compelled a compromise. It is clear that neither service has won its way to the affections of the people of either country, and there are not wanting signs that our English Liturgy, if approximated as near as the present [revision would bring it to the unreformed services of the Church of Rome, would soon lose its place in the hearts of the English people, and with it would depart their love for the Church which they would feel had betrayed them.

W. GUY JOHNSON.



The Training of Candidates for Holy Orders.

I.

AT THE OLDER UNIVERSITIES.

THE term "The Older Universities" carries with it certain associations which combine to produce the distinctiveness and uniqueness that are rightly credited to this kind of training for the work of life.

Among these associations a foremost place must be assigned to the residential life of the older universities. It would be difficult to overestimate the critical character of that first step into the responsibilities of manhood, when the boy passes from the system of school discipline and control into the freedom of university life. It is the first taste of manhood, and it comes, so to speak, in a moment. For some, the experience leads immediately to lasting moral development; others come to grief over the pitfalls which beset the path of liberty. Speaking generally we may claim that the residential life combined with the comparative freedom from external control proves sooner or later to have been a mighty factor in the development of character. The character for which the sons of Britain have won the world's admiration is in no small measure the fruit of the system of residential public school and university education, which has in the past produced the great majority of the men who have been the nation's leaders and representatives.

But it is more than the challenge to the realization of manhood that meets the boy as he enters the university, for he finds himself admitted to a rich and goodly heritage. The old universities have for centuries been attracting to themselves the best products of the public schools. Traditions have been built up and transmitted from generation to generation, traditions of character and conduct, traditions which belong to the world of athletics no less than to that of social life, traditions that produce an atmosphere in which the new-comer has to live. As surely as the boy's delight is in the new experience, so surely does he open his mouth and draw in his breath.

Further, the residential life means that the goodly heritage from the past is mediated through the environment of the present:

and that environment includes all sorts and conditions of men, gathered out of practically all classes of society, and representing every variety of character, mind and interest. The experience of being bound up in the bundle of this varied life is not, of course, confined to such residential life as we are contemplating, yet it is undoubtedly a fuller and richer experience than could be afforded under the conditions of the non-residential university system.

But why take notice of such truisms? Because we not infrequently encounter the erroneous conception that graduation is to be determined as to its educational value by the standard of intellectual attainment that is required for the degree. This would certainly be the case, if graduation involved nothing more than a certificate of study accomplished and tested: and judged by this standard alone, the Arts Degree conferred by the older universities on men at the bottom end of the scale is of comparatively small value, as things are at present. It may be granted that the degrees of the new universities guarantee a higher minimum attainment.

We need not, however, expose ourselves to any legitimate charge of depreciating the training of the intellect, if we insist on the point that education stands for infinitely more than that. It is because education is so much wider a thing that we claim a wider standard for the true valuation of graduation at the older universities: and this wider thing is secured by the residential life with its liberty, its traditions, and its environment.

With our thoughts particularly exercised on preparation for the ministry, we shall readily think of the religious foundations of the older universities, and their provision for the maintenance of religion and the teaching of theology, as another leading association of the term "the older universities."

The college chapels and the university pulpit are more than standing witnesses of a religious foundation; and the faculty of theology holds a leading position which is more than an inherited glory. It is easy to say hard things about college chapels; the writer can remember the day when the master of a college considered the authorship of Ecclesiastes a fitting theme for the opening sermon of the academic year. But such symptoms of academic blindness to the religious needs of men are practically extinct: if any remain, the war will, we trust, give them the *coup de grace*.

The university sermon has a distinctive function to fulfil which inevitably lays the university pulpit open to criticism on the part of those who ignore the claim of religion upon the intellect, but it is manifest to all who have ears to hear that university sermons are addressed with increasing faithfulness to the needs of the day.

The theological professors and teachers must be regarded as the enemies of beliefs which depend for existence upon credulous adherence to shibboleths ; they may at times deal too harshly with conceptions which can only find expression in the language of a past age ; there may be found among them those who set forth new opinions as though they were established conclusions ; but speaking generally the theological teachers are known in the university as men of living faith who are seeking to interpret the revelation of God in the thought and language of their own generation.

In addition to these official manifestations of religious life, there must be taken into account the innumerable agencies and opportunities of an unofficial and spontaneous character, evangelistic and devotional, academic and practical, sociological and missionary. The very multiplicity of these organizations constitutes a snare, so numerous are the claims upon a student's thought and time, which are made by well-intentioned efforts to assist his religious life, and to stimulate and direct his will for service.

The recollection of such facts as these is necessary for a true estimate of the older universities as a training ground for the ministry. There can be little room for difference of opinion about the uniqueness of the opportunities which are provided : and in respect of the pre-graduate preparation it will be generally admitted that the advantages of residence at Oxford or Cambridge are unrivalled. But for the post-graduate preparation there is not merely room for divergence of opinion ; variety of method is clearly required.

There will always be students for whom a period of complete detachment from the university environment, before they proceed to ordination, offers the more congenial, sometimes the necessary, plan. On the other hand there will always be students for whom continued residence during the period of immediate preparation is the obviously right course to pursue. The fact that there are theological colleges at the universities makes it possible for such men to combine the benefits of the life and training of a theological college with those of the university.

This would seem to be the ideal plan. The change from the old college to the theological college is sufficient to produce the consciousness of entrance upon the new and final stage of preparation: the work and atmosphere of the theological college provide important elements of help which do not belong to university residence in itself: at the same time all the advantages of contact with university life and teaching are there at hand for use.

But there is another point of view which should be taken; and the result, in the judgment of the writer, confirms the rightness of the course just referred to. For a student ought to ask himself, "Where can I, while preparing myself for my future work, place my life out at best advantage for the service of God?" The answer to this question is not far to seek, if we consider the effects upon university life of the presence of young, earnest graduates, taking their place at their college worship, joining in their college athletics, and generally contributing their bit to the influences which make for religion and godliness.

To put the matter in a concrete form, we have only to think of the influence exerted upon Cambridge life during the past thirty-seven years by the successive generations of the students of the Clergy Training School and of Ridley Hall. It was a strategic move on the part of men of faith and vision to place these institutions where they are; and their example has been followed by Nonconformists, who have established colleges at the university.

But let it once be granted that the immediate preparation for the ministry cannot be effectually obtained in the university atmosphere, then it follows that the policy must be condemned, and the sooner these institutions are transferred elsewhere, the better it will be. Yet such a proposal would be rightly denounced as insanity. Why? Not because the transference might involve financial burden, but because it would involve the forfeiture of unique opportunities and privileges.

If a student needs or desires a period of complete detachment, by all means let him have it; and the theological colleges which are situated in different parts of the country will provide it; but if a student has experienced at the university the awakening of his soul, the realization of his manhood, the development of his faith, the opening of his eyes to the claims of Christ and to the needs of

his fellow-men, then let him complete his training there, and help others as he himself has been helped.

A word must be said in closing about the university provision for the training of ordinands after the war.

There is no doubt that the theological faculties at Oxford and Cambridge will raise the standard of the conditions required for the Divinity Testimonium, and it is not hard to anticipate the lines of development. There will be a demand for an extended period of preparation. The time spent in the study of theology will have to be lengthened. Additional courses of teaching will be provided. Special arrangements will be made for the pastoral care of students who continue in residence at their college during the whole period. Students will be encouraged to secure during their period of training a wider experience than college life can offer, through spending parts of vacation times in different kinds of work. The training and discipline of such work would be invaluable. The various college missions and similar activities have hitherto done something toward this end, but it is only a comparatively few men who have availed themselves of the opportunities which they offer.

One thing is certain, the training of the clergy cannot remain as it is at present : and an extension of the period, a more thorough theological preparation, and a wider experience of life are three lines along which development may be expected.

ARTHUR J. TAIT.



The End of these Things.

AN EXPOSITION OF ISAIAH XXIV.—XXVII.

INTRODUCTION.

II.

A SECOND series of prophecies concerning Judah and Jerusalem succeeds, like and yet unlike those seven which formed the former volume of "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem."

Here each prophecy begins with a Woe, and through all there runs a strain of burden.¹ Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty! and to the scoffers that rule in Jerusalem!² Woe to the rebellious children that take counsel, but not of Me!³ Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah!⁴

Woe too to thee, Assyria, that destroyest, and thou wast not destroyed; and dealest treacherously, but they dealt not treacherously with thee!⁵

Come near, ye nations, to hear; and hearken, ye peoples; let the earth hear, and the fulness thereof; the world, and all things that come forth from it. For Jehovah hath indignation against all the nations, and wrath against all their host; He hath utterly destroyed them, He hath delivered them to the slaughter.⁶

It is still part of the volume of the Burden of Babylon; each prophecy still finds its starting point in the circumstances of the time, whether in the reign of Ahaz⁷ or in the reign of Hezekiah,⁸ and Assyria is the world power directly in view; while each prediction of woe to the worldly-minded of Judah and Jerusalem, or the treacherous Destroying Power of Assyria, points ever on to the final indignation against all nations which shall usher in the Kingdom of God. Appropriately then at the close of this series—intimately connected throughout as it is with Assyria—there follows the record of the overthrow of Sennacherib before Jehovah,⁹ putting the seal of historic fulfilment upon Woes that

¹ xxx. 6.

⁴ xxxi., xxxii.

⁷ xxviii., xxix.

² xxviii., xxix.

⁵ xxxiii.

⁸ xxx.—xxxv.

³ xxx.

⁶ xxxiv., xxxv

⁹ xxxvi., xxxvii.

had fallen, and forming an earnest of the final fulfilment of the whole.

But there is more to follow before the volume is closed.

That city which was "the beginning of the kingdom" of him who first "began to be a mighty one in the earth,"¹ and where there took place the first great exhibition of human power in combination, and of its scattering by Jehovah²; which was the parent of the Assyrian,³ and destined to be its still greater successor; is chosen by the Spirit not only to give its name to this whole volume of prophetic burden, but in its own history to form its unique and striking close.⁴

It adds greatly to the force of this closing section of the Volume of the Burden to recall the political status of the Chaldean city in Isaiah's day. Up to the sixth year of Hezekiah's reign the Chaldeans had been subject to Assyria, but in that year a native Chaldean, Merodach-Baladan, took the opportunity of the death of the Assyrian king Shalmaneser IV to enter Babylon and seize the throne. Owing to the preoccupation of Sargon with his western campaigns, Merodach-Baladan contrived to maintain himself on the throne for twelve years, but at the end of that time his kingdom was completely subjugated by the Assyrians. The rise of Babylon to power on the ruins of the Assyrian kingdom did not take place till one hundred years later. But it is the purpose of the Spirit of God to make this Babel of the older records a type and figure for all time. He has purposed to show in that Chaldean city an image of the world. The proud king shall see it in a dream; the captive servant of Jehovah shall reveal the forgotten dream, and make known its interpretation. Babylon shall stand in this picture at the head of all world-powers,⁵ whose destiny is to become like the chaff of the summer threshing floors, carried away by the wind, so that no place is found for them, that the stone cut out without human hands may become a great mountain and fill the whole earth.

Here then, during the brief independence of Babylon under Merodach-Baladan,⁶ his ambassadors shall be brought to Hezekiah by a train of providential circumstances,⁷ the prophet shall be

¹ Gen. x. 8-10.

² Gen. xi. 1-9.

³ Gen. x. 11.

⁴ xxxviii.-xvi.

⁵ Dan. ii. 38.

⁶ xxxviii., xxxix.

⁷ The illness of Hezekiah was fifteen years before his death, that is in the fourteenth year of his reign, the embassy from Babylon in the same or succeeding year, two or three years before the fall of Merodach-Baladan before Sargon.

commissioned to foretell their rise to power, and the total captivity of Judah at their hands, and shall also receive that magnificent burden of Babylon which begins with the "Comfort ye, comfort ye, My people," tells of the final overthrow of the oppressive city, and closes with the prediction that when the new heavens and the new earth shall be, and a purified Judah and Jerusalem remain, and all flesh come to worship before Jehovah, "they shall go forth, and look upon the dead bodies of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." ¹

But now we turn back, after this brief glance, to the end of the volume, to consider a little more in detail those passages which immediately precede and lead up to the special prophecy before us in this book.

We think that we have seen reason for taking the title which stands at their head as not confined to the first of the prophecies which follow, but comprehensive of the remainder of the book. But that first prophecy itself, as we read it with attention, suggests the same conclusion. It speaks indeed of "the beauty of the Chaldeans' pride"; it foretells its overthrow amidst scenes of slaughter by the Medes, ² and the ignominy of its last king ³; it predicts also its final extinction and desertion by men. ⁴ It indicates that the time of the Chaldean city was yet future, when the prophecy was uttered, and that her days of prosperity would not be of long duration; ⁵ and all this was exactly fulfilled in history. But there are long portions of the prophecy which evidently look beyond the Chaldean power to all world-powers, and to that final crisis of the world, of which the Word of God had already spoken through the prophet, when there shall be a day of Jehovah upon *all* that is proud and haughty, and upon *all* that is lifted up, and it shall be brought low. ⁶ Such are Chapter xiii. 9-13, and Chapter xiv. 3-11; such also is the commencement of Chapter xiv., which speaks of the return of Israel from every land and of their final emancipation and honour in the world. There is even one passage which seems to look beyond and behind world power to a "prince of the

¹ lxvi. 24. Cf., in the Summary Introduction, i. 28-31

² xiii. 17-19.

³ xiv. 18-20.

⁴ xiii. 20-22; xiv. 21-23.

⁵ xiii. 22.

⁶ ii. 12-21.

power of the air," who makes the earth to tremble and shakes kingdoms ; who makes the world a wilderness, and overthrows its cities, and lets not loose his prisoners to their home, but who shall yet be brought down to Sheol, to the uttermost parts of the pit. "How art thou fallen from heaven, O day-star, son of the morning ! how art thou cut down to the ground, that didst lay low the nations ! And thou saidst in thy heart, I will exalt my throne above the stars of God ; and I will sit upon the mount of congregation, in the uttermost parts of the north ¹ ; I will ascend above the heights of the clouds ; I will make myself like the Most High." Is not this he, the dread "prince of this world," whose fall is inseparable from that of "Babylon" ?

But the close of this first prophecy is yet more significant. The time of the Chaldeans' city was yet to come, a hundred years still in the future, as men reckon time ; her representative at the moment was the Assyria n power the burden therefore closes with the words, "Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand ; that I will break the Assyrian in my land, and upon my mountains tread him under foot ; then shall his yoke depart from off them, and his burden depart from off their shoulder."

This was the signal and outstanding illustration of the burden of this world in Isaiah's day, constantly referred to in his prophecies, and recorded in its fulfilment at their close ; but it was an illustration, and an illustration only, for the oracle proceeds :

"This is the purpose that is purposed upon the whole earth ; and this is the Hand that is stretched out upon all the nations. For Jehovah of hosts hath purposed, and who shall annul it ? His Hand is stretched out, and who shall turn it back ?"

But there are other burdens also, which from time to time the prophet saw, which we have already enumerated, but which call for further briefest notice.

In the year that King Ahaz died and Hezekiah succeeded to the throne the hopes of Philistia revived. Ahaz had formed an alliance with the Assyrian monarch ; Philistia on the other hand had joined the league of nations against Assyria. On Hezekiah reversing the policy of his predecessor, Philistia sends messengers to Judah. The Word of God through Isaiah warns the Philistines

¹ See below, Chapter vi, p. 52.

that the Assyrian power will yet destroy them, and that the strength of Zion is not in political alliances, but in the protection of Jehovah, in Whom the needy find refuge.¹

The prophet sees also a burden of Moab. Although we cannot with certainty indicate the fulfilment of this prophecy, owing to our ignorance in detail of the history of Moab ; yet the spirit of the Moabites, and the geographical names, are fully illustrated by the inscription on the celebrated Moabite stone, and by recent exploration of the Moabite country ; and it is certain from the Assyrian records that Moab felt the full force of the Assyrian power.²

The burden of Damascus foretells that Damascus and Samaria once united in conspiracy against the house of David, shall be united in a common doom.³

The newly-founded empire of Ethiopia and Egypt is next addressed. It is summoned to send ambassadors to Judah, that nation dragged away and peeled, whose land the invading floods destroy.⁴ Through it all the inhabitants of the world are called to see the standard of Jehovah unfurled on the mountains of Israel, and to hear His trumpet blow. Jehovah has long watched in silence, in His dwelling-place, the growth of the Assyrian power, but He is about to cut it down suddenly.⁵ It was Tirhakah, king of Ethiopia and of Egypt, who must first of all the nations have heard of the overthrow by Jehovah of Sennacherib, against whom his own arms had striven in vain.⁶

In the Burden of Egypt the Word of God foretells the civil confusion and strife which followed the death of Tirhakah and the fall of the Ethiopian dynasty. It predicts the fierce and cruel domination of Egypt by Persia, and its deliverance by Alexander and the large influx of Jews into Egypt. Jehovah, it declares, late victor over Sennacherib, now rides upon a swift cloud and comes to Egypt, and the idols of Egypt shall tremble at His presence, and the heart of Egypt shall melt in the midst of it. He it is who will stir up the Egyptians against the Egyptians, and will give them over into the hands of a cruel lord ; He it is who will in their despair send to them " a saviour and a mighty one," and will deliver them. Their fear of the Persian tyranny will be intensified by the knowledge that it was purposed and foretold by Jehovah, and their

¹ xv. 28-32.

² xv., xvi.

³ xvii.

⁴ xvii. 12-14 ; viii. 7.

⁵ xviii.

⁶ xxxvii. 9.

terror of the land which enjoys His favour will be increased. But He Who decreed their oppression has also prepared their deliverer. And after that deliverance the people of the land they feared shall come into Egypt; their language shall be heard there; there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah; and Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah. How exactly all this was fulfilled, and how this prophecy contributed to its own fulfilment in the building of the Temple of Jehovah at Leontopolis, may be read in the pages of secular history.

In the year that Sargon sent his Tartan against Ashdod (B.C. 711), the prophet receives a command to walk naked and barefoot "for a sign and a wonder concerning Egypt and concerning Ethiopia." Even so within three years, or perhaps for the space of three years, the King of Assyria shall lead away the captives of Egypt and the exiles of Ethiopia, and Judah shall be ashamed of its reliance. Although the records of Sargon do not mention a conquest of Egypt, the prophet Nahum seems to refer to the fulfilment of this prophecy,¹ and possibly Sennacherib also—the successor of Sargon—when he speaks of Egypt as "this bruised reed."²

The burdens of the wilderness of the sea and of Dumah refer to the Sinaitic peninsula bordering the Red Sea and the north-west district of Arabia. These wandering and somewhat obscure communities are not outside the purview of Jehovah of hosts, the God of Israel. The prophet sees for them a grievous vision, a treacherous man dealing treacherously with them and a destroyer destroying them. If morning dawns on their darkness, the shadows again close round them. He sees this, not by his own prescience, but because he has heard it from Jehovah of hosts, the God of Israel, and declares what he has heard. He is indeed the watchman of Jehovah, if they will enquire of him. Now the treachery of their enemies prospers, and the destroyer destroys; but far distant, and after long waiting, the prophet sees Elam and Media arising; he sees a royal banquet, troops of horsemen, trains of baggage; and "fallen, fallen is Babylon, and all the graven images of her gods are fallen to the ground." It is a vision of the Assyrio-Babylonian invasions, and of the final fall of the treacherous destroying power.³

¹ Nahum iii. 8-10.

² 2 Kings xviii. 21.

³ xxi. 1-12

The burden upon Arabia is of hurried flights, the drawn sword, the bent bow, and all the grievousness of war; not like the two preceding burdens of long-drawn-out distresses and a far-off mighty fall, but of an immediately impending calamity. "For thus hath the Lord said unto me, Within a year, according to the years of a hireling, all the glory of Kedar shall fail, for Jehovah the God of Israel hath spoken it."¹

The burden of the Valley of Vision. It is Samaria, at the head of her fat valley, home of the prophets of Jehovah, the crown of pride and flower of Ephraim's beauty, on whom the burden lies. Samaria has fallen, all her rulers have fled away together, all that were found by the enemy are bound and carried captive. It is a day of discomfiture, and of treading down, and of perplexity, from the Lord, Jehovah of hosts, in that valley of vision. All Assyria's mercenaries are there, and all is spoiled. Judah now lies bare to the invader, and looks to its defences; but not to Him Who has done this, and purposed it long ago. The Lord, Jehovah of hosts, calls His people to mourning, but behold joy and gladness, eating and drinking. And Jehovah of hosts reveals Himself in the ears of the prophet, Surely this iniquity shall not be forgiven you till ye die. There is that Shebna, treasurer of the house of David, hewing himself out a sepulchre on high, as if all were secure, utterly unawakened by the ruin of the daughter of his people. He shall be thrust down from his station and tossed into a large country and die there. Jehovah's servant Eliakim, the son of Hilkiyah, shall take his place, "and the key of the house of David will I lay upon his shoulder, and he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him a nail in a sure place, and he shall be a throne of glory to his father's house. And they shall hang upon him all the glory of his father's house."

And in that day of Shebna's fall it shall be seen that the nail that was fastened by man in a sure place shall give way, and shall be hewn down; and the burden that was upon it shall be cut off, for Jehovah hath spoken it.² Here is a burden of persons and places of the prophet's day. In the sixth year of Hezekiah's reign Samaria fell, in the fourteenth year of his extended life, and the twenty-eighth of his reign, we find Hilkiyah, the son of Eliakim, treasurer,³ and another Shebna scribe.

¹ xxi. 13-17.

² xxii.

³ xxxvii. 2.

The burden of Tyre. Tyre, whose merchants are princes, has her burden too. Jehovah of hosts has purposed it. Far and wide has spread the news of her fall. The Chaldeans have made her a ruin. For seventy years she shall be depressed. Then she shall revive, and once more lead men to make gold their god. All which exactly came to pass.

All these burdens then are definite in their reference, and we can mark their fulfilments in history¹; but that which succeeds them and completes the series ¹ is both destitute of local reference, and apparently without fulfilment in the history of the world. Each of the preceding prophecies moreover takes its occasion from some event in the prophet's day; this great prophecy on the contrary is introduced abruptly.

Is not the simplest account of the difficulty of pointing to anything which can be called a fulfilment, namely that there has been no fulfilment, also the true one? And if there has been no fulfilment of this prophecy, is it not more reasonable, as well as more believing, in the light of the manifest fulfilments of those which precede and follow it in this book, to suppose that the time for fulfilment has not yet arrived, rather than to deny that it has any definite fulfilment? And is not the true explanation of the abrupt introduction of this prophecy that its occasion or starting point is nothing else than the very preceding burdens themselves? The burden of the Chaldean city, which commenced the series, pointed on to the burden of a more comprehensive Babylon; ² the purpose against Assyria is the purpose that is purposed upon all the earth; ³ the portion of Syria and of Israel leagued against David is the portion of all who would rob the appointed King. ⁴ And still more those final purposes of mercy after judgment declared to the nations, Egypt and Assyria and Tyre, ⁵ made to synchronize as they are with Israel's final glory, and so far unfulfilled, suggest the thought that these burdens are but the earnest of a greater universal burden yet to fall, after which shall be seen a world full of the knowledge of the glory of the Lord as the waters cover the sea.

Rightly then, and in its due place at the close of the burdens of the nations, there follows a prophecy which is in fact The Burden of the World; predicting a time when "the transgression of the

¹ xxiv.-xxvii.

² xiv. 4.

³ xiv. 26.

⁴ xvii. 12-14.

⁵ xix. 23, 24; xxiii. 18.

Earth shall be heavy upon it, and it shall fall and not rise again," to be followed by a time when the Kingdom of Jehovah shall embrace all nations, and in the midst of them Judah and Jerusalem shall find a special and an honoured place.

Let us then turn to the study of this prophecy, assured that it indeed tells THE END OF THESE THINGS.

WALTER S. MOULE.

(*To be continued.*)

NOTE.—The following short analysis of the Book of Isaiah is offered to show at a glance the position of the prophecy to be considered.

THE VISION OF ISAIAH THE SON OF AMOZ, WHICH HE SAW CONCERNING JUDAH AND JERUSALEM IN THE DAYS OF UZZIAH, JOTHAM, AHAZ, AND HEZEKIAH, KINGS OF JUDAH (i. 1).

Summary Introduction (i.).

I.—*The word that Isaiah the Son of Amoz saw concerning Judah and Jerusalem* (ii.—1).

Seven Prophecies (ii.—xii.).

II.—*The Burden of Babylon, which Isaiah the Son of Amoz did see* (xiii. 1).

An introductory Burden (xiii. 1—xiv. 27).

Twelve local Burdens (xiv. 28—xxiii. 18).

The Burden of the World (xxiv.—xxvii.).

Concerning Assyria (xxviii.—xxxvii.).

Concerning Babylon (xxxviii.—lxvi.).



The Office of Lay Reader.

I.

ITS HISTORY AND PRESENT-DAY USE.

THE Reader is happy in being able to count his Master Christ as his great Exemplar. He remembers that in those golden days when the Son of Man went about doing good upon the earth He entered the synagogue at Nazareth, received the roll at the hands of the minister and read and expounded a passage from the prophecy of Isaiah. It is not, he knows well, for him to speak as never man spake, but he hopes by the grace of God that it may be permitted to him to make men's hearts burn within them while he opens to them the Scriptures and declares the things pertaining to the Kingdom of God.

In the very early days of the Church it is not improbable that the Reader was one who could read the Old Testament Scriptures in Aramaic and translate them into the vernacular. Thus he occupied the place of teacher, the last of the gifts of Christ enumerated by St. Paul in Ephesians iv. 11: "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints unto the work of ministering." But the essential characteristic of the Reader is the prophetic gift, that is the *charisma* with which he is endowed; it is by the exercise of this that he must justify his existence. The Church is "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone" (Eph. ii. 20), and the Reader must make his contribution as a member of that goodly fellowship. The liberty of prophesying permitted in apostolic times, however, was soon curtailed, hedged in with rules, set in a rigid system of orders of ministry, declining from the glorious company of the apostles to a place after the Exorcists with the doorkeepers, widows and afflicted persons (Wordsworth, J., *The Ministry of Grace*, p. 178). That Readers were once placed before the Deacons and later relegated to a position not only after them, but also after the Sub-deacons, Acolytes and Exorcists, is not perhaps evidence of the degeneration of the Reader so much as of the concentration of the Church of those days upon matters of ritual and discipline rather than upon those gifts of the Spirit

which maintain and renew the open vision. The prophetic gift like St. Paul's apostleship comes not from men, neither through man, but through Jesus Christ Himself. The exercise of the gift is subject to rule, that is why there is an Order of Readers and Regulations for the direction of its members, but the call is from God, and because of that it is incumbent upon those in authority to be diligent in examining candidates for the office of Reader and to be satisfied of their inward call before proceeding to their election. A lay ministry is of necessity prophetic, but this does not render it independent of institutional sanction. The gifts are gifts of the Spirit, but authority to exercise them in the congregation is bestowed by the Church. This is not to belittle the gifts or even to hinder their exercise, it is to regulate their exercise in public.

In the Eastern Church the office and work of Reader are very much the same now as in early times, but in the Western Church up to the time of the Reformation the office of Reader, like that of the Deacon among ourselves, became little more than one of a group of offices through which a candidate for the priesthood must pass before receiving Holy Orders.

The practical supersession of the office of Reader in the West was doubtless one result of the ever-growing tendency to concentrate learning and power in the clerical order. By this means ability of all kinds gravitated naturally towards the priesthood, and it was not till Francis of Assisi gathered lay people together for religious work that any real position in the religious world was possible to ordinary people outside the ranks of the clergy. The Friars, as their name (*Frères, Fratres*) tells us, were Brothers, not Fathers, though even with them it fell out before very long that the more prominent were ordained to the priesthood, thus concealing the Brother in the Father. Members of the Third Order, however, are lay people living in the world and keeping alive the sense of religious vocation.

With the Reformation the revival of the Reader was speedily demanded by the difficulties of the time and especially by the shortage of clergy. Dr. W. H. Frere, in *A History of the English Church, 1558-1625*, says, p. 108: "To meet the needs of the desolate parishes, and perhaps also to supply in some respects the place of the minor orders, a body of 'readers' was called into being at the early ordinations of the restored hierarchy (Jan. 7, 1559/60)."

These "readers" were placed in charge of districts under an incumbent. The rules issued for their guidance by Archbishop Parker provided among other things that they should not minister the sacraments or other public rites of the Church, but bury the dead and purify women after childbirth. Their work was restricted to poor parishes destitute of incumbents, except in time of sickness or for other good reasons satisfactory to the Ordinary.

They were to read the service appointed plainly, distinctly and audibly, that all the people may hear and understand. They promised also that they would read daily at the least one chapter of the Old Testament and one of the New for their own private edification and instruction.

In this way many parishes which would otherwise have been entirely destitute of spiritual ministrations were provided with regular services in the Church, the necessary offices of the churching of women and the burial of the dead were performed, house-to-house visitation was maintained, as also the catechizing of children. No doubt the incumbent visited the district when he could, ministering baptism and communion, but the daily and weekly routine of Church work was carried on by the "reader." By and by, however, nonconformists and separatists became active and even menacing; their meetings for Bible reading and prayer degenerated into conventicles and were denounced as "prophesyings." Even the mild Richard Hooker was constrained to remark upon the Reader of the Temple as preaching a different doctrine to that which he conceived to be the true teaching of the Church of England, so that "The forenoon sermon spake Canterbury; and the afternoon Geneva" (Walton's Lives). The ordained Reader, such as Mr. Walter Travers, who sought to impose Genevan doctrine and practice upon the Church of England and limited his ministry almost entirely to preaching, brought the licensed "reader," who was a layman authorized to perform a strictly limited ministry, into disrepute. So that although there is evidence of the ministry of "readers" till about the middle of the eighteenth century in the Westmorland dales, their general use was abandoned by Parker and more definitely by Whitgift by the end of the sixteenth century. This was partly because Church finance, and affairs generally, were put on a more satisfactory basis and partly also because of the abuses consequent upon such Readerships as that of the Temple being held by clergy-

men who were in effect Nonconformist preachers who refused to read the Liturgy of the Church of England.

In the forties and fifties of last century the Church of England once more realized her incapacity to carry on her work by means of men in holy orders alone and turned once more to a ministry of laymen. The great champion of this revival in those days was the Archdeacon of London, the Ven. W. H. Hale, who published between 1850 and 1864 an Essay, a Letter to the Archbishop of Canterbury and four Charges, all dealing with the work of the ministry and pointing forward to a revival of a permanent diaconate compatible with a secular calling, or failing that to the office of lay reader. In his Charge of 1853 he wrote:—

“Whenever the question of the formal and authorized restoration of the lesser Orders in our Church shall come under consideration, it may possibly appear desirable to revive not only the Order of Sub-deacons, but also that of Reader, and to bring our Church to uniformity, in this particular, rather with the Eastern than with the Western Church. But whether the ministry be strengthened by one or two Orders, in either case a form of Ordination would be required. To devise such a form would not be difficult, if we adhere to the fundamental principles of our own Ordinal. . . . It would be out of place to set forth more particularly the details connected with this subject. But I must not omit to mention one point, which will demand the most anxious consideration, namely, whether the member of a lower Order should be required to forsake every worldly employment; and whether the admission to that Order should be considered as a vow of perpetual obligation, compelling the recipient to continue in his ministrations to the end of his life. Whatever duties may be confided to them, the Church ought to take care that they are duly qualified, in respect of learning as well as character and conduct; and if, for the lesser Orders, the standard of learning were this, such a knowledge of Scripture and of theology as is attainable by persons who are not acquainted with the ancient languages, the want of those higher attainments, which are now by our Canons required from persons admitted to Holy Orders, would be the barrier which would be brought to prevent persons in the lesser Orders from seeking the higher places in the Ministry.”

These wise words bear repetition now when we are again faced with grave difficulties in maintaining even the legal services in some of our parish churches and when work in some of our district churches and mission rooms must be abandoned if none but persons in Holy Orders are to be regarded as competent to carry them on.

Archdeacon Hale's work bore fruit and in 1866 the office of Reader was revived among us, and in 1889 the present division into Diocesan and Parochial Readers was agreed upon by the Convocations of Canterbury and York. The conditions under which Readers in these Provinces work now are set out shortly in the model *Regu-*

lations respecting Readers and other Lay Officers issued by the Archbishops in 1905. These have been adopted by most of the dioceses of England and Wales with such modifications as seemed desirable to meet local conditions.¹ Within the limits of this paper it is not possible to say anything of the practice outside the Church as by law established. That establishment imposes a good many restrictions, and in the freer ecclesiastical atmosphere of America, the Colonies and the Mission Field, the bishops are at liberty to consider the needs of the Church and the qualifications for ministry without regarding Acts of Uniformity or other legal enactments made to safeguard vested interests. They are free to determine their practice by principle rather than by precedent.

We are less free, but we are not powerless. Much may be done, and doubtless in the near future much will be done, to utilize the services of devout and competent laymen not merely on Boards of Finance, but in the services of the sanctuary. So far as lay people are concerned in this matter some must qualify themselves for this high and holy work, but all must believe in the prophethood of the laity and by consequence be willing to accept at the hands of the Bishop the services of any of the people of God, whether lay or clerical, seeing that both are endowed with the Spirit and both are duly commissioned by the Church. Then our pastors and masters will thank God that the Lord's people have learned at last that the Church is not an institution established and maintained to provide religious services, but a society, every member of which is pledged to religious service, and they will take courage to send forth laymen to witness to the reality of the Spirit-bearing Body. For those who are sent the words of the Bishop's blessing, after admitting a Reader, may be commended as a prayer to all men of good will: "The Lord give thee wisdom, courage, strength and love to do His will now and for evermore."

W. A. KELK.

¹ The duties of a Parochial Reader may include all or any of the following: to visit the sick, to read and pray with them, to take classes in Sunday School or elsewhere and generally to give such assistance to the Incumbent as he may lawfully direct; in unconsecrated buildings used for public worship he may read such Services as may be approved by the Bishop, expound the Scriptures and give addresses; and in consecrated buildings read such portions of Morning and Evening Prayer and Litany as are specified in his Licence, to read selected and approved homilies or sermons, to catechise children outside the appointed Services of the Church. The Commission of a Diocesan Reader may include all the duties of a Parochial Reader with the addition of leave to give addresses in a consecrated building.

Studies in the Gospel of St. John.

III.

THE GREAT CONFLICT (Ch. vii.-xii.).

AS we proceed we cannot help noticing the remarkable development in our Lord's relations with those around Him. We have already considered something of His revelation of Himself and the commencement of faith and unbelief which was the twofold result. Now we shall observe the development of the opposition which deepened into conflict and culminated in His seizure and death.

I. THE COMMENCEMENT OF THE CONFLICT (ch. vii. and viii.).

These two chapters are concerned with events associated with the Feast of Tabernacles. It is significant and appropriate that Christ's conflict with the Jews should be at the capital, Jerusalem, and at one of the Feasts when so many people were present. A careful study of the section reveals the following main points.

1. *Before the Feast* (ch. vii. 1-13). We observe here the relation of our Lord to His brethren. They wanted Him to give public proofs of His claims, but that was not His way, and He reserves to Himself perfect liberty.

2. *During the Feast* (ch. vii. 14-39). Here we see the relation of our Lord to the Jews, and almost every verse reveals different attitudes of the people and their leaders to Him (vii. 7, 15, 20, 25, 30, 32, 35, 40, 41). Meanwhile He claimed to be the Water of Life (vii. 37-39) as He had already claimed to be the Bread of Life (vi. 48).

3. *After the Feast* (ch. vii. 40-viii. 59). It is profoundly interesting to notice the effect of the company of officers who were sent by the leaders to apprehend Christ. They came under the wonderful spell of His truly fascinating personality and teaching, and returned without Him (vii. 32, 45, 46). We also see the apparently nervous fear of Nicodemus, who desired to be faithful and yet had not sufficient courage to carry the matter through to the end (vii. 50-52). At this time there was a new claim made by Christ, to be the Light of the world (viii. 12). It is more than probable that the symbol was suggested by the lamps which formed a special feature of the Feast of Tabernacles. As the Light of man's life we can see how He con-

victed of sin (viii. 1-11), guided human existence (viii. 12), and reproved unreality (viii. 13-59).

II. THE COURSE OF THE CONFLICT (ch. ix. and x.).

It is probable that this section is to be associated with the Feast of Dedication (x. 22) which fell in the month of December, about two or three months after the Feast of Tabernacles. But in any case there is a close connection and a real unity throughout.

1. *The Sign and its consequences* (ch. ix.). This is an illustration of our Lord as the Light of the world (viii. 12 and ix. 5). He was a light for the blind eyes of the body, and also for spiritual blindness (ix. 35-39). To the man and to Christ Himself the consequences of this action were profound and far-reaching.

2. *The Shepherd and His claim* (ch. ix. 1-21). There is a close connection between this and the preceding chapter, and in x. 21 there is a distinct reference to the healing of the blind man. The allegory is really a continuation of the discourse which our Lord began (in ix. 39-41). It was necessary to rebuke the Pharisees for their treatment of the man, and at the same time to encourage the man in his new-born faith. The Pharisees claimed by their excommunication of the man to hold the keys of the kingdom, but in that action they had clearly forfeited the right to be regarded as true spiritual leaders because their sentence on the man did not express the judgment of God. And then in this section our Lord contrasts them as false guides with Himself as the true Guide. Here we see the last symbol used by Christ to describe Himself, and there are three figures, or perhaps three scenes, showing Him as the Leader (1-6), the Door (7-10), and the Shepherd (11-18). The thought of the Shepherd runs through the whole, and is expressive at once of His superior power and His considerate love.

3. *The Son and His consciousness* (ch. x. 22-42). Matters were rapidly approaching a climax, and it is interesting to observe the way in which our Lord's words, action and attitude led to division concerning Him (x. 19). They demand a proof that He was indeed the Messiah, and when He replied, telling them plainly that they were not of His sheep, they proceeded to stone Him. To this Christ made the rejoinder, asking which of the good works was the one for which they were stoning Him, and with another claim to be uniquely related to God He went away, escaping out of their hands.

III. THE CULMINATION OF THE CONFLICT (ch. xi. and xii.).

At this point it must be again noticed that a break is made in the narrative and the writer resumes the method of writing which marked the first four chapters. As we have already seen, from chapter v. to chapter x. inclusive the record is given from the standpoint of Christ Himself, while before the fifth chapter and after the tenth the story is told in the third person; about Christ, instead of Christ speaking for Himself. "Now John begins to speak about Christ once more," and we shall see "what a human estimate would term the sad ending of His life" (H. W. Clark, *The Christ From Without and Within*, pp. 183, 184). Once more we see clear marks of unity in this section, and also the signs of the development of hostility culminating in the determination to put Christ to death.

1. *The great miracle* (xi. 1-46). Here we have the last of the "signs" recorded in connection with our Lord's public ministry, and, as with the first one (ii. 11), so with this, it was worked for the glory of God (xi. 4, 40). As it has been helpfully pointed out, the miracle shows Christ as the Master of death, even though He was Himself about to die.

2. *The differing results* (ch. xi. 47-xii. 19). The restoration of Lazarus was the immediate occasion for the decisive judgment of the Jewish leaders against Christ (xi. 53), and it is noteworthy that in this section we have in turn, (1) the attitude of the leaders, (2) the attitude of the disciples, and (3) the attitude of the people.

3. *The closing scene* (ch. xii. 20-36). With the visit of the Greeks, followed by the last expression of hostility on the part of the people, our Lord's public ministry closed, and as His time had not yet come, He left them with a warning (xii. 36).

Then the record of the public ministry is closed with a twofold epilogue. Nothing more was needed, for our Lord was already firmly fixed in the hearts of His disciples (xii. 1-9); was a subject of great interest on the part of popular opinion (xii. 12-19), and was also the object of attention from a far wider circle represented by the Greeks (xii. 20-28). This epilogue is deserving of very close attention as a summary of the whole of the public ministry.

(1) *The Judgment of the Evangelist* (ch. xii. 37-43). In solemn words it is pointed out that Isaiah's explanation was true, that the manifestations had been sufficient, and that the people would not

accept Christ because they were afraid of the leaders, because they thought more of human commendation than Divine praise.

(2) *The Judgment of the Master* (ch. xii. 44-50). In these words we have Christ's own conclusion with reference to His ministry among the Jews. There were two sides, light and darkness, and if only He had been accepted as the light there would have been salvation not judgment. As it was, darkness necessitated the solemn result of judgment on sin. This contrast between light and darkness is particularly interesting as seen in the continuance of the teaching in the First Epistle of St. John.

Again we must observe how all through this section the purpose of xx. 31 is developed in detail. Although chief attention is naturally given to unbelief and opposition, the work of faith was going on and disciples were being impressed and influenced towards that culmination of faith which we shall see later on (x. 42).

IV. SUMMARY OF THE PUBLIC MINISTRY.

We must pause here to review the entire section from i. 19-xii. 50 with special reference to some of the outstanding features.

1. *The phases of the glory of Christ.* (a) Consider His various titles as seen from the very beginning and in almost every chapter, but especially in chapter i. (b) Consider His five presentations of Himself to the Jews as seen in this section; ii. 12-iv. 54; v. 1-vi. 71; vii. 1-x. 21; x. 22-xii. 11; xii. 12-50. (c) Consider His consciousness and claims, especially as seen in chapters v.-xii. The Divine title "I am" will naturally be observed in various forms, but particularly in viii. 58. Three great revelations of Himself call for special notice (v. 17, 18; viii. 58; x. 30).

2. *The phases of the life of faith.* (a) Consider Christ's presentation of Himself as the object of faith. In almost every chapter He is seen in relation to human life and needs. From the very beginning in chapter i. He offers Himself for trust, and in every place He is seen in one form or another as the Saviour, Lord and Friend of man. From His earliest manifestations to the disciples (ch. i.) and His public appearance in Jerusalem (ch. ii., iii.), Samaria (ch. iv.) and Galilee (ch. iv.), He is seen as the Source of life (ch. v.), the Sustenance of life (ch. vi.), the Satisfaction of life (ch. vii.), the Guide of life (ch. viii.), the Lord of life (ch. ix.-xi.). It has also been suggested that in chapters i.-vi. He is revealed as Life; in chapters vii.-ix.

as Light, and in chapters x.-xii. as Love. (b) Consider the attitude of faith in those who responded, and how it was elicited. In every chapter there are illustrations of this wonderful truth. Whether it was on the part of disciples or Nicodemus or the woman or the nobleman or those of the Jews who were ready to accept Him, trust is the one element in which life finds its perfect realization. To quote again some words of a recent writer: "It is this effect of Christ in the realm of faith which is the golden thread upon which the incidents described in the Gospel are strung. It is illustrated in every chapter, and it brings them all into a wonderful unity" (Holdsworth, *The Life Indeed*, p. 57).

It is also interesting to notice that our Lord is recognized in this Gospel first by pious Israelites (ch. i.), then by Samaritans, a mixed people (iv. 39), and then by Gentiles from afar (xii. 20), the three together representing the whole world. And thus while in Nicodemus, the woman of Samaria and the Roman nobleman we may think of the way in which God's grace to the world is illustrated, we also see in them the proof of the world's response of true homage to the Lord Jesus Christ.

3. *The phases of the working of unbelief.* (a) Consider the character of the hostility. As we notice this ever-deepening from point to point we see something of its persistence and bitterness. If it were not so true to human nature we should be inclined to wonder whether man could maintain and increase such an attitude of enmity to a Being like Christ. (b) Consider the grounds of the rejection of Christ. Why were they so hostile? The answer is that they fully recognized the claim that He made, and as they were not prepared to acknowledge it, there was nothing else to be done but to refuse it and reject Him. This shows that the hostility went far deeper than any mere act of doing beneficent works on the Sabbath day. It was due to the stupendous claim involved in these "signs," the claim to be nothing less than Divine.

And so we notice the record of division in the record of Christ (vii. 43; x. 19). Thus it is always, for men cannot be neutral; they have to take sides either for Him or against Him.

W. H. GRIFFITH THOMAS.

(To be continued.)

The Jordan and its Associations.

II.

IN our first article we traced only a short portion of the Jordan, let us now follow it further south. The central source, that from Dan, pours out three times the quantity that either of the others do. When it has run some five miles, it is joined by the eastern stream from Cæsarea Philippi. Another mile further it is joined by the Hasbany, which from its most distant source has already run about forty-five miles. Then the three united streams, which may now be called the Jordan, meander sluggishly for some miles through a marsh until it forms the Lake.

This marsh is almost impenetrable to man, though McGregor (Rob Roy) pushed his way through the whole of it, except one mile. Its muddy shores are the haunt of the buffalo, which some commentators believe to be the "Behemoth" of Job. It is pretty generally allowed that this country to the south of Geshur, and so bordering the Lake on its eastern side, is the land of the Patriarch himself—the land of Uz. Little disturbed, until recently by Europeans, all its customs and manners are very much what they were in the Patriarch's time. But this part of the land has other memories for us, for, besides much that is remarkable in its present condition, some ancient peculiarities were discovered during the nineteenth century.

GIANTS IN THOSE DAYS.

We learn from the Old Testament that this whole eastern side of Jordan was first peopled by a race of giants, under the names Rephaims, Anakims, Horims, Emims, etc.; and in the territory of the last named, the Israelites make their first permanent settlement, this northern part, then called the Kingdom of Bashan, being ruled by one of the last chiefs of giants, Og, King of Bashan, though some remnants of these giants existed down to David's time. This Og, King of Bashan, if he was not the inventor, was certainly the introducer of that most useful article—now almost universally used in home and hospital—the iron bedstead!

One province of this Kingdom—Argob—is one of the most remarkable on the face of the earth. Argob, meaning stony, is,

in the New Testament, called Trachonitis. The length of the province is about the distance from London to Reading, and is only some twenty miles broad. It is surrounded by a rampart of rocks, thirty feet high. In Deuteronomy we read that this stony province contained sixty cities, fenced with high walls, gates and bars, besides "unwalled towns, a great many." The statement seems almost incredible! It would not stand five minutes before some modern writers, only for one well-ascertained fact—they are there still!

THE OLDEST HOUSES IN THE WORLD.

Riding along the edge of the region, we are told you could count thirty cities in a day's ride. The houses are there, the paved streets, the walls and the gates. The houses are probably the oldest in the world, and were built by giants, who had been dispossessed of them before the Israelites came out of Egypt. The walls of these houses are from five to eight feet thick, built of large blocks of hewn-stone, without lime or cement, and the roofs are slabs of stone. One that was measured was twelve feet long, eighteen inches wide, and six inches thick, laid perfectly regularly and jointed closely. One would weigh half a ton. The door and window shutters are of stone, and in many cases are in their places still. The doors turn on pivots, and are let into sockets, above and below, and are so nicely adjusted that after four thousand years, a man can still shut them with ease though they weigh from a half, to a ton and a half! These houses would be splendid "cover" from German aeroplanes! They have been too massive for man to destroy.

But some reader may ask, how do you account for the fact that they have resisted the action of time and weather; most of the hills of Palestine consist of limestone, and if like these, would they not have crumbled away like chalk, and formed part of the dust of the desert? Exactly, but these houses *are not built of limestone*. My Father, who was an experienced and widely-read Geologist—I am indebted to his work for substantial facts in these Palestine papers—ascertained that they are built of dark basalt, a hard volcanic rock like that which forms the celebrated Giant's Causeway in the north of Ireland. In writing about these houses one traveller says: "The whole history of the country, for four thousand years, from Rephaim to the Osmanlis, is inscribed upon them. The massive

dwelling show the simple style and ponderous workmanship of Giant architects. Jewish masonry and names, Greek inscriptions and temples, Roman roads, Christian churches, Saracenic Mosques, Turkish desolations—all, all are there, and all alike are illustrations of the accuracy and confirmations of *the truth of the Bible!*

THE WORD OF THE LORD ABIDETH.

For many decades now, the stones in Palestine have been testifying, after centuries of silence, in language that cannot be disavowed, that the word of God, inbreathed by the Holy Spirit, is living and not bound, and because *it is* His word shall stand for ever. University students who read widely and think deeply may increasingly enjoy the stability and steadfastness of those who keep His testimonies, and may *rest* even through tempests of doubt, on the "more sure word of prophecy."

It is an appalling fact, and a further illustration of the awful and dynamic nature and power of sin—sin, about which many are not worrying to-day—that some of our latest advances in Science should be used by nominally Christian countries for the physical destruction of innocent masses of humanity. We all welcome fresh light from stones that speak, and from lands that lure by learning, but that light *will be darkness* if it leads away from the Light of the World, and to the unsettling, if not the destruction, of that "faith which was once for all delivered to the Saints."

MAN'S DEMOCRACY AND CHRIST'S AUTOCRACY.

Some writers who are not "pot bound," men who can take a "long view," have been freely expressing their opinions about the Bible and the War. The Rev. Dr. Ritson, the distinguished Secretary of the British and Foreign Bible Society, recently said: "In these days of tremendous growth of democracy, the question for all thinking Christian men is: How can this growing democracy be brought to recognize the autocracy of Christ?" Dr. Ritson believes, and we support his contention, that it will be through the *re-discovery of the Bible by the common people.*

Whilst with some, Bible reading as a habit has probably diminished during these terrible war years, yet, the Bible by earnest-minded folk is being studied as never before. An awakened interest, too, is being exhibited about Bible lands. It is not for nought that the *Daily Telegraph's* excellent Map of Palestine is being sold

at our bookstalls! People *are* thinking to-day about the Man of Galilee and the land He trod! Thousands of soldiers are now reading their khaki Testaments, with Lord Roberts' letter in it, with fresh zeal. Some of our brave defenders are studying the Word in Y.M.C.A. Huts in Jerusalem itself! Whilst writing these papers, our soldiers, on March 22, 1918, actually crossed this same Jordan, with their Bibles in their knapsacks, by sixteen temporary bridges thrown across the stormy current! Five days later, our forces were within one mile of the town of Amman, a city of the Ammonites and regarded as the Philadelphia of the Greeks, and important now because of the Hedjaz railway. Our troops have now taken Es Salt.

THE DESCENDER.

We now return to the Lake, and find the Jordan slowly proceeding through a jungle, then between sloping banks to a Saracenic bridge, the highway to Damascus, thence it runs for some miles down a succession of rapids. Here, indeed, it has earned its name Jordan—The Descender, for in thirteen miles it falls seven hundred feet! Then it enters a tolerably wide and fertile plain, flowing for two miles, and then through a perfect grove of pink flowering Oleanders, filled with thousands of singing birds, and enters the north-end corner of the Sea of Galilee. How inspiring to be able to say with McCheyne:—

“How pleasant to me thy deep blue wave,
Oh! Sea of Galilee!
For the glorious One Who came to save,
Hath often stood by thee.

Graceful around thee, the mountains meet,
Thou calm reposing Sea;
But, oh, far more, the beautiful feet
Of Jesus walked o'er Thee.”

GENNESARET!

What memories are associated with this “Paradise of Perfection,” as old Jewish writers call this lake! Of this beautiful expanse they say it was “beloved of God above all the waters of Canaan.” Volumes have been written about this Lake alone. We can but touch this wonderful subject, doing little beyond indicating a few of the leading sites.

Dr. Clarke describes the Lake as presenting one of the most

sublime and striking prospects in the Holy Land. The Lake is much larger than our Derwentwater or Windermere, but is only a third of the length of the Lake of Geneva, which it strongly resembles. In picturesque beauty it is said to come nearest to Lake Locarno in Italy. 700 years B.C., heathen shadows rested on "Galilee of the Gentiles," but when the Light of the World came to reside on the banks of Gennesaret, this secluded spot became the scene of wondrous life. "The land of Zabulon, and the Land of Nephthalim, by way of the sea, beyond Jordan, Galilee of the Gentiles: The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 15, 16; Isa. ix. 1, 2).

In his entrancing volume of "Memories," Dr. J. R. Macduff says "The Sun of Righteousness not only arose in Galilee, but He rose 'with healing in His beams.'" "The common people heard Him gladly." His best converts, His truest and trustiest friends were from the ports, and fishing-boats, and villages of Gennesaret. Oh, if He effected such a change on them, there is no room for despondency! He is willing to take up His home in every soul. "God, Who commanded the light to shine out of darkness, is willing to shine into that heart, with the light of the knowledge of the Glory of God in the face of Jesus Christ." Whatever your darkness may be, Christ can relieve it; Christ can dispel it. If your heart be as a Gennesaret swept with storms, He will come and whisper in your ears, as He did of old, His calming words—"Peace, be still!"

"EXALTED—BROUGHT DOWN."

Just where the Jordan enters the sea, at the foot of the hills which border it on the western side, are some extensive ruins of buildings. At one time the town which stood here occupied both sides of the Jordan. About three miles from the Jordan, west and north of the Lake, are the ruins of another large town. A traveller who visited it tells us "he had to employ some shepherds to open a passage for him to enter into the ruins, they were so surrounded by a jungle of thorns and rank weeds, etc., and then what a scene of desolation presented itself! Not a house, not a wall, not a solitary pillar was standing; broken columns, hewn stones, sculptured slabs of marble, and great shapeless heaps of ruins, half concealed by thorns, alone mark the site of a rich city." If we ask, "what

mean these ruins, and those at the mouth of the Jordan," we are told they are the answer to the prophetic doom: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" Bethsaida being the site on the Lake, Chorazin the more distant one. Of Capernaum so little trace exists, no less than four distinct places have been pointed out as its site. This city, which was the home of the Lord Jesus for a great part of the time of His Ministry, and was exalted to heaven by its privileges, is literally brought down to utter destruction! Had Capernaum, though tossed with tempest, known the day of its visitation, all its children might have been taught of the Lord, and filled with a great peace. But it despised its King, and to-day Capernaum is a warning to all who seek not those riches "which are above the spoiler's touch and beyond the throw of capricious fortune!"

THE SEED AND THE SOWER.

Just in this neighbourhood the shore is indented with small creeks where a ship might ride in safety, while the Lord went into it and sat, but the whole multitude who listened were on the shore. As if made to furnish seats for them, the shore on both sides of the narrow inlets is piled up with smooth boulders of basalt or trap rock; it is so called from a word that means a stair—this is the common form this rock assumes; voices can be heard easily in such places at a distance of nearly a thousand feet in clear air!

We know how the Master adapted His teaching to His hearers, and drew His illustrations from every surrounding object. Bearing this in mind, and that it was *here* the parable of the Sower with its detailed illustrations was given, it is well worth repeating what Dean Stanley says of his visit to the spot. He asks: "Is there any thing on the spot to suggest the images thus conveyed? So I asked as I rode along the track under the hillside, by which the plain of Gennesaret is approached, seeing nothing but the steep sides of the hill, alternately of rock and grass. And when I thought of the parable of the sower, I answered that here at least was nothing on which Divine teaching could fasten; it must have been the distant cornfields of Samaria or Esdraelon on which His mind was dwelling. The thought had hardly occurred to me, when a recess in the hillside, close upon the plain, disclosed at once in detail, and with a conjunction which I *remember nowhere else in Palestine*, every feature

of the great parable ! There was the undulating cornfield, descending to the water's edge, there was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here or there on either side of it, or upon it, itself hard with the constant tramp of horse and mule and human feet ; there was the good rich soil which distinguishes the whole of that plain and its neighbourhood from the bare hills, elsewhere descending into the Lake, and which, where there is no interruption, produces one vast mass of corn ; there was the rocky ground of the hillside, protruding here and there through the cornfields, as elsewhere through the grassy slopes ; there were the large bushes of thorns ; the ' Nabk,' that kind of which tradition says the crown of thorns was woven, springing up, like the fruit trees of the more inland parts, in the very midst of the waving wheat ! " What a striking testimony to the truths of God's Most Holy Word, from one who could speak with authority !

This thorn-tree, usually called " Spina Christi," has sharp prickles, and its leaves resemble our ivy ; with ivy the Emperors and Generals were crowned ; probably this thorn-tree was selected that insult and derision might be added to the pain and anguish of the rejected King of the Jews ! As we pen the concluding words of this second paper on Easter Monday, one involuntarily thinks of millions of men and women who throughout this redeemed world, only three days ago—with loving reverence and trustful look—as they sat beneath the Cross of Jesus—sang words which will never pass from the Church's Psalmody :—

See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?

J. T. BUDD.

(To be concluded.)



The Missionary World.

RESTRICTION on travelling and the Man Power Bill must inevitably effect the "May Meetings" adversely in point of attendance, but we shall be surprised if among the smaller audiences there is not something like a flood tide of enthusiasm and a spirit of fearless advance. There are widespread indications that the missionary cause is gaining, not losing, in its hold on men, and that the proof of its virility and persistence during years of war is winning for it a new measure of confident support. The fact that so many societies can report a well-maintained income at such a time is a proof that men who have stood aside before begin to believe in missions. The C.M.S. alone is a signal instance.

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Perhaps the most striking record of missions in war time is to be found in *China's Millions* for April. The writer points out that difficulties and hindrances have accumulated from 1914 to 1917, submarine attacks on passenger ships have made it impossible for women missionaries to sail, the manhood of the nation has been mobilized, air-raids have hindered evening meetings, nation after nation has been drawn into the war so that nearly every source of supply has been affected, and of late the paper famine has restricted the issue of missionary literature and rations have complicated plans for deputation work. Yet what are the facts which an examination of statistics disclose? In 1915, the income rose £5,000 over that of the previous year, 1916 saw a further advance of nearly £7,000, and though the figures for 1917 are not finally adjusted, the total sum received from Great Britain, North America and Australasia is the highest since the outbreak of hostilities. During the period of the war 115 new workers have joined the mission, of whom thirty have been men. During the first twenty-five years of the history of the mission baptisms averaged 200 a year; in the war years the number, which from 1903 to 1912 averaged 2,590, has never fallen below 4,000 and has twice been over 5,000. Other advances recorded during the period of the war are as follows: Central stations from 227 to 235, out-stations from 1,006 to 1,267, chapels from 1,127 to 1,496, organized churches from 721 to 905, schools from 322 to 424, and the number of baptized from 45,000

to 64,000. These figures need no comment. They are an amazing piece of Christian evidence which nothing can gainsay. Doubtless there are other missions with a like record, but the China Inland Mission has left the whole Church in its debt by working out and publishing a statement of such inspiring facts.

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In the same number of *China's Millions* the Home Director, the Rev. Stuart Holden, notifies the friends of the Mission that Mr. Walter Sloan, so long and closely associated with the work, is resigning his office as Assistant Home Director in order to become General Secretary of the Keswick Convention Movement. Both spheres of service have so many friends in common that the transference will not sever personal links, yet there is in it a call to prayer. Those left to carry on the work at the office of the China Inland Mission will need a new gift of wisdom, faith and power, to compensate for the loss of so valued and experienced a leader; while Mr. Sloan in facing his new responsibilities will need a fresh equipment for a difficult task. There is much which the Keswick Movement might contribute to the spiritual needs of the Church at home and in the mission field; it may be that Mr. Sloan has before him even a wider sphere of service than that which he has so long filled in the past.

* * * * *

In America, where there has been a striking manifestation of a spirit of generous giving in connexion with the war, the question has been asked and answered, in the March issue of the *Missionary Review of the World*, as to how this new measure of beneficence may be maintained, developed and directed towards foreign missions. Three main reasons are given to account for the great sums of money obtained for relief funds in Europe and Asia Minor, for the Red Cross Society and for Y.M.C.A. work among soldiers. These are:—

“First: great, concrete, commanding, soul-stirring and soul-gripping needs, unitedly and ably presented, which appealed to everybody, no matter to what division of the Church he belonged.

Second: the broadest and fullest kind and measure of co-operation by all classes of people everywhere, without regard to religious or even racial differences.

Third: the most complete and painstaking organization.”

Further, there was the appeal of heroism under suffering, of a broader

realization of brotherhood, of personal interest in individuals concerned, and finally the enthusiasm of numbers as the causes won wide support. It is suggested that by adequate use of similar means, appeals, methods and influences of the same type, this new spirit of giving may be turned into missionary channels.

* * * * *

It is a point worth noting, this strong insistence on the value of a "gripping appeal of real human interest" presented in a way to give the Church an adequate conception of the bigness of the task.

"Has the Church talked so much and so long about what 5 cents a week or 10 cents a week will do that people have come to think of the work of missions as a 5 cent or 10 cent job? Perhaps we have cheapened the undertaking in the eyes of the people by failing to make sufficiently large claims for its support."

In order to secure both the money and the men, needed for the accomplishment of the Church's work, five simple injunctions are laid down:

"Get your vision of the need before the people.
Make it big enough and commanding enough.
Make the appeal unitedly.
Present the evangelization of the world as the work of the whole Church.
Organize your forces."

Is there not a contribution in these suggestions for the Mass Movement appeal to which the C.M.S. is bending its energies?

* * * * *

Good knowledge of the vernacular is one of the essential qualifications of a missionary. Even where educated Asiatics or Africans acquire English real access to their inmost thought can only be had through intercourse with them in their mother-tongue. On this all the sanest missionaries are agreed. But if this is true of those who have gained a working knowledge of English, how much truer is it of those who have only a smattering of book-English or who know none at all? An interpreter is a boon to winter visitors, but the missionary who depends on one for more than the first few months lessens his usefulness by more than half. He cannot understand, any more than he can make himself understood. Here and there a missionary has a genius for language, and with fair ease masters one vernacular or more, but for the most part this language-learning is a toilsome and costly process and too often is not per-

sisted in up to the point of real proficiency. Missionaries who are understood by their own pupils but by them only are not unknown. "Do the Panjabi women really understand her?" the writer once asked about a kindly but somewhat incompetent missionary. "I think those in her own Bible class do," was the somewhat hesitating reply.

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It is clear that we owe it to our missionaries, and to those to whom we send them, to provide every possible aid for the acquisition of Oriental and African languages, and that not only by setting aside time for study on first going to the mission field, but by arranging that a new missionary should become a student at one of the Language Schools in Japan, China or India—in Africa there are no Language Schools as yet. Further, before leaving the homeland every missionary should have a course of general phonetics so that he may learn how to hear sounds and reproduce them. An interesting article on "The Value of Phonetics to the Language Student," by Mr. Daniel Jones, Reader in Phonetics in the University of London, appears in the April issue of the *International Review of Missions*.

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Clerical readers of the **CHURCHMAN** who rejoice in well-filled book-shelves will feel the appeal of a short article, "The Vernacular Library of an Indian Minister," in the same magazine. It is a concrete appeal which gets home. The list is scanty and the need is great. The writer, Mr. Gulliford of Mysore, deals with the Kanarese language only, but the record in other language areas is scarcely better. Some Indian pastors, of course, can effectively study English books, but for a very large and happily growing number their own vernacular is the medium through which they gain and express religious experience and in which, so to speak, they think. India is crying out for foreign missionaries who can give themselves to the production of Christian literature, and still more for Indians who can write for their own people in their own tongue. There is a great stirring on this whole question, and realization of the need has markedly increased within the last five years; the agencies in India which produce and circulate literature are drawing together in intelligent co-operation and the home committees are awake to the need for funds. Those who love their own libraries, and know that

a bookless pastor lacks depth and freshness in his own soul and in his work, should see that the claims of Christian literature are not forgotten and that some at least of the money sent up from themselves and their congregations is ear-marked for this special work, for which most of the larger missionary societies have opened special funds. The need in Japan and in China equals that in India, and Africa is not far behind.

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From an exchange we quote the following paragraph which has obvious uses for the pulpit :

“ When a Korean decides to become a Christian he tells his friends that he has made up his mind ‘ to do the doctrine.’ This is like the Chinese convert who made this quaint confession of faith : ‘ I am now reading the Bible and behaving it.’ ”

* * * * *

The East and The West contains two articles by well-known C.M.S. missionaries : one a study of an African Church, by Archdeacon Melville Jones ; the other a strong defence of the use of the Anglican Prayer Book in the Far East, by Mr. Llewellyn Lloyd. On the latter subject work is waiting to be done by some one who will patiently and without bias collect the evidence and make a proportionate presentation of it. The home Church has a right to more scientifically collated evidence than has been prepared, as yet. It is impossible for ordinary readers to get at the truth when statements include only one side. Mr. Lloyd makes the only strong point in favour of the teaching of the Thirty Nine Articles in China which we have seen stated as yet—their value when Christians inquire as to the source of difference between them and members of the Roman Church, who are very numerous. We wonder whether other mission fields have had the same experience and whether the majority of missionaries in China agree with Mr. Lloyd. An article in the same periodical “ *The Appeal of Christian Brotherhood*,” by an L.M.S. missionary near Calcutta, should not be missed.

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The Moslem World for April contains one long paper which should be noted for reference—a really valuable study of “ *Turkish Races and Missionary Endeavour*,” by an American missionary now in Cairo—and several shorter ones of great interest. One paper is sadly appropriate in view of the tragic death of Dr. Starr,

the splendid young medical missionary, murdered at Peshawar. Dr. Wherry writes of the only other missionary of the glorious frontier band who came to a death of violence, the Rev. Isodor Löwenthal, an American Presbyterian missionary, who was shot by his own chaukedar in 1864. Those who have entered into the daily life of the Peshawar missionaries, among the wild tribes of the frontiers and those from the distant reaches of Afghanistan, while they mourn the loss of a fine and fearless missionary and offer respectful sympathy to his young wife—herself the daughter of a well-known Panjab missionary—will be filled with wonder that the messengers of the Gospel have so wonderfully moved unharmed.

G.



Reviews of Books.

EARLY DOCUMENTS.

TRANSLATION OF EARLY DOCUMENTS, edited by Dr. Oesterley and Canon Box and published by the S.P.C.K.

- (i) *The Biblical Antiquities of Philo.*
By M. R. James, D.Litt., F.B.A. 8s. 6d. net.
- (ii) *The Book of Jubilees.*
By R. H. Charles, D.Litt., D.D. 4s. net.
- (iii) *The Wisdom of Solomon.*
By Rev. W. O. E. Oesterley, D.D. 2s. 6d. net.
- (iv) *The Letter of Aristeas.*
By H. St. J. Thackeray, M.A. 2s. 6d. net.

(i) **PHILO.** This is a Bible history from Adam to the death of Saul, and was written soon after the destruction of Jerusalem in A.D. 70. Dr. James believes that the book was published anonymously, and that the name of Philo was attached to it by an accident. The purpose of the anonymous author seems to have been to supplement the existing Biblical narrative. Written originally in Hebrew, the book was translated into Greek, and the Greek was rendered into Latin. It has come down to us only in the Latin Version. This Latin version is now for the first time translated into English. Being a first-century Jewish document, it furnishes a good background to the New Testament. For instance, in xxxiii. 2-5 we get an interesting sidelight of the contemporary Jewish belief regarding the condition of the departed. We learn that there is no room for repentance after death, and that the fathers after death will not pray for Israel. The bearing of these verses on the parable of Dives is obvious. The volume is furnished with an introduction, index and appendices, and the whole work is executed with that care and accuracy that one would expect from Dr. James.

(ii) **THE BOOK OF JUBILEES**, sometimes called "The Little Genesis," has been preserved only in Ethiopic. Canon Charles has given us an excellent translation with short notes, and Canon Box in an informing introduction tells us that the book must have been written about the latter years of the second century B.C. by a member of the Hasidean party in the hope of bringing about a reformation of the Jewish Calendar.

(iii) **THE WISDOM OF SOLOMON** is not from the pen of King Solomon. It was written in Greek, probably in pre-Christian times, and contains "Solomonic Wisdom" or wisdom after the manner of Solomon. The book must have been known to St. Paul. The author "identifies wisdom with the holy spirit of the Lord, as well as with the Word (in the Jewish sense) and teaches its divine origin and its existence before the creation of the world." In the introduction Dr. Oesterley gives us an interesting account of the Wisdom Literature of the Jews.

(iv) **THE LETTER OF ARISTEAS** professes to be a contemporary record, by a heathen of the court of Ptolemy Philadelphus (265-247 B.C.), of the translation of the Hebrew Pentateuch into Greek. From the tone of the book, however, it is evident that the author was a Jew whose main object was "to commend and magnify the Jewish nation." His description of Jerusalem has the vivid touch of an eye-witness. Mr. Thackeray thinks that the book was written about 120-80 B.C. The appendix, giving the evidence of ancient writers on the origin of the Septuagint, is both interesting and valuable. The detached Note, on the last page, contributed by Canon Box, does not seem convincing. The Rabbis used the verb "to write" in a much wider sense than

we do in English. For instance, in *Baba Bathra*, 15a, we are told that "Hezekiah and his college *wrote* Isaiah." Obviously "wrote" means here "edited." In the quotation, on page 90, where we read that "five elders *wrote* the Law in Greek for King Tolmai" (=Ptolemy), the context shows that "wrote" means "translated."

As suggested in a previous number of the *CHURCHMAN*, each of these volumes is furnished with short explanatory notes.

KHODADAD E. KEITH.

"FIGGIS OF BRIGHTON."

FIGGIS OF BRIGHTON. A Memoir of a Modern Saint. By the Rev. J. Westbury Jones, M.A. London: *Marshall Brothers*. 6s. net.

It would have been a more appropriate sub-title had the author added "A Modern Apostle"—for Figgis of Brighton possessed the apostolic spirit in a signal degree.

John Benjamin Figgis was one of the outstanding figures in Evangelical Christianity during the latter half of the nineteenth century, and for the greater part of that time, and beyond its limit, his special ministry was in Brighton. Here for thirty-seven years he ministered at the Countess of Huntingdon's Church in North Street; and for fifteen years more at Emmanuel Church, Hove.

But beyond the settled ministry in his appointed churches, Mr. Figgis exercised an influence that had the widest limits; and was well and widely known in connection with the Keswick and other Conventions, the Evangelical Alliance, and kindred movements.

Moved by a burning zeal for his Master's glory and the salvation of souls, Mr. Figgis left a deep and permanent mark upon the town. His truly Irish sense of humour, and his wonderful sympathy, endeared him to all who had the privilege of knowing him.

Though definitely of the Countess of Huntingdon's Connexion, Mr. Figgis was in sympathy with all spiritual effort. His house in Brighton was situated between the Church of the parish in which he lived and the Congregational Chapel. This gave rise to the saying that his sympathies, like his habitat, were midway between Church and Chapel. But, in reality, this was not so. Mr. Figgis was all but a Churchman: indeed in love for the Church of England and in support of the great principles for which she stands, he was a more faithful champion than many who are in her ministry. He was a frequent communicant in the Evangelical churches of the town, and received his last communion in one of them on the Ascension Day before his death.

Perhaps the most interesting feature in the volume is the chapter which narrates his dealings (with other ministers of his "Connexion") with the Archbishop of Canterbury and selected Bishops, in May, 1891, with regard to the relation of the Countess of Huntingdon's Connexion to the Church of England.

One practical point (which has been echoed twenty-seven years later at the Cheltenham Conference of last Autumn) was that of Interchange of Pulpits. The Primate (Dr. Benson) and the Bishop of London (Dr. Temple) declared themselves ready to advocate an "Act of Parliament for the preaching of their clergy in Nonconformist pulpits."

Perhaps the happiest side of Mr. Figgis' life is seen in his home-life. His sweet resignation under domestic affliction, and his deep and personal devotion to his boys. On the pastoral side the lessons to be learnt are two—unflinching declaration of the simple Gospel, and unwearying patience with individual souls.

The book is full of interest, for Mr. Figgis was a many-sided man; and the writer, though compelled to execute his work within a limited time, has presented a wonderfully accurate and full picture of one whose life was eventful and whose activities were amazing.

RECONSTRUCTION THEORIES.

THE KINGDOM THAT MUST BE BUILT. By the Rev. Walter J. Carey, M.A., R.N. London: S.P.C.K. 2s. 6d. net.

Mr. Carey has established quite a reputation for forceful writing, and he has a happy knack of emphasizing points of agreement with those who must differ from him, for there is no concealing the fact that he belongs to the "advanced" party. He is never irritating, and in this little book there is a great deal in which every earnest Churchman will rejoice and find inspiration and guidance. There is a world of truth in the last chapter—"The Fundamental Difficulty"—in which he shows that "the dominant note of to-day is the flippancy and surface-life of the multitude," and in which he calls clergy and laity to "get on with the war."

THE CHURCH IN THE FURNACE. Essays by seventeen Temporary Church of England Chaplains on active service in France and Flanders. Edited by Canon F. B. Macnutt, M.A., S.C.F. London: Macmillan and Co. 5s. net.

Bishop Gwynne, C.M.G., Deputy Chaplain-General of the B.E.F., contributes the preface, and Canon Macnutt, the editor, the first of the essays entitled "The Moral Equivalent of War." Of course there is a good deal of overlapping, many of the writers having felt the same difficulties. There is the same sort of criticism to which we have grown used, of the formularies of the Church, of the Psalms, the Lectionary and so on. But surely it did not need a European War to reveal to these Chaplains the fact that the larger proportion of the working men of this country are out of touch and out of love with organized religion? Those who have worked in large centres must have heard the orators in the parks and elsewhere, who week by week vilify the clergy and misrepresent Christianity, and yet some of these brethren write as if they had made a new discovery. However, it is refreshing to find that something constructive is aimed at. Mr. Neville Talbot, brilliant and forceful, writes, for example, on the Training of the Clergy. We should like to quote some of his courageous criticisms, but the limitations of space preclude the possibility, and we can only hope that his words will be read and pondered by those whose concern is the training of the Clergy. Mr. Marcell Conran, who is the "inventor" of an adaptation of the devotion of the Rosary, writes on the subject of Instruction in Prayer. He tells us that we must have in our Churches Crucifixes, lamps hanging before the altar, candles and such like. But he forgets that all these things have been tried, and have failed to win the men. It may seem to be no part of a reviewer's work to deal with what is *not* in a book, but we put down this collection of essays with the feeling that while there is much truth in a great deal that has been written (in some cases with distinct brilliance), it yet fails to answer the question, "What is wrong with the Church of England?" Our answer would be, "She needs a Converted ministry." We can imagine this would be Mr. Walter Carey's answer. It is not the formularies of the Church that are wrong, it is that we need more men of Spiritual force and experience. Our hope is that after the war many who have begun to see the seriousness of life will be coming to our Bishops for Ordination. It is satisfactory to know that this stream has already begun to flow.

CHANTS IN WAR.

CHANTS IN WAR. By W. S. Pakenham Walsh, Trinity College, Foochow.
London: *Elliot Stock*. 1s. 6d. net.

A collection of poems of real grace and charm. The Archbishop of Armagh, commending the little volume in a brief preface, says that "very touching thoughts are enshrined in language of great force and beauty, and the reader will lay down the book with a heart full of thankfulness to God for the gallant lives and heroic deaths of our men 'at the Front.'" There are nearly fifty poems, each one in some way related to different incidents in the War. The Archbishop specially mentions two poems, "Commemoration" and "Behind the Veil," which "even if they stood alone, would warrant the publication of this book with its happy, hopeful and helpful inspiration," and indeed they are worthy productions breathing the spirit of a true poet. Among others we much like "An Unknown Hero," with four verses, of which we quote the last two:—

John E. Robinson, Sergeant,
Twice over had won his V.C.
But 'twas off in the scrub in a corner,
And there wasn't no captain to see.
John E. Robinson, Sergeant.
There's dozens of men of the name,
But they're most of them lost in the scrimmage,
Though they're all of them playing the game.

John E. Robinson, Sergeant,
Is marked up on Eternity's roll,
You needn't go hunt for his body,
Nor be anxious at all for his soul.
John E. Robinson, Sergeant,
Lies anywhere under the sod;
But he's mentioned in heaven's despatches,
And he'll get his V.C. from his God.

We must make space also for two verses from a noble poem, "Gone West." A mother asks if any one has seen her boy, and she is told, "Your boy is neither sick nor missing, but Gone West." She sets out for the West to seek her boy, and whenever she inquired always the same reply was given, "Gone West."

And thus the day wore on until the evening hour,
And as I watched the glory lighting up the West,
Out from the crimson clouds there came a voice which said: "Fear not,
Your soldier boy is serving at his Lord's behest."
I bowed my head, I knew the meaning of the words,
I understood that simple soldier phrase, "Gone West,"
And every sunset when I see the glory lighting up the skies,
I am content to have it so, for God knows best.

THE RUSSIAN CHURCH.

BIRKBECK AND THE RUSSIAN CHURCH. Essays and Articles by the late
W. J. Birkbeck, M.A., F.S.A., written in the years 1888-1915. Col-
lected and Edited by his friend Athelstan Riley, M.A. London:
S.P.C.K. Price 8s. 6d. net.

At the beginning of the war fresh interest in Russia and her Church was stirred up, but we can hardly expect that recent events in that country will have tended to deepen that interest. Still this book, which is a continuation

of *Russia and the English Church*, Vol. I, and contains the writings of one whose knowledge of Russia is unique, is sure to find many readers.

A man of erudition, ample means and wide travel, Mr. Birkbeck spent some years of his life between his beautiful home in Norfolk (Stratton Strawless) and Russia, where he had innumerable friends, including the Tzar and members of the Imperial family, and therefore the essays throw much light upon political and religious life in that country. Mr. Birkbeck's sympathies are well known, as are those of Mr. Athelstan Riley, who says in his preface—"For more than thirty years we thought together and acted together in every phase of storm and stress that overtook the Church of England during that period." In view of that fact it is not surprising to read on the next page that "he was familiar with the Sarum service-books and could order to the smallest detail the ceremonies of a High Mass." He seems to have shared Queen Elizabeth's dislike to Bishops' wives, and we think that there are not many who will agree with him that they are "practically harmful to Diocesan ministrations"—these, together with other revealings in the preface, suffice to show opinions which of course colour these pages.

Mr. Birkbeck, however, held that "the modern papal claims and system were dangerous exaggerations and historically and theologically untenable" and that the hopes of the Church of England lay "in a gradual approximation to the Eastern Church and eventual union with it as the guardian of true Catholic tradition." Perhaps the most interesting chapters in the book are those on the Slavonic language and Russian Theology.

RAID STORIES.

RECORDS OF THE RAIDS. Put together by the Bishop of Stepney, with an Introduction by Lt.-Gen. Sir Francis Lloyd, and a Conclusion by the Bishop of London. London: S.P.C.K. 6d. net.

How readily we all read everything we can get hold of about "the raids," and those who purchase this little volume will find abundant value for their money. They will enjoy a hearty laugh over the quaint stories told simply and quietly by the Bishop of Stepney; they will admire the splendid heroism of the people as depicted in the reports of the clergy; they will rejoice over the steadfastness in prayer of many of the people; and they will weep over the records of those bruised, broken, maimed and killed in the terrible onslaughts. There is one other thing which will strike attentive readers: they will experience a glad and thankful surprise that the death-dealing Zeppelins and Gothas have not worked still greater havoc, and the fact can only be accounted for by the gracious Providence of a loving Heavenly Father. Every one should read this little book: it offers fresh faith, fresh hope and fresh inspiration.

BISHOP BRENT'S VOLUME.

THE MOUNT OF VISION, being a Study of Life in Terms of the Whole. By Bishop Brent, of the Philippine Islands. London: Longmans. 3s. net.

It has been the custom of the Bishop of London in recent years to secure the publication of some small volume, suitable for reading in Lent, to which he has written an introduction. This year Bishop Brent was the writer, and he has given to a large circle of thankful readers a really great and inspiring message, exceeding its forerunners in the series both in the loftiness of its conception and in the depth of its thought. The book owes its genesis to the invitation of the Bishop of London to the American Bishop as they were

driving to the great service in St. Paul's Cathedral, which marked the entry of the United States into the Great War. The chapters were thought out and written during journeys by land and sea, the preliminary draft having been sketched while travelling on horseback over the mountains of Luzon.

ON MARRIAGE.

MARRIAGE. By the Bishop of Norwich. London: *John Murray*, Albemarle Street.

The Bishops of London and Durham contribute "Forewords" to this most useful little book—eminently suitable, especially in its cheaper form (6d.), for putting into the hands of young people who are about to enter the Holy estate of Matrimony. There is a simple explanation of the Prayer Book service (which is printed at the end, followed by a short form of Family Prayer) together with much sane, helpful advice; while there are some plain truths upon such important matters as the increase of the family, the danger of mixed marriages, "of whatever character," and the undesirability of too hasty alliances—all of which are timely. We cordially echo the Bishop of Durham's hope that the author "may have the gladness of seeing his book welcomed far and wide."

IN DEFENCE OF THE LAITY.

CLERGY AND LAITY. By the Rev. R. W. Pounder, B.D. London: *Elliot Stock*. 3s. 6d. net.

The main object of this book is to call attention to the fact that while it is affirmed that the believers in Christ, in their corporate capacity, form a Church, it is denied in practice. As a result we find a vehement vindication of the position and rights of the laity, and a refutation of the mediæval error that the Church is composed of the clergy. The volume contains nine chapters: The Present Situation; The Growth of Sectarianism; The Coming of the Romans; Christ and Sectarianism; The Creation of a Catholic Church; The Laity in the New Testament; Priesthood; Cyprian; The Future. The book is a timely enforcement of facts which should be laid to heart and learnt before the men return from active service.

AMONG ABORIGINES.

ROUND ABOUT THE TORRES STRAITS. A Record of Australian Church Missions. By Right Rev. Gilbert White, D.D. London, *S.P.C.K.* 2s. net.

This is a romantic story of the triumph of the Gospel among the savage aborigines of Carpentaria, Moa and New Guinea. On one occasion, the Bishop asked a native, who had acquired some knowledge of English, how it was that his people were not afraid to swim across the river, which was full of alligators. The native replied: "Oh, that all right; when we cross river, alligator only catch him last fellow; when we cross river we always put him old woman last fellow. Suppose alligator catch him old woman, no matter!" The book is pleasantly written, and will interest both young and old.

A BOOK BY BISHOP WESTON.

CONQUERING AND TO CONQUER. By Frank Weston, D.D., Bishop of Zanzibar. London: *S.P.C.K.* 1s. net.

The Bishop of London in his "Foreword" speaks of "this tender little book, for tender it is, full of love and sympathy and insight into men's difficulties and perplexities and dangers." We agree that there is much in it of

consolation in these terrible times ; we are specially pleased with Bishop Weston's vindication of the love of God as against those who libel the Divine character ; but when the Bishop of London implies that it is wrong to think of the author as " so many people think of him, as a hard controversialist," we do not find ourselves so heartily in accord with him. The chapter " God In Us " is most distinctly controversial.

OTHER VOLUMES.

THE SINS OF RELIGIOUS PEOPLE. Gathered from the teachings of Father Christopher. By A. H. London : S.P.C.K. 2s. 6d. net.

The Rev. Arthur Chambers, Vicar of Brockenhurst, the author of " Our Life after Death," and who quite recently passed away, contributed a Foreword to this collection of addresses, taken down by one who heard them many years ago. They are exactly what they profess to be—" intended to bring home to the consciences of those who thought themselves walking in the narrow way some of the shortcomings to which such are specially prone." A variety of subjects are dealt with, such as Irritability, Insincerity, Jealousy, Censoriousness, the Love of Money, etc. They are characterized by sound common sense and plainness of speech, and we think that " A. H." has rightly felt that they may be helpful " to a wider circle than the handful of people gathered in the dim little church (where, we do not know) for daily Evensong."

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DR. RALPH WARDLAW THOMPSON. By Basil Matthews, M.A. London : R.T.S. 2s. net.

Few lives have been lived so completely, from first to last, in the interests of the Evangelization of the world as that of Dr. Wardlaw Thompson. Born in a Missionary home in 1842, having for his maternal grandfather Dr. Ralph Wardlaw, Principal of the Congregational College in Glasgow, and having been trained at Cheshunt College, he became in 1881 connected with the London Missionary Society and remained Secretary almost up to the time of his death in June, 1916. Verily his praise is in all the churches, and Mr. Matthews has given us in these pages a delightful portrait of a devoted servant of Christ, and in some measure too a history of the L.M.S.—that is to say, so far as the thirty-three years of Dr. Thompson's secretariat are concerned. All broad-minded friends of Missions will welcome the record.

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NELSON'S LIBRARY. The reprints issued by Messrs. Thomas Nelson & Sons, Ltd., are always of a high-class character, and the volumes which belong to the " Nelson's Library " Series serve to bring some of the best volumes of modern literature—hitherto only available to the few—within the reach of the many. Clearly printed and strongly bound, each volume is published at 1s. 6d. net, and is excellent value for the money. Among recent additions to the series are *The Psalms in Human Life*, by R. E. Prothero ; *Life of Gladstone*, by Herbert W. Paul ; *Collections and Recollections (II)*, by G. W. E. Russell ; and *Marshal Murat*, by A. H. Atteridge.

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THE REVENUES OF THE CHURCH OF ENGLAND. By the Rev. A. C. Headlam, D.D. London : John Murray. 2s. 6d.

A reprint of lectures given by the author in St. Martin-in-the-Fields which created no small stir at the time of their delivery, and will well repay the most careful attention in this compact form. Dr. Headlam's plea for reform is a cogent one, and the outline of the scheme he suggests for the reorganization

of endowments is sufficiently drastic. But what hope is there of anything practical being done? Yet the need is most urgent, for according to statistics of the Dioceses, published as an appendix, there are 8,029 livings under £300 a year, 5,860 under £250, and 3,275 under £200.

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THE LORD'S SUPPER AS PRESENTED IN SCRIPTURE. By A. T. Schofield, M.D.
London: *Robert Scott*. 2s. net.

The Bishop of Durham contributes an introduction to this reprint of articles which appeared not long since in these pages. Differing in manner of treatment from the many devotional manuals which abound, they will be valued in this permanent form, even by those who, like the Bishop of Durham, do not find themselves able to agree with all Dr. Schofield's conclusions.

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THE ADVENT TESTIMONY ADDRESSES. London: *C. J. Thynne*. 1s. net.

Authorized report of the meetings held at Queen's Hall last December. The addresses were given by well-known Evangelical Churchmen and Non-conformists, to the effect that "the present Crisis points towards the close of the Times of the Gentiles," and that "the Revelation of our Lord may be expected at any moment."

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HYMNS OF THE EASTERN CHURCH. By Rev. J. M. NEALE, D.D. London:
S.P.C.K. 2s. 6d. net.

The late Dr. Neale was the pioneer in translating some of the Hymns of the Eastern Church into English. A collection of his translations was published in 1862. The present edition is issued to mark the centenary of the author's birth. It has an introduction, notes and an excellent portrait of the author.

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GREAT BRITAIN, PALESTINE, RUSSIA AND JEWS. London: *C. J. Thynne*.
1s. net.

These lectures were delivered some years ago by the late Canon Hoare of Tunbridge Wells. They are brought up-to-date by the Rev. E. L. Langston, who contributes three interesting chapters on the Jews of Russia and their Restoration to Palestine.

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SOLDIERS OF THE CROSS. By A. Gertrude Caton, S.Th. London: *Longman, Green & Co.* 2s. net.

A series of simple lessons on the Creed, the Commandments, the Lord's Prayer and Church Ordinances, written by an experienced teacher of moderate views for the Bishop of London's Sunday School Council.

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THE INCARNATION. By Jessie Douglas Montgomery. London: *Robert Scott*. 1s. net.

This booklet, by a cultured Christian lady, is intended to bring Christmas good news to the lonely, the bereaved and the busy slum workers. Canon Masterman contributes an introduction.

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NEUTRALITY VERSUS JUSTICE. By A. J. Jacobs. *T. Fisher Unwin*. 1s. net.
An Essay on International Relations.

We have also received:—

- THE HARMONIAL PHILOSOPHY.** A Compendium and Digest of the Works of Andrew Jackson Davis, "the celebrated American seer" (London: *William Rider & Son, Ltd.*, 10s. 6d. net)—a work which, it is hoped, "will meet a need of the present generation, which is eagerly seeking for more facts which may throw some clearer light upon the mysteries of the other world."
- THE BLACK LIZARD**, by Argyll Saxby, M.A., F.R.G.S. (London: *Boy's Own Paper Office*, 2s. net)—an enthralling story of adventure in the Syrian desert.
- LIVINGSTONE THE HERO OF AFRICA**, by R. B. Dawson, M.A. (London: *Seely Service & Co., Ltd.*, 5s. net)—a most interesting story of the never-to-be-forgotten exploits of the explorer and missionary.
- LIFE AND LIBERTY PAMPHLETS.**—No. 1. *A Call to Prayer* (1d. net); No. 2. *The Life and Liberty Movement* (1½d. net); No. 3. *Life and Liberty*, by the Rev. W. Temple (2d. net)—published by S.P.C.K. for the Life and Liberty Movement for the Church of England.
- MARRIAGE DEFENCE PAPERS.**—No. 14. *Mothers and the Marriage Laws*, by the Rev. F. S. Myers (2s. per 100 net); No. 15. *Social Life and Divorce*, by Dean Fry (2s. per 100 net); No. 16. *Should Divorce be made Easier?* by the Rev. F. S. Myers (4s. per 100); No. 17. *A Refutation of Statements made by Sir Conan Doyle* (7s. 6d. per 100); No. 18. *Legalised Adultery*, by the Rev. Theodore Wood—published by the S.P.C.K.
- CHURCH SELF-GOVERNMENT PAPERS.**—No. 19. *The Way to Reform*, by Mr. W. S. de Winton (3s. per 100 net); No. 21. *The Need for Church Reform*, by "Presbyter" (6s. per 100 net)—published by S.P.C.K. for Church Self-Government Association.
- S.P.C.K. PAMPHLETS.**—*Forms of Prayer for Use in Times of War*, issued by Authority (1s. net); *The Order of Confirmation*, printed in colours (1s. net); *The Gospel of Giving*; Sermons, Outlines and Papers by Clergy and Laymen of the Diocese of London (1s. 6d. net); *True and False Spiritualism*, by E. A. G. and P. W. S. S. (6d. net); *St. Edward the Confessor and Westminster Abbey*, by Bishop G. F. Browne—No. 1 of Church Historical Pamphlets (3d. net).
- OTHER PAMPHLETS.**—*Personal Union with Christ*, by the Rev. W. S. Swayne, being No. 8 of "The Church's Message for the Coming Time," Humphrey Milford (1s. 3d. net). *The Improvement of the Gregorian Calendar*, by Alexander Philip, LL.D., F.R.S. (Edin.). George Routledge & Sons, Ltd. (1s. 6d. net).

