

The title "Christ and His Times" seems unfortunate, because it suggests something very different from what the writer means, and something not so interesting. We naturally think a work so named must be descriptive of some relation of Christ to the times in which He lived on earth; whereas it is really an examination of what ought to be a work of the Church on the present age. A title should be a title, and not a phrase needing explanation and justification. We have both given us here, for we are told that "it is of the highest importance to us to have it constantly in mind that *these* times, this century and decade, are the times of Christ, no less than was the reign of the Herods or the governorship of Pilate. The present day is one of His days, and we are His contemporaries." All this is fact; it is, however, the simple truism that Christ is not dead. But as Christ existed in all time before the Herods, as well as in all time since, the "Times of Christ" mean, as thus understood, the *time* since man was made. This vagueness in the title also hides the fact that different times have different characteristics, which mark them off as "Ages." The Archbishop acknowledges this when he speaks of "The Age of Augustus" and the "Napoleonic Era," saying that they "present distinct ideas." The distinctive character possessed by certain ages is a most important consideration in determining the nature of any work to be done in any age for the benefit of that age. That which would be suitable for an age of literary analysis would not be suitable for an age of physical analysis. Through all the ages there is one unvarying element, and that is Christ; on the other hand, there is ever-varying thought: intermediary between the two is the Church, which, being in contact with both, should partake of the character of both. There must be the permanence of Christ as Christ; developing, it may be, to us in greater clearness of apprehension, more general breadth of adaptation, purer spirituality of influence, but the same Christ still; as there is permanence of the plant from seed to leaf, from leaf to flower, and from flower to seed again. But while the Church is founded on the Rock, and obtains its