The Gospel on the Continent

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Statue of Admiral Coligny in Paris.
The Gospel on the Continent.

TABLE OF CONTENTS.

Notes.
News from France.
Channels of Grace.
An Open Letter to the Italian Clergy.
Foreign Aid Society Meeting.
Reviving Activities.
The Work of Reform in Italy.

FOREIGN AID SOCIETY.
Founded in 1840 for helping the Reformed Churches to extend the Knowledge of the Gospel on the Continent of Europe.

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THE FOREIGN AID SOCIETY ASSISTS WITH GRANTS THE
1.—SOCIÉTÉ ÉVANGÉLIQUE DE GENFVE.—A missionary society working principally in the south-western provinces of France.
2.—SOCIÉTÉ ÉVANGÉLIQUE DE FRANCE, which works chiefly in Paris and the centre of France.
3.—SOCIÉTÉ CENTRALE PROTESTANTE D'ÉVANGELISATION, with its some 137 mission stations scattered all over France.
4.—SOCIÉTÉ CHRÉTIENNE PROTESTANTE DU NORD.—A branch of the above.
5.—SOCIÉTÉ ÉVANGÉLIQUE BELGE, which for sixty years has faithfully worked in Belgium.
6.—LES ÉGLISES, LIBRES, who are chiefly engaged in the South of France.

A COMBINE MUCH TO BE APPLAUSED.
NOTES.

THE Rev. Pulvertaft, Secretary to the Spanish Church Aid Society, has recently published a bright and clear account of the Kikuyu Conference and its sequel. Mr. Pulvertaft writes from the standpoint of an earnest Evangelical. But in such questions he is, more than most people are, an expert. He has been long connected with Reformation work in the Peninsula, where questions such as those which divide people about Kikuyu arise from time to time. His little book is strong and straightforward. Our readers will do well to order a copy from the Book Room, 6, Grosvenor Mansions, Westminster.

A strong light is thrown on the present state of religion in Italy by Miss Moore's Open Letter to the Italian Clergy. Miss Moore quotes from the Pastoral Letter of the Bishop of Cremona, published not long ago. The Bishop is a brave and good man. His words are so impressive that they deserve the widest possible attention. By the kindness of a lady correspondent, we are able elsewhere to give a translation of part of the Bishop's Pastoral.

"The Missionary Review of the World" has asked the Foreign Aid Society to suggest points for insertion. The promoters make a speciality of Missionary Methods. If any Local Secretaries of the Society have thoughts to suggest to our enterprising American brethren, we hope they will write to the Associate Editor, Miss Belle M. Brain, College Hill, Schenectady, New York.

The Annual Sermon of the Foreign Aid Society will (d.v.) be preached on Sunday morning, June 21st, in St. Matthew's, Bayswater, by the very kind invitation of the Vicar, the Rev. F. E. Murphy, M.A. The Annual Meeting of the Society will be held on Tuesday, June 23rd, in the Council Room, Denison House, Vauxhall Bridge Road, at 11.30 a.m. Further and fuller notice of the arrangements will be given later, but all Local Secretaries are requested to make a note of this announcement.

With sorrow we chronicle the death of Mr. Martin Sutton, for years a friend and supporter of the Society. In common with many more works of this order, we shall miss his ever ready help and his kindly and wise sympathy. He was one of those men of whom England is the happy and fruitful mother. Without possessing great gifts of intellect he was rich in good sense, good taste and good judgment. No man could better draw a resolution; no man could more clearly perceive and lay open the real point at issue in a difficult discussion. He was rich in faith and in good work; he was strong and courteous, resolute and prudent. May his mantle fall on his son and successor; and may honour of a good name long survive and grow.

The Society has also to announce with deep respect and regret the death of Mr. W. H. Seagram, one of
its oldest subscribers. Mr. Seagram had a place on many Committees connected with Evangelisation and Bible Defence. He loved his Master with a deep and simple devotion. His hand was ever open; and his loyalty to the Gospel and its propagation was beyond reproach.

We chronicle with gratitude the acceptance by the Rev. H. S. T. Gahan of a place on the Committee of the Society. Mr. Gahan has recently accepted the Chaplaincy of Christ Church, Brussels.

He is in fullest sympathy with our work, and spoke for the Society with great earnestness at the Meeting in Seaford House, which is reported on another page.

The Society will have in him a link between itself and the Churches of the Reformation in Belgium; he will be able to keep us from time to time informed with first-hand knowledge. The prayers of the Society are desired by Mr. Gahan as he enters on his important work in April.

The Rev. J. W. Atkin, M.A., Vicar of Anerley, has also kindly accepted a seat on the Committee.

The presence of Bishop Willis of Uganda on the platform of the Foreign Aid Society was a noteworthy and picturesque event. At first sight there is no special or obvious connection between our work on the Continent of Europe and the work of a Missionary Bishop among the natives of equatorial Africa. But the Bishop, when he spoke, soon made his hearers understand that such a connection does exist. After all, the work of our Lord is always one, if not always the same. The principles which underlie the controversy that has centred round the doings at Kikuyu are colossal, and associated with those on which the Foreign Aid Society has ever relied.

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**NEWS FROM FRANCE.**

The *Journal d'Evangelisation*, which is the organ of the Société Centrale, has some interesting passages in its issue of March 15th. M. Boissonas, director of the Society, publishes an interesting letter to the lady workers who have recently joined the Committee, and writes with cordial hopefulness of the future of the work thus reinforced. This seems to be a wise move, for woman is proving herself everywhere to be the reserve force in God's Providence. We wish all that is best to these lady workers.

The same magazine reports the welcome news that the "Free Thought Congress," recently held in Rochelle, indicates that that cause is in a bad way, and shows signs of internal disintegration.

The following striking words from a manifesto recently issued by another Congress, which styles itself "Young Lay France," will be read with interest:

"From the point of view of philosophy, far from being sectarian in spirit, we understand and allow completely that there is a religious sense; an inquiry after God; the importance of asking the purpose of things, and the anxiety of the question, Whither do our actions tend?

"But we seek to unmask every imposture. We deny every superstition. But we wish that our youth may never go so far on the path of negation as to confound superstition with true religion."

"This is good as far as it goes. France, however, must go much
The Gospel on the Continent.

进一步，且达到坚定的信仰，
在信仰的真理里，她才能获得安宁与
道德净化的内在力量，那正是她最
年青的心灵所急切追求的。——H.J.R.M.

CHANNELS OF GRACE.

基库尤仍然是我们的。这场争
端的火势已经有些减弱。它还
在燃烧，而且可能在明年夏天
会再次以比以前更为猛烈的
形式爆发。

对三位非洲主教行为的关
注，出乎大多数人的意料。
引起的争论在一段时间内
充满了日报，整个过程都
保持了良好的风度和尊严。
毫无疑问，大多数英国人
站在威利斯主教和皮尔主教
一方。

我本人不能认为这场争
论是空洞的或是有害的。
它甚至可能成为对人之
类的恩典的慈善的一部分；
因为圣保禄告诉我们，
慈善不喜怒，只喜真理。

而且，这个特定的争议
迫使人们思考恩典的渠道。
这在我们这个时代是
一件好事，因为人们
开始认为基督教
主要是自然历史
的产物。

这可能意味着我们的先辈们
过于专注于基督教的超自然性。
如果这样，现代的
钟摆已经摆到
另一边。人们
现在很少留出
空间给上帝的
恩典。

这可能是我们从基库尤得到的
好处。它可以使我们
记住，毕竟
基督信仰教会的
生活和工作
受到一种
超自然力的
调节。

这问题：“这种力如何持
续不断地作用？”
这是人们寻求回答的
根本。

H. J. R. Marston.

AN OPEN LETTER TO THE ITALIAN CLERGY.

以下的摘录，译自
小册子“Ai Parroci d’Italia, Lettera Aperta”
（给意大利牧师的公开信）
由Isabella Moore女士编写，
将对外国援助协会的朋友们
十分有趣。Moore女士写道：
“我不知道所有的
牧师是否都读过
Bonomelli主教
的牧函《宗教礼拜：
其缺点和滥用》。
它包含了许多
的好建议
来反对
迷信和
偶像崇拜。

Bonomelli主教说：
‘我感到一种
厌恶，因为我
害怕一种新
的礼拜方法
会渗透到
教会中，我们
根本不
需要这种方法；
这可能会使
耶稣基督的
崇拜显得可笑。
为什么我们
不也看见
祂的手和脚呢？
我们
要停
止在哪里？

“天哪，”Moore
女士写
道，“我
害怕这
种宗教
的崇
尚，它
的崇拜
会降低
到嘲笑
古代
的迷信！
我们要
说
...”
frankly what we feel. Can you, my reverend brothers, imagine a St. Paul, or one of the twelve Apostles, who traversed the world preaching the Gospel and shedding their blood, adorned with medals or images, with holy figures or religious emblems of any sort?

"I think it impossible to figure to ourselves in this manner these men, full of faith, ardent in love, always praying in spirit, and ready to suffer all, even death, for love of Jesus Christ.

"To offer worship to the Virgin Mother, to the angels and the saints, to their relics and images, as to God, or to the God-Man, would be an insult to faith and reason; a very impiety. Who cannot understand that weakness, ignorance, want of reflection, and many other causes would nullify the teachings of the Church, and viciously confuse together acts and rites which ought to be kept distinct?

"God, and the God-Man Jesus Christ, stand infinitely above the angels, the saints—even the Mother of God. And what offends Christian feeling and natural reason is to see the Virgin almost made equal to Jesus Christ, honoured and invoked, as if she were the sure fountain of grace. Mary is always a created being, and it is a grave offence to mingle her in the honours that are only proper to her Son. . . ."

FOREIGN AID SOCIETY.

A LARGELY attended meeting in support of the Foreign Aid Society was held on February 18th in Seaforde House, by kind permission of Lord and Lady Howard de Walden. The Rev. Herbert Marston was in the chair. Apologies for unavoidable absence were read from the Bishop of Durham (President of the Society), Lords Kinnaird and Radstock, the Dean of Canterbury, the Rev. Ewart Barter, Sir W. Godsell, Lady Abercrombie, and others. The Bishop of Uganda, who was the chief speaker, was warmly welcomed as he stepped on the platform.

The Chairman briefly outlined the principles of the Society, and described its work as that of collecting the alms of English Christians and transmitting them to the Churches of the Reformation in France, Belgium and Switzerland, to help them in preaching the Gospel by their own select agents among the people of those lands. He declared his cordial satisfaction in having the fellowship of grace and charity with the Church of Uganda, represented on that platform by her Bishop, and pointed out that the spirit and principles of the Foreign Aid Society were identical with those which at the moment were in acute controversy connected with East African Christendom.

The Bishop of Uganda, who was received with enthusiasm, in a weighty and lucid address dealt with the problems that confronted Christian work in countries such as those in which the Foreign Aid Society had its field of operation. He justified its work on these grounds: (1) That it is our duty to give the best of Christianity to all; (2) That, having preached, we are bound to shepherd the gathered flock; (3) And that where, as is notoriously the case in Latin countries, men have lapsed from the Christian faith because they have found it presented to them in a form which does not satisfy, the Reformed Church has a call and a
right to supply what the soul demands. His address was illustrated by striking analogies drawn with great felicity from his own experience in Africa.

The Rev. H. S. T. Gahan, English Chaplain-designate to Brussels, supported the Bishop in an earnest and effective speech. The Rev. Dr. Noyes also added a few kind and effective words; and after the warm thanks of the Society had been tendered to Lord and Lady Howard de Walden and to the Bishop, the meeting was concluded with the Episcopal Benediction.

**REVIVING ACTIVITIES.**

There is revival in four important Branches. In Cheltenham, our new Local Secretary, Mrs. Calvert, of 35, Lansdowne Crescent, Cheltenham, is doing excellent work. Mrs. Calvert very kindly accepted the office at the request of the Secretary last Christmas. She has lost no time in getting the Branch in hand. Her predecessor Mrs. Mullett, now in weak health, has kindly assisted. The result is that the subscribers have been looked up, and a good many subscriptions have been got in. Mrs. Kempson has kindly placed her drawing room at the service of the Society. The Secretary appeals to the Clergy of Cheltenham to help the work by sermons and offertories. We offer our best thanks to Mrs. Calvert and Mrs. Kempson.

In Clifton Miss Lillingston has most generously come forward to take up the work which Miss Heywood did formerly. She has got in old subscriptions, and has hopes of obtaining fresh ones. For these kind offices we tender our cordial thanks to Miss Lillingston, whose address is 8, Worcester Terrace, Clifton.

Miss L. Sanders has helped us at Bath, where the local Branch has become much disorganised. There is hope of a drawing-room meeting there also in May. If any of those who formerly subscribed through the Bath Branch should see these lines, may we ask them to send their contributions to the Office, 35, Chapel Street, Belgrave Square, S.W., or to Miss L. Sanders, 3, Lansdowne West, Bath.

The Rev. F. Pechie, of Holy Trinity, Bournemouth, has interested himself cordially in the Society. He invited the Secretary to preach and speak for the work in his church and parish. The dates were not suitable; but the meeting is only postponed. We need a good Local Secretary for Bournemouth.

**THE WORK OF REFORM IN ITALY.**

We have interesting and encouraging reports of the work in Italy among the priests and friars of the Roman Catholic Church. An ever-growing longing for deeper knowledge of the Scriptures and a more saving Christianity is manifesting itself. The calls for Bibles are increasing, and the work of Reform spreading, especially among the young priests. The testimonies of the priests themselves as to the need of such reform, coming from varied quarters, are often striking, and give one pause.

One writes:—"A reformation must come, and another Pope will be forced to yield. . . . The Vatican will have to listen, or it will lose the best men and the holiest, who are now longing for a spiritual renovation.
of all things in Christ Jesus our Lord." Another, with a more personal and appealing note, says:—

"Many a time I have ardently desired to taste the Word of God; and many a time have I questioned, why cannot all persons possess what God destined for all? . . . In the name of God I stretch forth my hand to you, and plead, for the love of God, that you will not withhold from me the Holy Bible."

Another, a Parish Priest, writes with reference to the practices of the Roman Catholic Church in Italy:—"The worship due to our Lord is on the decline, and that given to the saints increasing." And a Padre, sent by his superior some months ago to work in Sicily, writes with reference to the same subject:—

"You cannot conceive the state of bigotry to which we have arrived in Sicily. . . . Jesus Christ, His love, His worship, His redemption, ignored. They think not of Him, but blaspheme His name, and that of His Virgin Mother. . . . The people offer exaggerated worship to the saints, especially St. Nicola. They have even gone so far as to ask Jesus Christ to pray to St. Nicola for such and such favours!"

These brief extracts, revealing as they do so earnest a longing for the open Bible, and so deep a dissatisfaction with the idolatry and bigotry of the Roman Catholic Church in Italy, are but a few from among the many letters received from priests of the Roman Church. This desire within the ranks of the Roman priesthood itself for a revival of the spirit of the Gospels in the Italian Church of to-day, and its purification from idolatry and superstition, is marked and significant. Priests from all over Italy are awakening to the prevalence of bigotry, ignorance and vice in their midst, and begin to long for a dawn of better things. A League of Prayer has recently been started in Italy, for the Re-union of the Christian Churches. Its sole object, as its name shows, is prayer, so that those who join it do not imply by so doing any special view as to the practical means to be adopted towards Re-union. Adherents of the League agree to use the Prayer of the League every Sunday, every forenoon, and at the feast of Christmas. The prayer is here subjoined:—

"O God of love, Who didst found Thy Church on one sacrifice of Thy Son, and Who gavest to Thy disciples in the hour of Pentecost the celestial virtue to bear to the world the one message of salvation, which causes the regenerate to taste the joy of Communion when they break the one Eucharistic Bread: Bless Thou all those Christians who strive to unite themselves more closely to Thee, and to approach each other in the unity of the Spirit, for the bond of Peace. Grant to us repentance for our divisions, wisdom to know Thy truth, courage to fulfil Thy will, love to break down the barriers of pride and prejudice, and unfailing fidelity to Thy Name. Have pity on Thy Universal Church, which the sins and errors of men have so cruelly divided. Work Thou with Thy grace in all the branches thereof a new spiritual creation; that, rising with faith and hope to a clearer and deeper vision of Eternal Truth, Thy Church may become what Thou wouldest have it, one Holy Catholic and Apostolic, for Thy glory and the advance of Thy Kingdom. Hear us, O Father, Who with the Son and the Holy Ghost art one God, blessed for ever. Amen."