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THE CHURCHMAN

July, 1926

NOTES AND COMMENTS.

Industrial Unrest and Its Lessons.

THE period of industrial unrest through which the country has recently been passing has directed attention to some important facts in our national life and organization. A General Strike was a new feature in our experience. It was a challenge from one section of the community to the whole order and constitution of the country. Probably its true significance was not recognized by many of those who obeyed the orders of the Trade Union Congress and ceased work. Yet their action was tantamount to a declaration of civil war. Its immediate aim was to paralyse the work of the nation and to deprive the people of their means of subsistence. Its ultimate purpose implied the setting up of an authority in opposition to the duly authorized Government responsible for the welfare and good order of the community. However much it may be disguised, this is in effect a revolutionary action. It has been said that nothing can justify a revolution but its success. Yet experience shows that such successes may be dearly bought, and they inevitably leave permanent scars on a nation's life. Russia may be taken as an example of a successful revolution, but its present condition does not recommend it as one to be followed. So far from a defective system of government being replaced by an ideal one, the condition of the country shows that the elementary principles of freedom and justice demanded in any form, and especially in the higher types of government, are lacking.

The True Method of Progress.

The challenge to our Government was fortunately met and defeated. The good sense of the British race is sufficiently strong to render such attacks on the organization of Society futile at the present time, and we hope for many years to come. Tennyson indicated the character of England when he described it as —

A land of settled government,
A land of just and old renown,
Where Freedom slowly broadens down
From precedent to precedent.

Its methods of progress may be less logical than those of some other nations, but they have many advantages. There must be changes

to meet the requirements of new ages. When the necessary alterations can be made in a constitutional manner, other methods are unnecessary. It is the glory of our British Constitution that these changes can be made when the need is fully proved. Progress may be slow at times, but it is sure. There is greater danger in too much haste than in too little. As Lord Bacon said, "It is well to beware, that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation."

These are some of the essentials of true progress, and they are to be maintained as safeguards of any healthy organism. It is obvious that they apply to the Church as well as to the State. The Church has its recognized order and system of government. Changes must be made to meet the requirements of new conditions, but everything depends upon the nature of the developments and the method by which they are introduced.

The Analogy of Church and State.

An Established Church has necessary obligations and duties associated with the fact of establishment. It is impossible to ignore the fact that a section of the Church of England is at the present time seeking to disregard these obligations and duties. The life of Church and State in England has been so closely intertwined that they appear to merge into one another, and it is at times difficult to indicate the boundaries of their respective spheres. Harmonious working is essential for the common good. The duly constituted authorities of the Church must exercise their functions with proper regard to this relationship. No system is so perfect that it can be worked effectively if any group is determined to render it ineffective. This seems to be the purpose of a section of Churchpeople at the present time in regard to the Church of England. They affect to ignore its system. They refuse to recognize its authority when it comes into conflict with an alleged authority of the Catholic Church. No one can say exactly what this authority is. Yet they are fanatical in their allegiance and loyalty to its supposed claims. This authority has no adequate means of expression. Some even say that it has no real existence. Its claims resolve themselves in the end into the individual interpretation of "tradition" or "the spirit of the centuries" or of a system of Canon Law largely obsolete. These Churchpeople are in revolt against the authority of the National Church, and justify their revolt by claiming to owe allegiance to a higher authority. If they adopted constitutional methods to secure the recognition of their ideas, their position in the Church of England might have some claim to be legitimate. Both their views and their methods deserve to be strongly condemned by all who value the principles of constitutional development in Church and State. *The Times* referred to the attitude of this section of Churchmen as one of "Ecclesiastical Bolshevism." It is in the end more disastrous in its effects than any other type of Bolshevism. It destroys the spiritual foundations of Society, and depraves the fundamental duties of truth and loyalty in any community.

The Principle of Establishment.

These present conflicts in the Church are gradually leading to a fresh examination of the principles underlying the relationship of Church and State. It is admitted that the situation in England presents features of extraordinary difficulty. In each country the relationship has to be examined in the light of its past history, and more so in England than elsewhere. Various theories have been maintained as to the relationship. The ideal view in a Christian country is that represented by Hooker, Coleridge and Thomas Arnold, that the Church and the State are identical—two aspects of one community. This ideal is no longer in accord with the actual facts, and the question arises on what grounds and with what conditions should any one form of religion be recognized by the State, and what should be the control of the State over its affairs? To say that the State has full control would be to risk a charge of Erastianism, which, as was recently said, is an even more terrible charge to-day than that of Protestantism. Yet there is a sense in which the State has supreme control over every organization existing in its territory, whatever its purposes may be. "Establishment" creates a special relationship, but even in those cases where there is no Established Church the rule of the State is paramount. It would be generally admitted, for example, that a non-Christian government, such as that of Turkey, has a right to decide on what terms, if at all, the Christian Church can exist within its territory.

Roman Catholic Claims.

In Roman Catholic countries the influence of the ecclesiastical authorities is exercised to secure the suppression of every other form of religion. Such an intolerant attitude is incompatible with the freedom which Protestantism claims and allows. It is legitimate for Protestants to seek to secure and extend freedom of thought and worship in Roman Catholic countries. It might be argued that, if we admit this, there should be no restrictions placed upon Roman Catholics in this country, and that the Relief of Roman Catholic Disabilities Bill should not be opposed. No one will question the right of Roman Catholics to endeavour to secure such privileges as that of holding public processions with the Host, or indeed the removal of the restrictions on the office of Lord Chancellor, just as the Protestants in Spain or any other Roman Catholic country might claim the right to hold the highest places in the Government. No Protestant would be likely to obtain such a post in Spain, in view of the interests involved, and in England where the King must be a Protestant, where the Established Church is Protestant, where the past history of the country shows the necessity of securing the State from papal encroachment, it is clearly unwise to destroy necessary safeguards. They are important in view of the fact that Parliament and the Government services are open to Roman Catholics, and that they hold a considerable number of high and confidential posts, even though it is recognized that a faithful Romanist can, in

theory, have only one allegiance and that he must view everything from a consideration for the advancement of his Church.

Church and State in England.

The relationship of the Church of England to the State is, as we have indicated, one with many peculiar features. From the earliest times the association has been so close that the same person has frequently held positions of the highest authority in both at the same time. The character and extent of the relationship are so intimate that they are practically indissoluble except by some such drastic measure as disestablishment. Many of the old features of this relationship have been destroyed. The State has taken over duties once performed in bodies of ecclesiastical character. The old Vestries have been superseded by local governing bodies. A Church Assembly has been set up, which marks another stage in the differentiation of functions. But the relationship is still sufficiently close to warrant special consideration in the treatment of the claims of either. The question of the method of the appointment of bishops has been raised, and some radical changes have been proposed, especially in the old custom of the *Congé d'élire*. At first sight the method of appointment may seem anomalous and to require change. Yet it may well be defended as one of the usages of the Church of England embedded in its established system, and working so well that it should not be disturbed without promise of improvement of a most decided kind. Those who live under non-Established systems would readily admit that no system of election, although some of them may be more in keeping with abstract principles, works so well, and secures as good men of varied gifts and character for the Episcopate, as our own.

Reservation.

The Report of the Farnham Conference on Reservation can scarcely be regarded with satisfaction by the section of Churchpeople who seek grounds for the use of the Reserved Sacrament for Adoration. When the results of the Conference are cleared from their metaphysical subtleties the issues are clear. One speaker may tell us that we need not object to using the term Transubstantiation because there is really no such thing, and others may teach us that symbols must attach to themselves something of what they are intended to symbolize, even as a florin attaches to itself the "reality" of a certain purchasing value, which we would point out remains a purely abstract idea until it is turned into the particular commodity upon which the florin is expended. Apart from the display of such intellectual agility there remains the conviction that the arguments are based more on the assumption that the Presence in the elements exists, than that they prove its existence. As Adoration without the Presence would be impossible, little satisfaction can be gained when the most that can be said in favour of the adoption of the practice is that the Presence may be a "Real Coming" or a "Real Meeting" or a "Real Puissance." The thanks of Evangelical

Churchmen are due to Canon Tait for the clear and able way in which he presented their view of the Holy Communion, and for the effective arguments which he used to show the effects of erroneous teaching on the nature of our Lord's Presence.

Professor Pollard's "Life of Cranmer."

Professor Pollard's great book, *Thomas Cranmer and the English Reformation*, is known to all students of the sixteenth century as the best and most authentic account of the life of the great Archbishop who had so large a share in the moulding of the destiny of the Church in the great formative years following the breach with Rome. It has just been re-issued, and may be obtained from the Church Book Room, Dean Wace House (7s. 6d. net). Professor Pollard is recognized as the greatest living authority on the period with which he deals in this volume, and it is of great interest to Evangelical Churchmen to know that the scientific historian, after his careful examination of all the facts and his analysis of their significance, completely justifies the interpretation of the life and work of the Reformers held by Churchpeople who maintain the principles of the Reformation and reject as erroneous the theories of Roman Catholics and their Anglo-Catholic supporters in our own Church. No student's library can be regarded as complete without a copy of this standard work, and we believe that it will be as widely circulated and read as it deserves to be. Those who desire to make a suitable present to their clergy cannot select a more appropriate gift than this volume. It is an excellent guide to the more detailed study of the Reformation Movement, and the notes containing references to contemporary documents are invaluable in themselves for this purpose. The value of the work is rendered complete by a series of illustrations, many of them not easily accessible otherwise.

The Cheltenham Conference.

The Cheltenham Conference, which met on June 24, 25 and 26, considered the important subject: "The Church and the Future." The Conference has since its inception dealt with difficult and pressing matters of religious life and thought with a courageous and independent spirit. The findings in the past, although sharply criticized, have commended themselves to the more thoughtful members of the Church. No subject is of greater urgency than the character of the religious life of England in the near future. The destiny of our own land, of the Empire, and probably of the world, will depend upon the religious principles developed and maintained by the rising generation. These must be based on the Bible and find an adequate method of expression in the *ecclesia* which we hope and believe will be the great united body of all Christian people. The Conference has made a useful contribution to the attaining of this ideal.

Editorial Note.

We present to our readers in this number of *THE CHURCHMAN* a series of papers read at the recent Cheltenham Conference which

deserve the careful attention of Churchpeople. We have referred in the preceding Note to the Conference and the importance of the subject discussed. We desire here to thank the writers for their courtesy in permitting us to print their addresses, and at the same time to note their representative character. Canon H. A. Wilson, the Chairman of the Conference, is in close touch with many phases of religious life, and in his opening address deals with some of the fundamental problems of "The Church and the Future." The Rev. C. M. Chavasse, M.A., M.C., Rector of St. Aldate's, Oxford, has special knowledge of the thoughts and aspirations of the younger generation of University men, and is specially qualified to write on "Christianity and its Message for the Future." Mr. A. G. Pite, M.A., M.C., as Head of Cambridge House, the well known Settlement in Camberwell, knows the special conditions of work in difficult areas. He makes many valuable suggestions as to how the Church of England must adapt itself to be an adequate means of expressing this Message. The Church of the Future must have its own intellectual character and its own ceremonial methods of expression. The Rev. W. H. Rigg, D.D., of Beverley Minster, from an extensive acquaintance with the tendencies of thought at home and abroad is able to present a useful view of "The Expression of Doctrine in terms of the New Age." The second portion of the same subject, "The Expression of Devotion in forms of Worship" is treated by the Rev. Alfred Fawkes, M.A., Vicar of Ashby St. Ledger, with the clearness, force and brightness which we always look for in the productions of his pen. The next section of the subject to be considered is the Institutional Character of the Church in the New Age, and here the Rev. C. Sydney Carter, M.A., Principal B.C.M.S. Training College, Bristol, who is a well known writer on historical subjects, shows the essentials of the Ministry in the Church of the Future. The Rev. J. W. Hunkin, B.D., M.C., O.B.E., Tutor, Gonville and Caius College, Cambridge, gives an important contribution, explaining some of the current interpretations of the Truth and Use of the Sacraments. Some of his points will without doubt receive special consideration. The most practical aspect of the subject, dealing with the actual work of the Church, Its Evangelistic and Pastoral Responsibilities, is considered in two papers distinguished by knowledge and thought by the Rev. S. Garrett, M.A., Home Secretary C.M.S., who writes on "Work Overseas," and by the Rev. L. J. Coursey, M.A., Vicar of Taunton, whose subject is "Work at Home." The wide range of these papers and the variety in treatment give them special value, and we hope a shaping influence upon the future character of our Church. An interesting opening article is contributed by the Rev. J. D. Mullins, D.D., who recently retired from the secretaryship of the Colonial and Continental Church Society. It is an interesting glimpse into the life of a City Vicar of the Olden Time and his Parish. Although we have given all the space available to our notices of new books, we have not been able to deal with all that we wished to review.

A CITY VICAR OF THE OLDEN TIME AND HIS PARISH.

BY THE REV. J. D. MULLINS, M.A., D.D.

WHEN I was Curate of St. Stephen's, Coleman Street, in the City of London, now a good many years ago, I became greatly interested in its history and particularly in its registers. These are complete from the year 1538, only eight years later than the enactment of the regulation for keeping them, down to the present day. They throw a great deal of light on the parish and on contemporary events—the periodical plague years, for instance, the Great Fire and its sequels, the Church under the Commonwealth, and the like. There exist also several volumes of parish records, beginning with an inventory of the goods of the parish church in 1461 and the statement of a peculiar arrangement for the appointment of churchwardens which has lasted from that pre-Reformation period down to the present day.

The first volume of the registers is in the original paper, bound in limp parchment. The writing is in what we now call black letter. I became convinced that the entries were in the handwriting of the vicar of the period, known as "Sir" Richard Kettill, for they continue to be in the same hand from the first page until 1561, when a sudden change takes place, and within a few days afterwards occurs the entry of his burial. Here is the inscription at the top of the first page:—

"The boke of Regestre wherein is wryghttyn the daye and yere And also There inserte every parsones name that ys weddyd christened and Buryed within the parisshe of saynt Stephens in Colman streat within The cite of London from the xxvith. daye of Octobre In the xxxth yere Off ower souferaing Lorde King henry the eight here in erth supreme heed under Christe of the Church of England and in the yere off Ower lord god A thousand v. hundreth thretty and eyght Commanded By the kyngs maieste in Jonctiones yeven and exhibited the daye and yere Above written in saynt laurens church in the old Jurye in the Visitacion of the archedecon of london In the tyme of Syr Richard Kettill then beyng vicar ppetuall of the church of saynt Stephens Aforesaid and thomas tyrry bruer and Edmond hurlocke coziar The church Wardyns"

In a smaller and less regular hand Richard Kettill added, perhaps at a much later date, a further piece of information about himself:—

"et octavo Anno Richardi kettill, vicarii ppetui ibid."

This addition goes to confirm the idea that the writing is his own.

"Sir" Richard Kettill must have been a monk from the priory of Augustinian Canons at Butley in Suffolk, which held the patronage of St. Stephens and the great tithes. The income was returned at

£10 a year. Kettill was a "Batchelor of Law," and therefore much above the average of the contemporary clergy in education. When he was appointed to this large city parish he would probably be a man of some standing and experience, for the monastery would be likely to reserve such posts for its senior men, but there is no clue to his exact age. He can hardly have been much less than forty.

In 1530 Henry VIII had not yet broken with Rome, and the dissolution of the monasteries did not begin till six years later. Here then was a priest of the unreformed church in charge of a somewhat prominent parish, not in a remote village where his views and practices might possibly escape the notice of authorities in church and state, but in the heart of London itself. Yet he contrived to retain his living throughout all the changes of Henry VIII's policy till the end of that reign, through the reigns of Edward VI and Mary, and died, still Vicar of St. Stephen's, three years after Elizabeth had ascended the throne. A "Vicar of Bray," many would call him. It is unnecessary to look upon such a man as a mere time-server. What Prof. Pollard said of Cranmer in the April number of *THE CHURCHMAN* surely applies to Richard Kettill as to hundreds of others:—

"The attitude he had taken was that the nation through its authorized organs, Crown, Parliament, and Convocation, can set up what standard of faith, of ritual, and of doctrine it prefers. He had cast in his lot with the supremacy of the nation itself in ecclesiastical matters. . . . He had never accepted the view that the individual conscience was the supreme authority."

The very fact that the disturbance of the clergy was so far from general shows that this must have been a very common type of mind. Kettill no doubt accepted the successive dictates of authority and conformed. The species is by no means extinct even in the present age. It has no taste for martyrdom; it is quite prepared to assume that the reigning powers know best, or at any rate to wash its hands of responsibility; and it will jog along, doing its work in the Church with reasonable practical efficiency.

Kettill did allow his preferences to leak out in a curious way. At the death of Edward VI there is inserted at the side of the page and without any break in the ordinary course of the entries, a brief memorandum in Latin: "In the first year of Queen Jane, on the tenth day of the month of July." Nine days later there is a great flourish of trumpets. In a bolder hand and right across the page comes another Latin inscription:

"On the 19th of July and in the first year of Queen Mary, most legitimate Queen of England, France and Ireland, Defender of the Faith and here in Earth Supreme Head under Christ of the English and Irish Church."

Readers will of course remember that Queen Mary was not slow to disown the title of "Supreme Head of the Church" which had been assumed by her father, and it has never since been revived.

In the early years the register gives nothing but the names of the persons concerned, but from 1550 onwards the occupations or

other descriptions are added, from which we get an insight into the character of the parish. The spelling is throughout as free from any bondage to consistency as the inscription with which the register begins.

In marriages, the lady is described as "mayd," "mayden" or "wedow" as the case may be, never as "spinster." In 1553 the bridegroom is called a "bachelar" for the first time. Now and then we read of the burial of "a pore mayd," "a pore old wedow," or "an old mayd." Was "pore" even then the cockney pronunciation of "poor"? We may wonder.

The occupations mentioned are very various, and leave the impression that the parishioners were mostly artisans, for "gentilman" occurs but rarely. About eighty different callings are mentioned. "Mynstrelle," "coryoure" (currier), "pulter" (poulterer), "peuter" (pewterer), "poynte maker" (maker of points or tags for clothing), "laborer" and "plasterer" are perhaps the commonest. Among the more or less familiar words disguised under eccentric spelling are "candellstyckfounder," "bocher," "ledger-seller," "whever," "plumar," "hakneymanne," "yrnmonger," "hossher," "brycklaer" or "breckelaer," "glacer," "cordyner" (cordwainer), "taylowchaundeler," "cobuler" or "coblar," and "potycary." One is curious to know on what sort of instrument the "organ plaere" performed, and what the "shoman" exhibited. The "smithserver" would perhaps now be called a blacksmith's labourer. The "corsewhevar" was distinct from the "rebynwhever." The "barber surjune" could bleed his customers if desired as well as shave them. The "gardyner," "house Bandmanne" and "dicher" remind us that beyond London Wall there was still open country. The "cannelraykar" was no doubt a "channel raker" or scavenger, employed to keep more or less clean the open sewer which ran down the middle of every street. The "bowyer" or "bower," the "bowstryngmaker" or "bowstrynger," and the "fletcher" (who winged the arrows) indicate that bows and arrows were still of importance in sport and war. "Prentyses" are common: even "mynstrelles" had them. Here and there we get the servants of some great person, such as "my lady Grace" or "my lady Alesse." Had those great ladies houses within the parish? Possibly. One man was "the queen's servante." A fraunchman and a "Burgonyan" are mentioned.

Among the less common Christian names are "Harver," "Hercules," "Umfray," "Thobias," "Gryffen," "Chutbart," "Der-ycke," "Rauffe," "Elys," "perys," "Gylbarde," "Benedicte," "Sabah," "Bartelmew," "Myls," "launcelote," and "peture" for men; and "Petronell," "Marcella," "Judyth," "Tomysyn," "mawd," "Josse," "Myllesente," "Chrysteyn," "fayth," "letyse," "Brygyt," "cecile," and "Raab" amongst women.

RICHARD KETTILL'S WILL.

I was able to unearth the old gentleman's will, a document which contains a good deal of self-revelation. It seems to bear the impress

of a pleasant geniality when, after the usual form of opening he declares himself to be "of an whole and perfect mind and of a good memorie thanks be unto almighty god."

His profession of faith follows. It is not at all in a mere common form, but has an individuality of its own and rings sincere. Whatever he may once have been, it is surely a devout Christian who says: "I trusting faithfullie through his mersy to be saved and repenting of all my sinnes and steadfastlie I believe that Jesus Christ hath suffered death upon the Crosse for me and shedd his most precious bloud for my redemption earnestlie remembering the great benefittes I have theirby and I gave hartilie thanks therefore."

For his burial, he directs "my bodie to be buried within the Chauncell or Queer of the sayd St. Stephen's in Colmanstreete aforsayd in the place before my seate where I have bine accustomed to sitt. Also I will that their shalbe spent at the day of my buriall in bread and ale among the poore people of the sayd parish of St. Stephens the sum of sixe shillings and eightpence Item I will that a sermon be made at my buriall by a well-learned preacher having for his paines fortie pence."

He has no relatives apparently, but leaves his property to his "gossips"—those related in god-parentage. Agnes Redman his god-daughter is to have two shillings if she is alive at his decease. We must suppose that she had been lost sight of or she would have got more. He has a cherished possession, a ring "of crusadoo gold." His "gossip Agnes Sturtell now the wyffe of Richard Long" is to have that, and after that it is to pass to her married daughter, Mary Iswell and then to Margaret Sturtell. The rest of his "goodes chattalls debtes jewells household stufte and redie money after my debtes paid my legacies distributed my bodie honestlie brought to the earth" are divided between Agnes Long and her children, Richard, the old priest's godson, being named as executor. He is to have forty shillings for his pains and his mother ten shillings for acting as "overseer" to him. The will is dated Feb. 25, 1561, and he died shortly afterwards.

So we take leave of Sir Richard. Alas! the Great Fire of London swept away old St. Stephen's and with it any monument which may have existed of this link with the unreformed Church of England.

Advent and Christmas Sermons by Representative Preachers, edited by Frederick J. North (James Clarke & Co., 5s.), is a companion volume to *Harvest Thanksgiving Sermons* issued by the same publishers. There are six Advent Sermons, and seven for Christmas. They are all by men whose preaching power is well known, and are varied in character. Dean Inge deals with Christ's Call to Awake, and Canon Lacey with The Coming of the King. The Bishop of Birmingham contributes A Christmas Sermon. Among the other preachers are Dr. MacLean Watt, Dr. James Black, Dr. R. C. Gillie, Dr. Norman Maclean, and Dr. George H. Morrison. The volume will be found by preachers to provide a supply of suggestive and suitable thoughts for the Seasons.

CHELTENHAM CONFERENCE.

PRESIDENTIAL ADDRESS.

BY CANON H. A. WILSON, M.A., Rector and Rural Dean of Cheltenham, Hon. Chaplain to the Bishop of Gloucester.

WE have undertaken this year to consider a very far-reaching subject: The Church and the Future. It is the mission of the Church to meet the needs of each generation, and it is surely for very good reasons indeed that we feel that to meet the needs of the immediate future will throw a strain heavier than ever before upon the Church.

To-day is an age of transition. No doubt it has always been the case that every present contains within itself an element of flux, but in most ages change has been very gradual and the process of adaptation to new conditions could safely operate in a leisurely fashion. It is not so to-day. Rapid change is the order of our age, punctuated by occasional social earthquakes and religious volcanic eruptions. The old fixed points are being rubbed out, axioms which have done duty for generations are being challenged, and in every realm of human life the oft-quoted words of General Smuts are true: "Humanity has struck its tents and is again on the march."

Whither? And can the Church direct the great trek and minister to the pioneers?

It is my privilege and responsibility to make some sort of introductory statement. It is clear that this cannot be more than very partial and superficial; nevertheless, it may be of use in pointing the way to a useful discussion. And to this end we must endeavour to appreciate the symptoms in life and thought to-day if we would arrive at a correct diagnosis.

1. If we use the word "religious" in a very wide sense, I think it is true to say that to-day is a very religious era. The religious instinct is peculiarly alert and widespread. I do not say, and I certainly do not think, that orthodox Christianity is strong, but rather that there is a vague, widely-diffused religiousness which manifests itself in many ways. For instance, all forms of religion are treated with respect or at least criticized with restraint. Newspapers discuss religious topics freely and their leaders are constantly shot through with a distinct gleam of religion. Kindliness, toleration, sympathy, largeness of heart, generosity are very common virtues, so much so that superficial observers often say that Christianity is widespread in the world to-day. Gay and pleasure-loving people, at the call of duty or in answer to a moving appeal, are capable of making a wonderful response, as self-sacrificing as it is competent. The public ear is open to religion of any sort and is profoundly interested in it. All this, and a great deal more which could be said on the same line, suggests that the future will not be

a merely secular or non-religious age. I do not say it will be an age of faith or a Christian age.

2. Further, I think it is plain that there is a very clear idea in the popular mind that religion is a thing which has very wide implications. It is not a mere private matter between a man and the God he worships. If it is a real thing it will show itself in service, particularly of a social kind. A religion which is other-worldly in the sense that it does not consider civic duties, industrial problems and public service its concern is regarded as a thing of no practical value. Movements like Toc H, the Crusaders, and societies like the Industrial Christian Fellowship and the Copec Groups are concrete illustrations of a feeling which is widespread. The social conscience is alert and very sensitive, and I think it is highly probable that the religion of the future will be marked by a very definite determination to achieve social and industrial reform. Whatever form Christianity may take, if it is to be in harmony with, and the interpreter of, the public conscience, I think it is quite certain that social improvements and the problems of capital and labour will have to occupy a front-rank position in its teaching and practice.

3. Again, the religious feelings of to-day are but slightly concerned with sectarian differences except to regard them with uncontrolled impatience. It may be that this is not altogether a healthy indication. Slovenly and ignorant thinking may evoke a clamour for a unity between entirely contradictory things, and such an appeal must be disregarded. But a great deal of the force behind the popular bewilderment at the disunion of the Christian Church is perfectly healthy. The following of Christ should be a unifying force, and the widespread impatience with our disunion is a call to the Church which should not be disregarded. It is based upon a very clear realization that the Christian Church will not be equal to the task which belongs to it so long as our unhappy divisions are still acute. Questions like "valid ordinations" and "valid sacraments" do not excite much interest in the popular mind, and the apathy towards these things, which are the real obstacles to re-union, is indicative of a very real, instinctive appreciation of what religion is. The laboured and dignified conferences which issue in cautious and ambiguous pronouncements are, in the popular mind, very like fiddling while Rome burns.

4. This leads me on to what is perhaps the most critical symptom, at any rate, from the point of view of the orthodox Christian. The popular indifference to theological controversy, which is not entirely an unhealthy symptom in the lay mind, is akin to, and possibly part of, something of a very serious kind. I refer to the questioning of the value of Christian institutions. Are such things as Sunday observance, Church-going, attendance at the Holy Communion, possibly even private prayer, really necessary? A typical representative of the vague religious idea so widespread to-day would frame his question like this: "I believe that I ought to be kind-hearted and understanding, sympathetic and helpful to the under-

dog, and that I should be a decent citizen and an upright and moral man. If you like, I will even say the kind of man that Jesus Christ would approve. But I don't see how your religious observances will help me. I can get on without these things; and indeed, to speak quite frankly, I see many people who use these things whose lives are not Christian, to my way of thinking, at all. I can live the right kind of life without the Church and its machinery." Now this is not an imaginary case nor a rare case. I am quite sure that every one of us who mixes at all with non-Churchgoers and has been favoured by them with frank conversation would have heard some such opinion very frequently.

What my typical upright man says raises an anxious question which we have to face in our Conference. Can the Christian ethic survive apart from the Christian Institution? Institutional religion is very definitely on its trial. No person who deserves serious attention to-day denies the existence of God or that one owes a duty to God and man, but multitudes of people are frankly saying that their beliefs and duties have no necessary connection with the use or non-use of Christian institutions or with the belief or disbelief in Christian creeds. Indeed, it has been suggested that an ethical Creed might well be drawn up to take the place of our theological Creeds on the ground that emphasis of the Christian rule of life is what matters and, by implication, that belief in a body of doctrine has no necessary or clear connection with conduct.

I should like to dwell upon this point for a moment or two, for I think it is a very pronounced and significant feature in religiously-minded people to-day. It is due to several causes. There is, first of all, the ruthless criticism to which the Christian religion has been subjected. Even in the Church itself the "taboo" has been removed from doctrines which were regarded as permanently insulated from all criticism. Bold and outspoken writers and preachers are challenging this, disputing that, and desiring to re-state everything. I do not think we should regard this with any distress. It is the outcome of honesty and an earnest desire after truth, the whole truth and nothing but the truth. No section of people are more prone to adopt this root-and-branch critical attitude than the young men and women of the student class. They will not be fobbed off with the old *clichés* "this is in the Bible"; "the Church has always taught that." Whether it is agreeable to us or not, the fact remains that no doctrine of the Christian religion can be regarded as staked off from criticism. Consequently, there is a tendency to react to all this process by falling back upon conduct. "If you live the Christian life, what you actually believe matters little," is the conclusion of the superficial or lazy mind.

Secondly, I think this attitude is a reaction to the over-institutionalism which is seen in certain quarters to-day. The tendency to systematize is seen in the history of every religion, and also in Christianity itself. It is not only inevitable, but it is necessary. But as we study the history of the Christian Church we notice how periods of "over-institutionalizing" alternate with reactions which

have been sometimes very unhealthy, times when there has been a temporary break away from important Christian ceremonies, and when people have claimed to rediscover the original truth of Christianity and have expressed it in some bizarre form. Sometimes the reaction has been very healthy, and has taken the form of an explosion which has cleared the air and ushered in an epoch distinguished by true and spiritual religion.

Some such reaction may occur in the near future. I think the young life in the Church and outside (but I speak with caution, for this is to be discussed by people very competent to guide us) is characterized by impatience. Young men and women of the student class have a perspective very different from our own, and our sedate and leisurely way of facing problems is an attitude which they rather scorn.

Something is going to happen. That is the vague but very real impression which one has of the future: things are not going on in the old orderly monotony. Religion of a sort is distinctly alive and vigorous to-day, but will it move in the direction of orthodox Christianity or in the direction of an ethical Christianity which is unconcerned with Christian doctrines and casual towards Christian practices?

It seems to me that the answer to this grave question depends upon the answer to another question: Is Christianity, as we conceive it, capable of adapting itself to new conditions? A backward-looking Christianity, hampered by outworn catchwords, will certainly be left in some tranquil pool while the main stream of life and thought flows on. But a backward-looking Christianity is a defective Christianity. It is only dead or dying things which are rigid. Our religion is a living thing, and a living thing possesses the power of adapting itself to, and even controlling, its environment.

Now the form of Christianity, which—in theory at any rate—is elastic and adaptable is Evangelicalism. It is worth while reminding ourselves of the truth of this statement. The history of Evangelicalism shows that daring, adventure and taking risks have been its constant characteristic. The Lollards, the Reformers, the Puritans, the Cromwellians, the Nonconformists, were all Evangelicals. Their religion could assert itself in most varied forms, and yet the heart of it was always the same. I do not want to criticize other expressions of Christianity in our Church, but at least this must be said of Anglo-Catholicism: it does not possess the power of adapting itself. It has solidified, and like every form of Catholicism, its ideals and its ends are already fixed and lie in the past. It has, as it were, its fixed mould into which it would force each age. In ages of docility its success is remarkable, but in an age like the future, which will certainly not be docile, and almost certainly will be truculent and defiant of authority, its prospect of success is not good.

Evangelicalism is, for the reasons above given, specially competent to guide and inspire the life of the future age, but whether it will have the courage and the wisdom to do so is quite another

matter. If it is prepared honestly to face the problems of the future and with patience and self-sacrifice to serve that day and generation, and if it faces its task as a body united in spirit and objective, then we may see the next generation a more Christian one than the present, expressing its religion possibly in a somewhat different fashion, but with the unchanging truth of God enshrined in its heart and guiding its life.

With the striking but somewhat repellent title, *The Inescapable Christ*, a book of remarkable interest by an American author, Dr. Walter Russell Bowie, has recently appeared. (John Murray, 6s. net.) It comes to English readers with a preface of warm and discriminating commendation from the Dean of St. Paul's. It is such an appeal as is greatly needed at the present time to the younger generation to follow Christ and to realize the fullness of His message and His service. Its title is suggested by the well known poem of Francis Thompson, *The Hound of Heaven*. Its keynote is, in the author's words, "So down the roadways of our restless time come the feet of the inescapable Christ. In mind and will we may flee him down many by-ways; but the reality that is in him cannot be out-distanced nor denied." Though primarily dealing with conditions of life and thought in America, the resemblances with those in our own country are so complete that its appeal will be equally effective with the younger generation in both. Dr. Bowie has a keen sense of the questions which are being asked, and the needs which are being felt by the sincere and earnest on every side. He recognizes the desire for reality in thought and action, the natural wish for the best method of self-expression, the problems of self-adjustment to existing institutions and to an environment in which are elements difficult to reconcile with ideals of the best life. On these and many similar matters he has sound advice to give as he interprets Christ in regard to each, in inspiring chapters on the inclusiveness of Christ, the simplicities of Christ, the formidableness of Christ and the gladness of Christ. One of the most helpful chapters is on the significance of the Church. American writers are distinguished by a prolific use of imagery. Dr. Bowie finds many effective similes to illustrate the value of the Church and its worship in the life of to-day, and shows how easily and unobservedly the life of a people may sink to a lower level by the simple neglect of all that the Church and its activities stand for. The book does not give the whole message of Christianity as Evangelicals interpret it, but there is sufficient in these chapters to give this book a special value to preachers in their endeavour to awaken and maintain a strong faith in Jesus and an earnest desire to follow Him.

GENERAL VIEW OF CHRISTIANITY AND ITS MESSAGE FOR THE FUTURE.

BY THE REV. C. M. CHAVASSE, M.C., M.A., Rector of
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DR. GLOVER in his *Jesus of History* quotes a remark by Seeley, "In thinking of the case they had forgotten the woman." A brilliant politician has recently been criticized for caring more for the fight than the cause. It was the exciting thrust and parry of Parliamentary debate which fascinated him, rather than the issue to be achieved. In the same way it is only too easy in thinking of Christianity to forget Christ. "Not what do I believe, but Whom." "Christianity is Christ." And a "General View of Christianity" can only mean a Vision of Christ, while His Message for this or any age is the possibility for every soul to know Him as friend knows friend.

Certainly those great movements which have revived the Church and converted the country have borne this simple Gospel.

St. Francis of Assisi, it has been said, "tore away the veil that had been hung between men and the Christ, and showed them a Master more imperative, a Hero more noble, a Lover more perfect than any of whom they had ever dreamed." So did St. Francis save European society when it was on the verge of collapse, because first and foremost he was aflame with love for Christ.

The Secret of the Reformation lay in its doctrine of the universal priesthood as declared in the rediscovered New Testament. And it was not till John Wesley had passed from "Methodism" to "Evangelicalism"—from the religion of a servant to that of a son—that he saved a Church that was the despair of Bishop Butler, and a country fast sinking into paganism.

It is for this reason that a forward movement in religion is so often termed a "going back" to Christ; and there is no Christian message or hope for the future, save "to see Him more clearly, to love Him more dearly, and to follow Him more nearly." Sometimes such clearer vision may be effected by a rediscovery of a forgotten truth. Sometimes it may be new light shed on old truths. But always it is a fresh vision of One Who is Himself Absolute Truth; the same yesterday, to-day, and for ever; even as John beheld Him at Patmos with hair white with the snows of eternity, but possessing the burning eyes of ageless youth.

If Christ then is Christianity—and a Living Christ the message for every age—*How may He be found and known?* And the undoubted answer is: "In Holy Scripture." For from the pages of the Gospels there emerges, as nowhere else, this transcendent figure of the Eternal Son of God. There we may behold Him at first hand, and hear from His own lips His message of three strands: Redemption, Power and Love.

Redemption. From first to last Our Lord saw Himself as the Suffering Servant of Isaiah giving His life a ransom for many. As His ministry opens, John Baptist hails Him as the Lamb of God, bearing away the sin of the world. He walks to Gethsemane declaring that He goes, as it is written of Him, to shed His blood for the remission of sins. A view of Christianity which does not possess as its central feature an Historic Cross which wrought out in time some mysterious transaction to remit the guilt of sin, is not the Gospel of Jesus Christ, and is forced to explain away His own express words concerning His Atoning work.

Power. Then, arising from this forgiveness of sin, Christianity is a message of power over sin, through the indwelling of the Holy Spirit and the impact of the personality of the Glorified Saviour upon our wills. This promise of Power, like the assurance of forgiveness, is a feature unique to Christianity. As a Japanese Professor studying at Oxford once said, "My Confucius tells me what is the good life, but your Jesus Christ offers the help to live it." And it is this experience of the power of Christ, as reflected in the lives of others, which has ever constituted the great Christian appeal to the world. As a member of another school of thought testified of a group of undergraduates who had been to Keswick, "I like to be with them because, as nowhere else in Oxford, I can see lives changing and things happening."

Love. And Power is no selfish matter of mere personal self-mastery—it issues forth in Love of the Brethren. We are saved to serve. And the circumference of the Christ-centred life is as wide as the world, embracing all its interests and its every department. Once again Social Service is a peculiarity of the Christian Gospel. As the Rt. Hon. Srinvasa Sastri, himself the leader of the Hindoo "Servants of India" has confessed—"India owes every uplift directly or indirectly to Christian influence."

Forgiveness, Power, and Love, these are the three fundamentals in any general view of Christianity. But though the message has ever been the same, yet the emphasis laid upon its various portions has differed from age to age, and its implications have developed with added knowledge and discovery. Sometimes, I think, too much stress is laid upon the new truth by which each successive generation claims to have enriched the Christian Treasury. Almost invariably such new truth is exaggerated, and requires drastic modification in the future; while also men are so carried away by what is new that they neglect the older aspect of Christianity which is equally important. This has been the case both with Higher Criticism and Evolution, even though both have revolutionized our religious thought. And practically all the Protestant communions which stand apart from the Church of England, exist from a desire to safeguard some truth which the Church was overlooking; and which in many cases it regained; but too late to prevent the needed protest from materializing into a superfluous institution.

If therefore we would peer ahead to discover what will be the particular message of Christianity for the future, we can almost

certainly forecast it by comparing the present presentation of Christianity with that of the past—and so observing which of the Gospel fundamentals are being overlooked. New truth, thank God, will always look after itself. But in the future men will hunger for that of which they are being starved to-day, and which was the wholesome food of the past. You will remember Mr. G. K. Chesterton's famous parable of the eager adventurers who set out to discover the ideal country. They sailed round the world on their quest, and at last sighted the land of their dreams, only to learn on landing that they had returned home. In the same way our title, "The Message of Christianity for the future," has a romantic and adventurous sound, but I am inclined to believe that its burden will be found in what we have known but discarded. Proceeding, then, upon this assumption, let us ask what was *the Message of the Past*? What did our forefathers emphasize in their preaching of the Redemption and Power and Love taught by Christ?

As regards Redemption. We observe a deep sense of sin which found a true expression in the phrases of the General Confession and the terms of the Litany. And connected with this, they possessed a very definite theory of forgiveness, wrought out by a transaction on Calvary which was explained in precise and forensic language.

As regards Power. There was an implicit faith that all things were possible through Christ and the indwelling presence of the Spirit. The highest standard, therefore, was set up with regard to morals and ordinary behaviour, and lives were regulated according to rule and strict discipline.

As regards Love. This was taught and practised as incumbent upon individuals, and it was through individuals that social reforms were brought about. But care for the needy and unfortunate was looked upon more as a duty for Christians, than as a necessity in order to give all men the chance of a happy and spiritual life. "Otherworldliness" was almost interpreted as meaning that the conditions of this life could be ignored, if only salvation was assured hereafter.

It is easy to understand the background which produced the peculiar emphasis of the message of the past. The Bible was regarded as infallible because verbally inspired. Therefore there was no question concerning its contents, which were accepted as the final authority. This produced a lack of proportion in the sense of value attaching to the Old and New Testaments, and texts were quoted as final conclusions, without reference to their context or the history of their time. Thus the Old Testament was allowed rather to overshadow the New, producing a somewhat hard, strict, and gloomy Religion. God was very much the Judge, and Christ the pitiful Mediator. Men, too, did not inquire so much what was the mind of Christ upon the problems of life, and so try to discover eternal principles to regulate life, but they endeavoured rather to unearth some text which laid down a complete law for the particular perplexity of their age, and so they legalized every-

thing into hard and fast systems of right and wrong. There was also too much emphasis laid upon outward conformity to commandments, and not sufficient attention paid to the weightier inward matters of truth, mercy, kindness, and the like. Again the immediate expectation of our Lord's coming, visible in the earlier epistles, was transplanted a thousand years, and produced a blindness to appalling conditions of housing and industrial injustice. All this was the Lord's work when He came again to set up His Kingdom. While also, with this private access to the supreme authority of the Bible, the function of the Church was overlooked as a fellowship of the friends of Christ pledged to forward the Kingdom of God.

The Message of the Present Day is very largely a reaction from this position, as well as embodying fresh visions gained from scholarship, scientific discovery and modern outlook.

There exists to-day a Passion for Truth that cannot be over-estimated or withstood. The shock of the War, converting Christendom into a shambles, and overturning the whole existing order, has made youth profoundly suspicious of everything, so that the modern mind will take nothing for granted. The Church is suspect and the Bible is suspect. No longer will youth accept as a final argument the mere statement that the Church or the Bible says so. They inquire "Why does it say so?" "Is it right to say so?" And there has arisen a new authority of Moral Conscience. Men will not accept doctrines which they declare offend their moral conscience, or seem to their mind inherently untrue. This outlook has produced a profound change upon the Message of Redemption. It has reacted strongly against the old forensic explanation of the Atonement, which hurts the modern moral conscience, by seeming to maintain that the wrath of an angry God is appeased by the sight of the sufferings of Christ. It insists instead that God is love and His attitude to sinners eternally the same. The Parable of the Prodigal Son is produced as Christ's picture of forgiveness, where the son is forgiven by the Father without the demand of pain or penalties. And this reaction against the picture has culminated in a denial of the doctrine itself, so that the Cross is admitted as a vision of God's love for sinners, and as a proof of the enormity of sin, but is rejected as a propitiation for sin. Instead it is held that men beholding the love of God, and viewing sin as it really is, are naturally repentant and so drawn back to the Father. Thus the passion for truth has produced a much happier Religion. God is a Father; we are His children; and He will judge us according to our intentions.

Secondly, the outlook of to-day produces a passion for Reality. In its negative aspect a cry is raised against convention and cant and superstition. This has caused an irritation against much of the language of the Prayer Book. "Why call ourselves miserable sinners when we do not feel that we are sinners?" Men refuse to believe beyond their experience; and their sense of sin, already weakened by the loss of the Sacrifice once offered for sin, is almost totally banished by the inclination not to worry about sin if it cannot be felt.

On the other hand, in its positive contribution, this passion for reality has sought to recapture a Vision of Christ Himself. It is intolerant of anything that would put Him afar, or take His place, or wrap Him in the mists of Church ordinances. An undergraduate speaker at the Oxford Church Congress consulted his friends as to what youth wanted of the Church—and he came to the conclusion that youth wanted one thing, "Jesus Christ." Christ is very much the Companion in Life of the man of to-day. All books that help to make Him live in the Gospel story are read with avidity. But it is too much a purely Human Figure that is the final result. Men are inclined to doubt the Virgin Birth or the miraculous which might remove Him from themselves. And hence there is not the same profound trust in His Power, as in His sympathy and teaching. In any case sin to-day does not burden conscience; life is happy-go-lucky and errors forgivable. And this phenomenon at once causes, and is caused by, a practical ignoring of the power of Christ to revolutionize character.

Once more the modern mind is filled with a passion for social reform. It seeks to do more than merely assist those in misery; it will not tolerate their circumstances and seeks to alter them. As Bishop Temple has put it, the Church in the past regarded itself as the ambulance coming behind to pick up the casualties broken by industrial or social conditions, it did not seek to be the pillar of fire leading the hosts of God against oppression and injustice. But all this is changed. The War has broken down barriers and forced us to know that we are members one of another. Evolution has given us a new conception of a Kingdom to be built and a Body of Christ to grow up to the Perfect man. The Tractarian Movement has emphasized the function of the Church, and developed in us a Social Conscience that recognizes the equal value of each soul in the sight of God, and all that this involves. Indeed, now there exists a danger lest Social Reform should be considered as the whole of Christianity, and that if a man seeks to love his neighbour as himself, he is absolved from loving God with all his being.

A Passion for Truth which breeds a Passion for Reality—which again faces facts in life and engenders a Passion for Social Reform—these are the marks of the Christian Gospel as expressed to-day.

It remains to review what is lacking in this expression, in order to learn what will be the *message needed and required for the Future.*

In the first place, this Passion for Truth will grow and increase, and we shall have to deliver a clear statement concerning the Bible, defining and enforcing its inspiration. We must hand back the Bible to the people to read, and so first we must explain to them how they are to read it. On the one hand, therefore, we must teach the progressive inspiration of that Divine Library; or rather, as I like to think of it, the progressive powers of reception in man as he developed in religious appreciation, till he could at length receive the full revelation of the Word Himself. It is only so that we can estimate the Old Testament in its right proportion, and be saved from terrible dilemmas. On the other hand, we must declare

the need of the acceptance of the Gospels as a true record of our Lord's Life, otherwise we have no foundation for our belief in Him. This means that we must not pick and choose with regard to His words and actions. Some of these may present difficulties. If so we shall account them as difficulties ; we shall not explain them away as a gloss. Now the result of such a principle will be twofold. First, it will place once more the Cross, not the Incarnation, as the central feature of our Christian message. We shall not necessarily accept all the old pictures and explanations of the Atonement. But we shall declare that at Calvary there was wrought out a transaction which we cannot understand, but which satisfies our deepest needs, and which made forgiveness possible.

More and more men are hungering for a knowledge and assurance of forgiveness. There is always a response from a congregation if we preach to the conscience and declare the Saving work of Jesus Christ. There is an Advocate in every heart to do our work for us if we preach the things that Christ preached, and declare the mission He said He came to fulfil. So much evangelical preaching to-day is interesting, scholarly, and attractive, but lacks a message. Canon Simpson of St. Paul's has said that "Catholicism has a teaching, Liberalism a temper, but Evangelicalism a message." We are in danger of cutting out our message by our vague and foggy theories on the Cross. And if we possess no message, for what does Evangelicalism stand ?

Secondly, a re-established Bible would itself engender a sense of the sinfulness of sin, and develop in us a mind that should think according to the principles and values of God. There is great confusion of thought to-day as to what is right and what is wrong. Isolated texts from the Bible can be produced to prove anything ; and people are using their own judgment, swayed as they must be by prejudice, ignorance, or inclination. It has been said, for example, that it is probable that a Tax on Betting would be approved by the National Assembly. There would not exist this perplexity if we soaked our minds in the atmosphere of the Bible, and were so enabled to think like God ; to have this mind in us which was in Christ Jesus ; and to let the Holy Spirit guide us into all truth. If only we could get people to read their Bibles, they would possess the necessary outlook for the solution of any particular problem as it arose. Above all, Bible study would rediscover for us a Holy God. To-day the Christian Message is one of Love and Happiness—arising, not from a sense of forgiveness or of conscious power, but from carelessness and thoughtlessness. Our conception of God is weak and soft. He is Love, and we take advantage of that Love. The Holiness of God must be recovered, and what God means to us will then affect our outlook and ordinary behaviour.

First and foremost, then, I put the reading the Bible as a necessity, for seeing God as He is ; for seeing ourselves as we are ; and so replacing the message of the Cross in its central position.

We pass to the modern Passion for Reality. We cannot be too grateful to the liberal school for giving us a conception of the

Humanity of Our Lord, such as had been lost for centuries. To-day Jesus Christ is One Who can utterly understand, and sympathize with, every phase of human nature. He was not a Divine automaton passing among men, but He moves a man among His brethren, tired in body, troubled in mind, agonized in soul. But this indicates the need of a scrupulous jealousy concerning His Deity. There is a lack of reverence in our thought of Christ, sometimes an almost slangy familiarity in our references to Him, which is not only in the worst possible taste, but indicates a lack of knowledge of His Almighty and Divine Power. It is significant but disturbing that a fine society like "Toc H" should solemnly stand at their "Guest nights" to sing as their national anthem a soldiers' marching song called "Rogerum," which is merely a parody of Christ's Parable, "Dives and Lazarus."

"Let knowledge grow from more to more,
But more of reverence in us dwell."

For only in proportion as we reverence Our Lord Jesus as God, shall we instinctively trust His help and power in time of need. Let Christ be our Comrade—but not so much the Comrade that He ceases to be our Saviour!

Finally there is the modern Passion for Social Reform. This is all to the good, but it must be the result of, not the substitute for, the love of God shed abroad in our hearts. And we shall need in the future to recapture some of that individualistic religion which, let us remember, produced such benefactors as Wilberforce and Shaftesbury.

There has been a great movement in this direction the last few years at Oxford. Four years ago the only religious activity that seemed to catch on, was groups for social study. To-day these can be counted on the fingers of one hand, while prayer meetings have taken their place.

We shall be out of touch with the desires of thirsting souls to-day if we do not put spirituality and devotion in the forefront of our message, teaching men how to pray and to follow on to know the Lord. The times are a challenge to the clergy to revolutionize their own prayer life, and so to deepen the tone of their services, and be known as holy men of God as they touch the lives of their people. There is abroad a real longing for the Christian Message, and an anxious questioning concerning it. Let us thank God for the knowledge of the Fatherhood of God; the realization of the brotherhood of man; and the universal attraction to the Person of our Lord; which are the marks of the Christian Message of our day. If only in addition we proclaim the Holiness of that Father, the Deity of our Comrade Christ, and the propitiation of the Cross, then we shall bring very near that Revival of Religion for which we pray, and the first signs of which, we would fain believe, we can already discern. "Behold, I come quickly." "Amen. Even so, come, Lord Jesus."

HOW MUST THE CHURCH OF ENGLAND ADAPT ITSELF TO BE THE MEANS OF EXPRESSING ITS MESSAGE ?

BY A. G. PITE, ESQ., M.A., M.C., Head of Cambridge House.

I HAVE taken this title, whether rightly or not, to refer primarily to organization. The Church of England is among other things an organization, and it is of the adaptation of its machinery to the conditions of the future that I wish to speak. When you have got a message it is a matter of supreme importance that you should find the best vehicle for its delivery, and the greater and more vital the message, the more cause is there for perfecting the working of its ministry.

I would begin, however, with two cautions. First, it is necessary for the purpose of consideration and discussion to isolate the matter of organization and to treat it to a certain degree abstractly ; but of course here, as everywhere, the quality of personality in the people concerned is of primary importance, and you must remember that I assume throughout that this fact is allowed for.

The second caution is that I am quite frankly going to make some suggestions that are in the rawest state. If there is anything in them at all, which is doubtful, a great deal of hard work and experiment will be needed in working them out and making them practicable. My reason for putting them forward at all is that I believe Christianity calls for heroic measures and never more so than in England to-day. Conventional thinking has always been the chief enemy of Christ, from His own day till now. If we are to regain the vigour of the Early Church or of the days of the Reformation, we must attempt the boldness and originality of the apostles and reformers. This does not mean that the ideas in this paper are necessarily either bold or original, but that unless there is this element in our thinking and in our discussion about the future of the Church of England, we shall probably waste our time.

The matter then to which we must give our first attention is the parochial system. It is by far the most important feature in our organization. Nearly all the work of the Church is done through it, and on this foundation the superstructure of deaneries, archdeaconries and dioceses is built. Now this system has just happened. It is not the result of bold and original thinking, at any rate to-day ; and at the least we should carefully review it. No reform that accepts it as it is, is likely to have very far-reaching effects. Yet clearly it is far too large a part of the whole to be treated casually. Neglect it and you achieve little, disturb it and you run the risk of ruin.

The first thing to be noted about the parish is that it is essentially a rural idea and came into being in a settled agricultural

community. It is not a missionary unit. It is not particularly suited to study, devotion or philanthropy. Other bodies have always sprung up to deal with these parts of the Church's duty. But even taking it as it is, a simple arrangement of the members of the Church into manageable groups, it is clearly much more natural and real in the country than the town. Taking Church history as a whole, there have always been in cities where the Church has been alive, other loyalties and groupings more natural and living than the parish, from the Church in Cæsar's household, to the Guilds, the Independents, and the Salvation Army.

There are probably many reasons for this, but two seem of particular significance. In the country the minister can know the whole life of his people, and the Church can be the natural centre for the village. In city life the minister cannot come into understanding contact with the daily life of the bulk of his parishioners, and the Church has no natural, geographical or social area of which it is the centre, but only an arbitrary ecclesiastical district. To make this point still clearer, in a village the clergyman has an equal opportunity of meeting and knowing the problems of all his parishioners, in a city he can know well the mothers, children and shopkeepers, but how can he really understand and serve those in industry, the clerks, and all who spend their working life in places perhaps miles away!

In consequence of this lack of relation between the structure of the Church and the structure of society in a modern city, we have created a vicious circle. The parochial system suits the women and children, therefore women's and children's work flourishes, therefore more of the time of the clergy is taken up with such work, therefore the clergy tend more and more to be people who are attracted by such work (whether they realize it or not), and so the ordinary life of men tends to be increasingly neglected by the Church and unprovided for by its organization. The same blight has very largely descended on the Free Churches, for their local congregational system suffers from the same disadvantages.

The exceptions to this general condition are instructive. You will have noticed that a number of the abler and more original clergy tend to take churches that are rather less tied to a parish; and in some ways they make the situation worse by drawing men from other parishes. Their freedom from parochial ties enables them to make special provision for special groups. St. Martin's-in-the-Fields is an obvious example. But other instances can be found in every city and most large towns. Then there are the various societies planned to meet specific problems, like the Church Army, the London City Mission, the Diocesan Evangelistic Councils, the Stock Exchange Christian Union, etc., and among the Free Churches such experiments as the Wesleyan Central Halls. All these are attempts to complete the work of the Church by adding bodies and activities to make up for the deficiencies of a purely local organization.

This way of meeting the problem is bound to lead, as in fact it has done, to a great deal of waste, inefficiency and overlapping. The attention is diverted from a clear duty, to choosing which body you have time to use or to help. The whole activity of the Church in a district becomes scrappy and haphazard. Some of these extra bodies will be strongly supported, others will not be working at all. One parish will have close touch with relief and rescue work, another with open-air meetings, another with Sunday School Reform. A thousand agencies press their attention on the harassed parish, all good and all unrelated, and the luckless parson is left to work out a policy which must inevitably exclude the majority of these interests, and all the time he has the sole responsibility for the Christian work in his parish. Mercifully the law of averages saves us from complete failure. In most boroughs there is at least one Church which is enthusiastic for each of these main interests. But the confusion is pitiful when looked at from a detached point of view. It is nineteenth century individualism run riot. Complete uniformity would, it is true, be even worse. But a moderate efficiency is not sin, and whether we care for the preaching of the Gospel, foreign missions, teaching, or works of mercy, it is depressing to realize the amount of energy wasted in having to work for them through our present parochial system. In every department it means that the enthusiast is overworked, the ordinary clergy worried and bothered in direct proportion to the efficiency of the society concerned, and after all much available Christian power is left unmobilized, and whole areas of life left untouched.

To use a military simile, the staff work is almost non-existent. Our task to-day is to create an army, not, it is true, from a rabble, but from a mass of small groups of volunteers marching rather aimlessly across country harassed by orderlies and A.D.C.'s who come from a variety of unrelated superior officers and auxiliary troops, while the platoon commanders are expected to be experts on strategy, tactics, supplies, casualties, reinforcements, communications and information. Such a posse may perform prodigies of valour and endurance, but it is hardly to be wondered at if it fails to occupy a country and leaves large bodies of the enemy on its flanks and rear.

What is to be done about it? The first thing is to see if there is some simple analysis of the situation. As I see it, the outstanding fact is the sharp division to-day between a man's home and his work. The bulk of the work of this country to-day is done not individually as before the Industrial Revolution, but in large and small groups. The Limited Liability Company is the most typical unit of our Society, with its corresponding Trades Union. A working man to-day leads a double life. His home life is individual, the place for leisure and hobbies. His working life has quite another set of loyalties and temptations. It takes up the bulk of his time and energy and binds him to itself more and more through sport, welfare work, trades union politics, and all the force of participation in a common life. As things are the Church only

comes to him as an individual and demands a portion of his leisure. The first adjustment we ought to attempt is to give at least equal attention to him at work, and to try to provide for him there. Then there still remains the problem of the better adapting of our means to deal with home and locality life.

If then this analysis is sound, suggestion and experiment are needed for relating the Church more closely to industry and business generally. There seem to be at least three possible lines of work. First, there is an obvious need for the building up of fellowships of Christians within a factory, office, mine or works. In the case of larger organizations or whole industries, these might grow up into a tremendous force for good. We might see "the Church that is in the Crewe works" and the Federation of Railwaymen's Christian Unions. The amount of help and strength that such bodies would bring their members would be greater than that of many Sunday Brotherhoods or meetings. The strongest enemy, we all know it, of most men is solitude, and the weakness that springs from it. It should be quite unnecessary to ask a young man to stand alone against the public opinion of the place in which he works. It is a terrible thing to face week after week a body of people in some ways better men than you are, but whose habits of speech, whose stories, gambling or morality you cannot approve. The temptation to sink to their level is tremendous. The alternative for all except the strongest is a priggish or a miserable isolation. But a man is hardly ever alone. There are others like himself, if only he could find them. Together they might change the whole life of their works, at the least they could bear one another's burdens—to many men to-day the greatest burdens of their Christian life.

Such fellowships do already exist here and there. It ought to be the joy of the Church to foster and create them. Surely it is supremely the opportunity for Evangelicals who believe that it is their first duty to reach "the other man," and who are mercifully free from denominational difficulties. It seems to me that unless we help in some such way as this the "little children in Christ" to strengthen one another in the actual life they are called upon to live, it is hypocritical to appeal to them from the security of another kind of life to stand firm. We speak of the evils of modern Society and of the beauty of the Christian life, but can we really be satisfied with committees, councils, conferences, protests, books and exhortations, when we neglect the first step of employing the ordinary forces of our human nature, co-operation and companionship in the fight with evil?

The second step that should be taken is the preparation of the ministry for this kind of work. There are two alternatives, both of which may have their place. It may be necessary to send ordination candidates or deacons for a year or two into industry or commerce, when as working men they may help in the building up of such groups and in learning from inside the life of the working world and how they can serve it. It will however clearly be neces-

sary to have some kind of chaplaincies to individual works or groups of works. If this problem is to be tackled, some men must become specialists in it and must give a great deal of time to help in the organizing and renewing of these scattered fellowships and in the necessary business of relating them to the Home life of the Church. For if this section was entirely separate from the rest of the Church it would probably lead to further sectarianism and to another set of evils parallel to those from which we suffer at present. It seems to me that though the bulk of this work will fall on the laity, it will yet be necessary for a part of the ordained ministry to be given to it, for besides the reasons already given, it will be most important to show that the Church takes an equal interest in this; and also in our complex civilization such a movement could never develop its full power without a certain measure of intensive work.

The third line of experiment deals rather with the linking of this new industrial side to the present organization of the Church. This also can be attempted in at least two ways. In nearly all the great centres of business there are by a curious historical dispensation places of worship, originally parishes or congregational centres, but to day islands in a mass of offices or works. These churches might well be attached to specific forms of business. Churches might be specially allocated for those in insurance, for the banks, the exchanges, the Press or the Post Office. This natural provision of a centre for worship belonging to them might be of the very greatest help, and might do much to save the group from mere sociability or undue concentration on a barren ethic. But everywhere in city life there are opportunities for services for special groups. A good deal of this is already going on. But surely every church might at some time or another have services for commercial travellers, or retailers, for transport workers or clerks, where they could intercede for one another with an intimacy and reality impossible to the rest of us, and might hear the Gospel preached to meet their own need.

There is probably a great deal more to be said on that aspect of the Church of the future, but we must also consider the adaptation of the existing machinery. The problem that faces the parochial clergy can be divided into three parts according to the needs of the parishioners.

There is first the body of convinced believers, there is then a vaguer set of learners, children, adolescents, agnostics, the lazy, the undecided, and those with difficulties. And beyond these is the great mass who are to-day predominantly pagan. At present far too much of our work is expected to benefit all these classes at once.

This in a day when every one is at least partially educated is a vain hope. The Church of England Services are not designed to attract and suit people who doubt the existence of God. The language and symbol of praise and thanksgiving, of confession and communion, are of necessity beyond the grasp of the natural man. Holy Communion may be in a very real sense the central service

for the company of the faithful, it cannot and should not be a parade of worship before the sceptical or the ignorant. As things are to-day, it is folly to think that you can pluck full-grown, semi-scientifically minded pagans into the full life of the Christian Church at a jump. If ever, it can only be achieved very occasionally.

We need to recognize these three classes, and to provide for each according to his need. It is no use appealing to people to come to church. We must go out into the highways and hedges and tell them there of the King's feast. The lost sheep does not come to the fold of his own accord.

There is still far too little general effort by the Church to preach the Gospel to every creature. There are too few open-air meetings, evangelistic campaigns, and of those that there are, too many are isolated, sectional and unrelated to the general life of the Church in their neighbourhood.

But a more serious lack, I believe, is the absence of any successful provision for the learners and the doubtful. There must be found some common ground where a man can come and meet the Christian minister or layman without having to listen to the intimacies of Christian devotion or commit himself further than he honestly can. There should be far more opportunities for questions and discussion, more attempts at the study circle or tutorial class method, more Christian evidence work. But much more important than the method is the atmosphere. We should reach and hold a far larger number of our fellows if we seemed to them fair minded, sincere, friendly people, who really thought our faith had to do with life, and could stand the test of ordinary human intercourse and discussion. Any man, I believe, who succeeds in creating such an intermediate stage between the street and the Church, will have a response that we should think to-day quite impossible.

But if our evangelism, for both these classes of work are essentially that, is to be really successful, we must have congregations that are more living fellowships. Too many Churches to-day are not worth belonging to; and though this is rather outside the scope of this paper, it must be emphasized at this point. A Church is not really a Church at all if it be merely an accidental aggregate of people whose only link is geographical neighbourhood, and whose only common undertaking is a so-called service of worship. As I have already said, we cannot fulfil the law of Christ if we bear not one another's burdens. We cannot be members one of another simply through a weekly sitting together under one roof. There must be a greater demand on those who would be members of Christ's body. There is an infinite variety of ministry and function, but we cannot carry passengers who pretend to be of the crew. This must, of course, loom very large with many of you. But what surely often happens is that a member of a congregation is given far too restricted a choice. He can teach in the Sunday School, he can give money, he can attend meetings. Why should he not

be linked to some less fortunate brother? Why should he not start a discussion group or be encouraged to enter local politics? Perhaps he can study; he may know something of law, or medicine, or business. Whatever his qualifications, ways can be found of using them for the Kingdom of God. Through them he can serve some other members of his Church or his neighbourhood as a whole, and now and then he can compare notes with the others who with different gifts are serving in other ways, and then when they meet together for worship, knowing each other's loyalty and service, they can worship together in sincerity and joy, for they have abode by one another in their temptations.

Finally, it is clear that if the local Church is to be built up in this way, it is hopeless to ask of one man that he shall cater adequately for all those stages and be equally expert on all sides of life. We must have more specialization of function. We must have those who are trained and equipped for the circumference work—who know how to run an open-air meeting and the best form of mission service. Then equally we must have teachers for all ages and all needs. There is enough in Christianity to tax our greatest minds, and no trouble can be too great to make the teaching office of the Church a true vehicle of the Holy Spirit. And also it is true that however far we may have travelled along the way of Communion we still need those whose special gift it is to help us in the deepening of the spiritual life and showing us new paths in the life of devotion. From the choosing of the twelve apostles, from the sending out of the seventy, from the setting apart of the deacons, the natural and right process has always gone on of putting people to the work for which they are fitted by God Himself, and to-day probably our greatest failure is an absurd expectation that the parish clergy can one by one fulfil for their parish all its needs. We must become a team or we shall fail one by one, and the further our civilization progresses, the more complex become our cities, the more complete will be our failure.

If all this alteration in the Church of England were achieved, it would appear very different, so different that the whole scheme may seem hopelessly academic and unreal. But that is no argument against it, if it is soundly based. If these suggestions appear chimerical, so also once did America and flying. But the important thing is not the particular idea nor the detail of machinery, but the spirit of courage and the exercise of unfettered thinking.

When all is said and done, the greatest power on earth is the love of God in the heart of man, and the plea of this paper is not really for this or that reform, but for the setting free of that love in our hearts. As we look at the Church of England to-day, we see it tied and bound in large measure with the chain of its sins, bound by convention, timidity, lukewarmness, slackness of thinking, lack of co-operation. New wine must be put into new bottles, and this paper has chiefly dealt with the design and manufacture of the bottle; but the bottle, however necessary, is no good without the new wine.

THE EXPRESSION OF DOCTRINE IN TERMS OF THE NEW AGE.

BY THE REV. W. H. RIGG, D.D., Vicar of Beverley Minster.

AT the outset, the writer of this paper would disclaim belief in any restatement of doctrine as in itself sufficient to win our modern world to the Gospel of Christ. The history of Apologetics might appear to the student a wearisome account of outworn arguments for which nobody has any further use. Nevertheless, there is one argument which never becomes out of date, and has been in force from the early days of Christianity, when Aristides wrote his apology, until the present day, an argument so strikingly demonstrated in Mr. Begbie's *Broken Earthenware*, namely, that the truth of Christianity can best be proved by her power to change men's hearts and lives. The best apology for Christianity is Christ, let Him be seen in His followers, and that will constitute the best expression of doctrine for the new age.

Again, it cannot be too strongly stated that we are living in a transition period. Unlike the fourth and the fifth centuries of the Christian era, which witnessed the formulation of the Creeds, we cannot appeal to any one school of philosophy as dominating the intellectual world of to-day. Even within the last hundred and fifty years, men like Kant and Hegel so impressed themselves upon the thought of the generations succeeding them, that many a theologian felt it to be his primary task to make his Christianity fit in, for better or for worse, with their particular philosophy. That time has passed and gone, and at present the omens do not appear favourable to its return. At best, the attempt to express doctrine in terms of the new age can be but of a very tentative character. The Eternal Mind is not the same as the modern mind, in other words, Christianity constitutes a challenge. Opposition she must expect to encounter in any and every age. There is in the preface to *Lux Mundi* the following somewhat unfortunately worded sentence: "The writers found themselves at Oxford together between the years 1875-1885, engaged in the common work of university education, and compelled for their own sake, no less than that of others, to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems." Upon this has been passed the criticism that a more important point is, however, "to put modern intellectual and moral problems into their right relation with the Catholic faith," using the word Catholic in its widest sense.

It may be urged that so far we have only brought forward reasons which should induce us to desist from any attempt to modernize the Christian message. But even if that were possible, we should be untrue to the charge committed to our trust. Granted that there is a faith which was once delivered unto the Saints, that is only one side of the truth, valuable, in so far as it is a reminder, that in our

presentation of Christian truth the spirit and purpose of our Lord's teaching and mission must at all costs be preserved. But it is not the whole truth, and we must never forget that the main object of our Lord's coming was, not to make known a series of propositions, however true, about God, Himself, and our future destiny, but to bestow upon mankind the gift of eternal life, in and through Himself. Faith is essentially dynamic. Life can only be preserved and advanced by its entry into, and adaptation to new forms, and its capacity so to mould and transform them as to contribute best to its own development and enrichment. The necessity of translating the message of Christianity into the language and thought of the time was a task to which more than one writer of the New Testament, under the guidance of the Holy Spirit, manfully addressed himself. The classic instance of this is the Fourth Gospel. The main purpose of the Evangelist was to present the life and teaching of Jesus Christ in such a manner as to render Him intelligible to the Hellenistic thought of his time.¹

Our first and foremost duty then is to seek to have the Mind of Christ in all things. Our second task is to express it in a language understood of the people. We must imbibe the spirit of our age and make it our own, if we are to rise above it and help to make it receptive to the Spirit of the Ages. Insight must precede denunciation even, if the latter is to be effective. Our message so often falls on deaf ears because our hearers say we are not living in their world. "To be in the world and yet not of it" is true in every sense of the word. Modernists we all ought to be, though it does not follow that we shall accept what is called "a reduced form of Christianity." Modernism has far more to do with a temper of mind than with the acceptance, or otherwise, of certain articles of the Christian faith.

Allusion has already been made to the Fourth Gospel. Our belief is, that it is to the Johannine form of Christianity that we may look for guidance in commending the Eternal Gospel to the men of good will belonging to our generation. There seem to be epochs in the history of the Christian Church when certain books of the Bible make an especial appeal. To be content with one example, it is generally conceded that the Pauline teaching expressed in the Epistle to the Romans first came to its own at the time of the Reformation. To-day, it would appear that the Johannine form of Christianity exercises a special attraction to thoughtful religious people. At all events we find there the promise, without which all attempts on our part would be of nothing worth, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He shall guide you into all the truth . . . He shall glorify Me : for He shall take of Mine and shall declare it unto you" (St. John xvi. 13, 14).

With this somewhat lengthy introduction let us come nearer to our subject, "The expression of doctrine in terms of the New Age." A starting point may be made by taking some sentences of Dr.

¹ The Epistle to the Hebrews, judged by the standard of its age, was a Modernist book.

Inge's, in a book of essays entitled *Science, Religion and Reality*. The Dean writes: "The discovery that the earth, instead of being the centre of a finite universe, like a dish with a dish-cover above it, is a planet revolving round the sun, which itself is only one of millions of stars, tore into shreds the Christian map of the universe." . . . "Most certainly heaven and hell were geographical expressions. The articles in the Creeds on the descent of Christ into Hades, and His ascent into Heaven affirm no less: and it is obvious that the bodily resurrection of Christ is intimately connected with the bodily Ascension."¹ The Dean concludes by saying "we shall be driven to think of God less anthropomorphically, and of heaven as a state rather than a place—a state too, which is eternal in a deeper sense than unending time succession." According to him the expression of Christian doctrine has hitherto been in terms of the geocentric system, and it is incumbent upon the Church of God to retranslate it into language in which ample recognition is given to the Copernican view of the universe.

Apart from the many services which Dr. Inge renders to our age, he is entitled to our gratitude for the manner in which he awakens us clergy in particular from our dogmatic slumbers. But so far as the conception of heaven as a state rather than as a place is concerned, surely, most educated Christians nowadays take this for granted. Of all religions in the world Christianity, with her insistence upon the reality of the unseen, can experience no difficulty in adjusting herself to this view, nay, adjustment is hardly the right word, rather would we say she must welcome this new way of apprehending the universe as especially congenial to her beliefs and spirit. Long ago, in the Fourth Gospel, the qualitative idea of eternal life was emphasized, eternal life being experienced here and now, a present enjoyment, though an earnest of better things to come, uninterrupted by what men call death, which merely unveils to them that state of existence which is already theirs, provided that they are abiding in Christ, and Christ in them.

On the other hand it is when Dr. Inge bids us reconsider the form in which the Church has taught the truth of the Living and Exalted Christ, that he provides us with much food for serious thought. Here again we should turn to the Fourth Gospel, and we cannot but think that the manner in which both these two great events, the Resurrection and the Ascension, are considered, will strengthen the conviction of those who are of opinion that in this respect any attempt at their retranslation will run more than a risk of becoming a mistranslation. It may be taken for granted that as creation was, from one point of view, realized as the self-limitation of God, in like manner the Incarnation of God the Son was a further self-limitation. He who was with God came and lived under our human conditions. The Cross, the Resurrection, and the Ascension were regarded by the Evangelist not so much as separate events but as an organic whole; taken together they constitute the lifting up

¹ *Science, Religion and Reality*, edited by Joseph Needham (London: The Sheldon Press, 1926), p. 357.

of the Son of Man that all might be drawn to Him. They are stages in the freeing of our Lord from the earthly conditions which beset His mortal life. No longer then was His ministry to be confined to the lost sheep of the House of Israel, but He became the universal Saviour. Before His glorification His Presence was local, now it transcends the limits of space and time, and in the power of the Spirit becomes an inward and abiding Presence in the heart of every believing disciple. Now, if there is one truth which Historical Criticism has forced us to recognize, it is that our Lord, as God the Son Incarnate, in a large measure shared the views and opinions of the age in which He was born, and was compelled to make use of the current language and conceptions to embody forth His teaching, on the principle that truth requires two persons, one to speak, the other to receive. How, then, could He better impress upon His immediate disciples the truth that He was independent of spatial conditions, than for His last visible appearance to them to take the form of going up from this earth, a cloud receiving Him out of their sight, symbolizing thereby His complete transition to another state of existence, and the supremacy of the spirit over the body? Speaking of the Resurrection of Christ, may we quote the words used by Dr. Garvie of those who deny the complete Resurrection of Jesus, and would in his opinion substitute for it what is mis-called a spiritual Resurrection, amounting to no more than a survival of the soul, the body having been left to perish? "To insist," Dr. Garvie continues, "on the completeness of the victory over death is to expose oneself to a charge of materialism. Regarding this charge the writer will content himself with saying that to him it seems *materialism* to assume that God had not the power to transform a *natural* body into a *spiritual* (to use Paul's distinction), especially in the case of Him who is typical ideal man, the first-fruits from the grave, the first-born among many brethren, the beginning of the new Creation of God, and not *materialism* to believe that matter is the Creation, and so remains under the control of spirit."¹ From this we must turn to the conception of God which is fundamental, both to our religious life and worship. The differences existing amongst Christian people, and even more in the case of those who do not bear the Christian name, may be ascribed to the ideas they entertain respecting the ultimate Reality.

In the eighteenth century, Deism was the prevailing fashion of the day. The world was likened to a watch constructed by a very clever artificer, wound up, and left to go on by itself. God was wholly apart from His world, and regarded almost as an outside spectator; occasionally He might see fit to interfere with it, and then miracles took place. Against this the nineteenth century reacted with all its might. It was maintained that God is ever upholding the world by the word of His power, Himself constituting its inner ground and unity. Nature is His living garment, and in the evolutionary processes of nature His creative activity may be seen ever

¹ Cf. *The Christian Doctrine of the Godhead* (Hodder and Stoughton, London, 1925), p. 89.

at work. "In Him we live and move and have our being." Thus has been outlined the twofold doctrine of the Divine Transcendence and Immanence. As in previous ages, the Christian Church has recognized that, far from being antagonistic to each other, they are complementary, and that both should find expression in the teaching and worship of to-day. She will re-echo St. Paul's words, "One God and Father of all, who is above all, and through all, and in all" (Eph. iv. 6). Of the two doctrines the belief in the Divine Immanence is the more congenial to the tone and temper of our age, in fact many go so far as to deny belief in the Transcendence of God, asserting that it is destitute of any religious value. Now "Immanence" is a term which, if admitting of no adequate definition, at least needs to be used with care. It must be sharply distinguished from Pantheism, which renders human personality illusory, and obliterates the tremendous distinction between good and evil. For the Pantheistic identity of the world with God, we should substitute dependence, and for the identity of us finite beings with the Absolute, communion with God in life and worship.¹ Then we can go on to emphasize the nearness of God, His accessibility to the human soul at all times and in all places, His participation in the sorrows and struggles of mankind:—"In all their afflictions He was afflicted," further that He has called us to be fellow-workers with Him towards the active realization in this world of the ideals of goodness, truth and beauty. In this manner may we emphasize the Humanity of God and the Divinity of man—for the Divine and the human are not antithetical terms—the supreme illustration being the Incarnation, which reveals the character and nature of God in a perfectly human life (cf. St. John i. 1, 14).

From the Divine Immanence, we must endeavour, with veiled eyes, to contemplate the Transcendence of God. Rudolf Otto in his famous book, *The Idea of the Holy*, has shown that whilst religion is closely related to other activities of the human spirit, it stands in its own right, e.g., it must not be confused with either ethics or philosophy. Man is endowed with the feeling of "the Wholly Other." He is confronted with the "Mysterium tremendum," a Power that fills him with awe and dread, and fascination, and is beyond his comprehension. Alongside of this, there has also been a recrudescence of Calvinism on the Continent, e.g., in Schmiedel's own university, Emil Brunner—and he is only one of a very active school—in his opening address held last year at Zürich, insisting on the absolute separation of God and man, God and the world, "God is alone the Lord, and all else is subject. God is alone the Giver, and all else merely a gift."² Whilst the philosopher may take his courage in his own hands and pursue his studies to their utmost limit, for the theologian it is only possible to do so to

¹ Cf. *The Philosophy of Religion*, by G. Galloway, D.Phil., D.D. (T. & T. Clark, Edinburgh, 1914), pp. 475-476.

² Cf. *Philosophie und Offenbarung* (J. C. B. Mohr, Tübingen, 1925), pp. 19, 48, and cf. two articles in the *Expositor* for March and April, 1925: "A Theology of Crisis," by Dr. Adolf Keller.

any profit with a tremble upon his lips and a fear clutching his heart. Strange to say, whereas in England orthodoxy is warned against anthropomorphism, those belonging to the Modern Positive school in Germany are accusing the Liberals of having in their writings projected their shadows upon God.

Exaggeration, of course, there is in all this, but it is an attempt to do justice to the doctrines of grace and Divine condescension as well as to the Majesty of the Most High. We gladly make our own the words of the late Professor Troeltsch:—"When the Bible speaks in marvellous language about the inaccessibility of the depths of the Divine action, which can never be measured, but always astonishes us afresh with its new disclosures of His life, this does not betoken the limitations of the Bible but its greatness. Just in this very point the Christian idea of God penetrates deeper than anything else we know."¹

Hence, in our worship, far more than at present, must we make room for times of silence, and the feelings of awe and holy fear should find expression in our preaching. The wonder of all wonders is that He who dwells in the light no man can approach unto should condescend to draw near to us sinful men. Occasionally we are allowed to have a glimpse of this. Never shall I forget how last year when administering the Holy Sacrament in the little Vereins-haus at Wengen, through the open window my eyes caught sight of the Silberhorn, clad in eternal snow. God's double dwelling-place. He who is so far away, and yet so near. The littleness of man as well as His exceeding greatness.

God is ever revealing Himself to man, whether as an individual "the true Light, which lighteth every man that cometh into the world," or in the events and movements of History, as well as in the non-Christian religions of the East. But just as in a man's life, certain actions of his may prove more self-revealing than others, so do we believe that the coming of Jesus Christ was *the* great act of God, wherein we are allowed to behold His true character and purpose.

So then, our conceptions of God must be determined by the teaching and life of our Blessed Lord. We must learn to recognize God in Christ. As we read His life, there steals over the heart the conviction that we are face to face with God, who in self-sacrificing love has stooped down to save us from sin and lift us up into fellowship with Himself. Although the Cross is the central point of our message, yet the incidents of the Lord's life must be allowed to tell their own story for the express purpose of enabling our people to learn about God in the way Christ would have us know Him. There is a considerable amount of justification for the complaint that "our inherited theology is vitiated by Greek alienations,"² but a

¹ *Glaubenslehre*, by E. Troeltsch (Duncker & Humblot, München und Leipzig, 1925), p. 152.

² This sentence is taken from Dr. Tennant's article "Divine Personality" in the *Congregational Quarterly*, Oct., 1924. "We are taught to conceive of God as before all things Infinite, Perfect, Immutible, Impassible, Timeless, Omnipotent." Cf. *The Doctrine of the Person of Christ*, by Sidney Cave, (Duckworth, London, 1925), p. 243.

far less respectable ancestry must be admitted for some of the views entertained by the average man. Many people, when they ascribe the word "Almighty" to God, conceive of Him as exercising His power after the manner of an Oriental despot, whereas the teaching of Christ, from the temptation in the wilderness to the Cross of Calvary, is very different from this. Christ cannot turn the stones into bread for Himself. In order to establish His Kingdom in the hearts of men, He cannot make use of force, or compromise with evil. "If Thou be the Son of God, come down from the Cross." And this was impossible, to save others He could not save Himself. God's Almighty Power is revealed to us in His carrying through the redemption of man in the Person of His Son.

We must now consider the subject of sin. God in Christ is ever summoning man to co-operate with Him in bringing nearer the coming of His kingdom, a work which will call forth all his powers and energies, and demand a life-long service of devotion and self-sacrifice. The Christian is called to a life of adventure and romance, but he will, ere long, discover that he is up against forces beyond his power to overcome or control, the sin in his own heart, and the organized forces outside him. Not too much emphasis should be laid upon theories as to the origin of evil, but the appeal can be made directly to a man's own experience. His sense of guilt is not a spectre of the imagination, it is deeply imbedded in his consciousness, as it is in that of the race, involving at the same time the feeling of responsibility, which presupposes endowment with the freedom to choose between different courses of action. Psychology, the youngest of the sciences, in the hands of many of her votaries, would lead us to adopt a purely deterministic view of human behaviour, and it will be the task of the defenders of religion to show that the freedom of the human will cannot be adequately dealt with on psychological grounds alone. An exalted view of human nature is bound up with a true conception of sin, man is not a mere animal, or a machine, but a child of God, who has sinned by his own fault, by his own most grievous fault, against His Holy Love. Such thoughts as these carry us to the very heart of the Gospel. Christianity is essentially a religion of Redemption. Our message to this coming age is to press home the truth that in our Lord Jesus Christ's victory over sin, ample provision has been left us to meet all the ills from which our torn, stricken and distressed world is suffering at this present time. Thus are we brought face to face with the great doctrine of the Atonement, and only in so far as we are preoccupied with this, have we any right to claim for ourselves the noble word Evangelical. And yet it is just this truth respecting which it is so difficult to be clear in our own minds, and to know how to present it so as to grip the minds and hearts and wills of the coming generation.

Alas! the time allotted to this paper has already been overstepped. Fortunately for our purpose a paper was read on this very subject by the Chairman of this Conference.¹ We may

¹ Cf. *THE CHURCHMAN* for July, 1925, pp. 208-214, esp. p. 213.

therefore presuppose what he said then as forming the basis of our views. Our conviction is that the Johannine method of presenting the Lord's Death will best help the coming age to understand its meaning and its truth.

Whatever the Cross means, it is an expression of the Father's eternal self-sacrificing Love at grips with sin, in terms of time. The perfect unity between the Father and the Incarnate Word is one of the great themes of that Gospel. That there was any division between the Father and the Son was unthinkable to the mind of the Beloved Disciple. The Son of God gave Himself on our behalf all through His life, reaching its culmination in the Cross when it was expedient for Him to die for the people. The Father in giving His only Begotten Son likewise gave Himself on our behalf. So then, there was a Cross in the heart of God before that one erected on the green hill outside the city wall.

Further the Evangelist would have us preach the life of Jesus Christ as being necessary for the understanding of the Cross. His life has redemptive significance as well as His Death.

Finally, we must remember that St. John presupposes the truth underlying St. Paul's view of forgiveness, in whose words we may, as a short summary of Christian truth, best express to the mind of the coming age the message of the Gospel.

"The Grace of our Lord Jesus Christ, the Love of God, and the fellowship of the Holy Ghost."

NOTE.—This paper on the Expression of Doctrine in terms of the New Age, does not include the most important subject of its application to the new economic conditions of our time.

S.P.C.K. issues a second series of *Fifty-two Short Sermons* (6s. net) by the Right Rev. Gilbert White, D.D., who retired from the Australian See of Willochra last year after twenty-five years' service as a bishop, first for fifteen years in Carpentaria. These sermons are intended for the use of Lay Readers and they are well suited to their purpose. They cover a number of the fundamental subjects such as Sin and Redemption, the Holy Trinity, and the Resurrection, and many of the features of the Christian's life and duty. They are simple, yet full of teaching and of the interpretation of Scripture, which must always form the main part of the preacher's work.

Messrs. Simpkin, Marshall, Hamilton, Kent and Co. have issued under the title *Daily Power: a Collection of Wise Thoughts and Golden Sayings*, nearly four hundred and fifty short contributions sent in by readers of *The Daily Express*. They are arranged and edited by H. S. (3s. 6d. net). Readers of the paper are familiar with the short note inserted daily from correspondents. They are always inspiring and suggestive, and many will welcome this neatly produced selection from them. They are wide in their range and cover many aspects of life, opening appropriately with R. L. Stevenson's well-known morning prayer.

THE EXPRESSION OF DEVOTION IN FORMS OF WORSHIP.

BY THE REV. ALFRED FAWKES, M.A., Vicar of Ashby
St. Ledgers: Chaplain to the Bishop of Durham.

I. **T**HE subject of this paper, "The Expression of Devotion in Forms of Worship," is one to which an unnecessary and undesirable prominence has been, and still is, given in the Church of England. The Vestiarian Controversy—a dispute as to the shape, colour and material of the official dress of the clergy—began early. Hooker described the questions raised by it as being "in truth such silly things that very easiness doth make them hard to be disputed of in serious manner."¹

The times were critical. The Pope and the Jesuits were plotting the assassination of Queen Elizabeth; the Spanish Armada was thundering up the Channel; the Reformation rocked to its foundations—and the English clergy were distracted over such questions as the respective claims of Bishops and Presbyters, gowns and surplices, round or square caps. The ritual disputes of to-day are no less foolish and mischievous. For now, as then, the times are critical. "The English Church," writes one of the ablest of its Bishops, "has an immense opportunity, which the clergy are throwing away. Our internal dissensions are caused by puerilities which we thought had been discarded for good centuries ago. All our disputes about Reservation and the like are entirely outside the main stream of modern thought, and can only produce irritated contempt in the mind of any educated man who has had a reasonable training in scientific method. As a result, the standard of our ordinands steadily declines. Those whom we get are of an intellectual incapacity which is truly alarming." The judgment of friendly outsiders confirms his view. A distinguished minister of the Church of Scotland was told that the question of Orders was a barrier to the union of the two Churches, the English and the Scottish. "The difference between their standards of clerical education is a greater," was his reply.

2. The mind of the Church of England with regard to ritual and traditions in general is expressed in Article xxxiv and in the instruction on "Ceremonies, why some be abolished and some retained" prefixed to the Prayer Book. I will not quote them, they are familiar to all of us. I will only say that the words "in these our doings we condemn no other Nation, nor prescribe anything but to our own people only," obviously refer not to the Roman Catholic Church but to the Reformed Churches of the Continent. The French, Belgic and Swiss Confessions—of 1550, 1562 and 1566 respectively—make the same statement in almost the same words.

The First Prayer Book of Edward VI (1549) retained certain

¹ Dedication of Book V.

ritual observances which have since been omitted ; some, like the exorcisms in baptism, as being superstitions ; others—such as the ceremonial mixture of the chalice, the sign of the cross elsewhere than in baptism, and the anointing both of the sick and of the newly baptized—as out of keeping with the simplicity of the reformed worship. “ These were undoubtedly ancient customs,” says Bishop Blomfield in his Charge of 1842, “ if not all of primitive antiquity. But they are not recognized by our own Church, and therefore not to be practised by its ministers.” He proceeds to quote Jeremy Taylor’s instructions to the clergy of the diocese of Down and Connor—“ Let no minister of a parish introduce any ceremonies, rites or gestures—though with some seeming piety or devotion—which are not commanded by the Church or established by law, lest the people should be burdened unnecessarily and tempted, or divided.” “ You are not,” Bishop Blomfield concludes, “ to take as your rule and model in this respect the early Church, or the Primitive Church, but the Church of England, as she speaks in plain and obvious cases by her rubrics and canons ; in doubtful and undecided ones by her Bishops. This is the language of common sense, as it is also that of canon law ”—for which he quotes the Flemish canonist Van Espen. Bishop Blomfield was what is now disparagingly called a “ Greek Play Bishop.” I have never, I confess, been able to see why a knowledge of Greek should be regarded as a disqualification for the office of a Bishop ; or why it should be thought a discredit for a Bishop to have edited Æschylus. He might be less profitably employed : dividing his diocese e.g. ; or holding a synod ; or attending an Anglo-Catholic Congress ; or blessing hassocks—a form of activity at which Bishop Creighton drew the line.

3. This particular Charge was delivered in the early days of the Oxford Movement, before the ritual controversy had assumed its present shape. No one would propose to return to the type of worship which was then in use ; you may see it caricatured in Pugin’s *Architectural Contrasts* : not a few of the innovations which were then suspect have lost the significance which at first attached to them, and have become common. But the changes in the Liturgy now under discussion in the Church Assembly and elsewhere differ in *kind* from those which then startled old-fashioned Churchmen. Their avowed object is to make Eucharistic Adoration the centre of our public worship. A ceremonial and spectacular celebration of the Communion—if a Eucharist without communicants can be called a Communion—is made the principal Sunday service ; a practice, I think, much more open to objection than the ritual adjuncts by which it is commonly accompanied ; and the Reservation of the sacramental species is demanded not for the sick, as it was (at least professedly) till lately ; but in the words of the recent Manifesto of the English Church Union—“ that the people should not be prohibited from the opportunity of devotion before the Sacrament so reserved.”¹ Now this substitution of what is

¹ *The Times*, December 28, 1925.

both in name and intention the Mass for our accustomed Morning Prayer, and the Reservation of the Sacrament for adoration, bring us face to face with an entirely new situation, and create difficulties out of which it is not easy to see a way of escape. For, on the one hand, these usages follow—not, indeed, necessarily, for the latter is unknown in the Eastern Churches—but certainly, I think, in logic from the doctrine as to the Sacrament held by Anglo-Catholics ; and any abandonment or modification of them could be no more than a temporary expedient of policy.

“ It is quite clear,” says Mr. W. L. Knox, “ that the course of events has finally decided in favour of those who advocate a very considerable alteration of the external forms of Anglican worship, and the introduction of a very wide measure of Roman practice in matters of devotion. There are signs that Catholics are beginning to realize the wisdom of leaving this matter to be decided by the course of events, and the futility of the attempt to lay down in advance the limits beyond which the process cannot be carried.”¹

On the other hand, both this doctrine of the Sacrament, and the forms of devotion to which it gives rise, are formally repudiated by the Church of England—e.g. in Articles xxv, xxviii, and in the Black Rubric. Now the Church of England is a comprehensive Church ; its object is to include all but those who insist on excluding themselves. And, if a man finds himself able in conscience to make the declarations required by law, no one has a right to ask him in what sense he does so ; “ we make not windows into men’s minds.” But it is another thing when “ an insolent and aggressive faction ”—if one may borrow Newman’s famous phrase—sets itself to transform the public worship of the Church, and agitates for the revision of its standards in such a sense as to bring what are at present illegal practices within the law. This is to go back upon the Reformation settlement of religion in this country ; a step which nothing short of a general demand on the part of the nation could justify. There is no such demand. With regard to Prayer Book Revision, says the Bishop of Gloucester in his Primary Charge—which the *Quarterly Review* described as “ the most notable episcopal utterance since Bishop Thirlwall’s monumental Charges ”²—“ the thing to remember is that the greater part of the laity do not really desire any change.” It should be added that they are unaware of the nature of the proposed changes ; and that most of them have no notion that any changes are contemplated at all. That this should be so is certainly surprising, but things are what they are. It is the indifference of public opinion to the Church that has made these changes becoming law possible and even probable ; the tares in the parable grew up “ while men slept.” I quote the Bishop of Gloucester’s Charge with a certain diffidence ; because, in its preface to the second edition, the author fell on the *Quarterly Review* reviewer vigorously—“ the Philistine cursed him by his

¹ *The Catholic Movement in the Church of England*, p. 278.

² *Quarterly Review*, October, 1924.

gods." He attacked Bishop Gore, however, who had dealt with him in a more critical spirit, with at least equal vigour. And, whatever the intention of the writer, the Charge was the most powerful indictment of the Anglo-Catholic position that has appeared in recent years.¹

4. The growth of Anglo-Catholicism has changed the colour of official Anglicanism; there is an unmistakable hardening of the denominational and a corresponding weakening of the national note. Take e.g., two such representative men as Archbishop Benson and Bishop Creighton. Neither was a party man, though the Archbishop was a High Churchman; both were scholars, and had a certain taste for ceremonial. But both spoke with a freedom and a vigour which we miss to-day. "They do not care for the Church of England," said Creighton of the Ritualists; he was "an Englishman first and a Churchman afterwards"; for him Church and State were "the nation looked at from different points of view." "The Catholic Church must go into the melting pot," he declared; the name no longer stood for the thing.² So too the Archbishop, then Bishop of Truro.

"The evil is gross and crying. I was obliged a year ago to be present at a service which the performer regarded as the *only* possible Catholic worship; and his laborious attempts to impose this on the finest race of fishermen one ever beheld ended in spiritual darkness—and entire Church emptiness."

Later—

"Services are killing service. Only three besides ourselves (women) at Holy Communion; and our two selves the only men in church this afternoon."

He notices "the ridiculous donning and doffing of stoles and hoods"; and the sectarian temper of the clergy.

"The party are becoming so bound to their little usages that they do not now want their Bishops to celebrate the Holy Eucharist for them; because they will not offer 'Mass' on the Altar under a Cross—a construction which has all the *look* of a Tabernacle, so as to prepare the way for Reservation."³

There are still Bishops who speak with what St. Cyprian calls "episcopal vigour" on these subjects. But their lot is not an easy one. "Art thou he that troubleth Israel?" is the reproach levelled at them by what is known, by a singular misnomer, as the "religious" press. The misdeeds of one such prelate were lately summarized by the organ in question in the comprehensive indictment—"We are informed that he does not read the *Church Times*."⁴

5. The latest development of Anglo-Catholicism—perhaps Anglo-Ultramontaniam would be the better word—is the direct approach to the Vatican associated with the names of three distinguished

¹ It has been published by Mr. Murray under the title of *The Church of England*.

² *Life and Letters*, ii, 286 ff.

³ *Life of Archbishop Benson*, ch. xiii.

⁴ *The Church Times*, September 11, 1925 (of the Bishop of Birmingham).

men of whom no one can think without the respect due to their zeal and singleness of purpose, the late Cardinal Mercier, the late Bishop of Zanzibar, and Lord Halifax. The Bishop of Zanzibar's telegram to the Pope, on the occasion of the first Anglo-Catholic Congress, will be remembered; we have all heard of the Malines Conversations; and Lord Halifax's pamphlet on "Reunion and the Roman Primacy" is in our hands.¹ I may perhaps refer to my article upon it in a recent number of the *Modern Churchman*² which I cannot quote here. Now no one wishes to make the position of earnest and devout men more difficult than it is. We may not understand it; one hears of Anglican clergymen who profess their belief in the Infallibility of the Pope. Such persons are unlikely to find their present whereabouts an abiding city; and perhaps such extremes of folly are rare. But an Anglo-Catholic secession on a notable scale would be a thing of the worst possible omen and example. *Hoc Ithacus velit*: the Vatican would rejoice at it: it would strengthen the forces of reaction—and of the shadow that accompanies reaction, Scepticism—in every country in the world. But the situation is strained. For the temper of the Anglo-Catholics is not one of peace. There is a popular hymn beginning—

" I was a wandering sheep ;
I did not love the fold."

They certainly do not love the fold; nor, to do them justice, do they pretend to do so. They seem to remain in the Church³ in spite of their better judgment.⁴

"The Church of Rome (Mr. Knox tells us) can show no such corruptions as, from a Catholic point of view, are common in the Church of England," and, "it is always conceivable that a Protestant episcopate might take some action—e.g. the establishment of general intercommunion with the Non-Conformist bodies—which would forfeit the Catholic character of the English Church. In such a case, English Catholics would almost inevitably be compelled to seek reconciliation with the Holy See."

And, more directly bearing on the subject of this paper—

"The past twenty years have witnessed the decided victory of those who see that the task of converting the English people to the Catholic religion cannot be accomplished without a complete revision of the English Liturgy in a Catholic sense, and the general introduction of the full system of Catholic devotion as it has been developed by Western Christendom *since the Reformation*."⁵

¹ A. R. Mowbray, 1925.

² *The Modern Churchman*, January, 1925.

³ In one London Church the hymn book in use is the Roman Catholic "Westminster Hymnal"; and the principal service on Easter Day was "the Mass, pure and simple, in Latin throughout." The congregation was small; 150 out of a population of 7,000. Can one wonder? In four East End parishes, out of a population of 37,000 the reporter of the *Morning Post* found "fewer than 450, and most of them children, in church on Easter Sunday morning."

⁴ *Morning Post*, April 5, 1926.

⁵ *The Catholic Movement in the Church of England*, 234, 238, 252.

This goes far beyond Medieval, or Pre-Reformation Catholicism : there is no modern Roman devotion or usage which is not covered by such words. What is aimed at (says a prominent Bishop) is the substitution of the Counter-Reformation version of Christianity for that of the Reformation ; and accordingly they fasten on the Cultus of the Reserved Sacrament (which was precisely the devotional differentia of the Counter-Reformation) as their central and irreducible demand. This is the situation ; those who have to deal with it have a right to expect our active support ; and this is not always given to them. The besetting sin of moderate Churchmen is apathy. Whatever else they may or may not be, the Anglo-Catholics are energetic—this is why, in practical matters, their success is greater than ours. They are a minority, but an energetic minority easily becomes a majority, and a minority which cares more about the question at issue than the majority cares is apt to carry its point.

6. The stalwarts of the movement are indignant because certain Bishops will not give them permission to break the law ; a Bishop who refuses to do so is compared to Og the King of Bashan, or Judas Iscariot, or Ananias, or other unpleasant Scripture characters, in the *Church Times*. But a Bishop has no power to give them leave to break the law ; like other magistrates, he administers the law, he does not make it ; if a clergyman breaks it, he does so, like any other citizen, at his own risk. Whether it is expedient to enforce the law is another matter. This probably depends on circumstances. It has been said of the wise ruler—*Omnia videt ; multa dissimulat ; pauca castigat* : he sees everything ; he shuts his eyes to many things ; he punishes few things. There are cases in which a congregation is united, and to which the congregational principle may apply. But there are, I am afraid, many more where the indiscreet zeal of the incumbent overrides the rights of the parishioners and empties the church. Here there is no question of congregationalism, but one of clericalism of a singularly intolerant and intolerable type.

7. Knowledge grows ; and there is a principle of recovery in human nature. The time will come, and it is perhaps less remote than we think, when the controversies of to-day will be as dead as those of yesterday : but the present is, and the next few years may be, a period of stress and strain. And, inevitable as controversies may be, the temper of controversy is not a Christian one. " Think ye are men," said Hooker to the Puritans of his generation ; " deem it not impossible for you to err ; sift unpartially your own hearts, whether it be force of reason or vehemency of affection which hath bred, and still doth feed, these opinions in you." And—" There will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit." ¹ When, however, we consider secondary causes, it seems that the present revival of medievalism in belief, in devotion and in forms of worship, is mainly due to the fact that the external side of religion, and in particular of the Sacraments, is seen out of focus ; and that

¹ Preface to the *Ecclesiastical Polity*.

so the perspective of the whole is lost. The Medieval Church materialized of set purpose ; it was a material age. But the life of religion consists in the overcoming of this materialism. The Reformation was an immense step in this direction ; it gave us what Harnack calls *eine geistige Religion*—a worship in spirit and in truth. The reaction by which we are faced is inspired, we do not doubt, by a desire to arrest the decline of religious observance and of affective piety. But the means which it employs are ill-chosen : better, it says in effect, is a seen idol than an unseen God. Well, there are two ways of overcoming God's invisibility : a wrong way, by making an image of Him ; and a right way, by quickening our own vision.

“ So much the rather thou, Celestial Light,
Shine inward, and the mind through all her powers
Irradiate ; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.”

8. It is by a natural and inevitable process of development that the Sacraments have come to bulk larger in later than in early Christianity. And it would be a false spirituality which took up a position outside this development ; we are the children of our age. But, with the change of times and of men's thoughts, they have undoubtedly broken away from their original setting. It seems strange to us to find St. Paul thanking God that he had not baptized the Corinthians ; to read that “ Jesus himself baptized not ” and to see baptism with water contrasted with that with the Holy Ghost and with fire. So, too, with regard to the Eucharist : it is certainly very much more prominent in the Medieval and the Modern Church than it is in the New Testament. And the mystical side of the rite has grown at the expense of the historical. The spiritual presence of Christ, which is with us “ always, even until the end of the world ” has been transformed into a material miracle ; the common meal, the symbol of our union with the Lord and with the brethren, has become a “ real, true, and propitiatory sacrifice ” ; under each head an entirely new set of ideas has been brought in. And devotion and ritual have, as usual, outstripped dogma. In the Latin Church the Mass has become the *one* service, and with its subsidiary developments—Reservation, Exposition, Benediction, etc.—has crowded out Scripture, the ministry of preaching, and the traditional Divine Office. And the tendency to adopt the Roman usage in this matter is increasing in our own Church. What is called the “ Daily Sacrifice ” has been revived, not to satisfy the devotion of communicants—these are often few or none—but that the priest may “ offer Christ for the quick and the dead, to have remission of pain or guilt.” The Articles, which we of the clergy have subscribed, describe these “ Sacrifices of Masses ” as “ blasphemous fables and dangerous deceits.” Strong words, but those who framed the phrase know by experience the working of the system. We do not.

9. The way of escape from the *impasse* in which those miscon-

ceptions land us lies in the recovery of the true perspective of the Sacrament. Christ's presence, in the words of the venerable author of the *Christian Year*, is "in the heart, not in the hands."¹ It is to be sought, says Hooker, "not in the Sacrament, but in the worthy receiver of the Sacrament."² The Eucharist is not a sacrifice, but a memorial of the sacrifice which put an end to sacrifice and to sacrificial worship. Under the Gospel dispensation the terms Sacrifice, Altar and Priest are as obvious metaphors as when we speak of prayer as incense. Probably most of us know Professor Kennett's invaluable little book, *The Last Supper: Its Significance in the Upper Room*.³ Its point is this—that there can be nothing in any subsequent Eucharist which was not in this first one; the first is the key to the later, not the later to the first. The Lord's Supper and the Mass lie in worlds of different dimensions; worlds in which there is no common measure either of terms or of ideas. Father Tyrrell spoke of a Christianity of the future consisting of mysticism and charity, "with the Eucharist in its primitive form, as the outward bond."⁴ Such a Christianity is distant—perhaps not to be realized; a dream coming through the gate of ivory, rather than that of horn. But it placed this great Sacrament of the Gospel in its true perspective—a perspective in which its historical setting and its religious values were restored. Meanwhile there are two points to be remembered: (1) the root and branch transformation of the Church which would be brought about by the revision of the Prayer Book desired by Anglo-Catholics; and (2) the avowed aim of the Anglo-Catholic propaganda.

"It is sheer nonsense to pretend that the two parties can be reconciled. Let us be realists. When the Catholic influence prevails in the Church, there will be no toleration for Modernists; and the extreme Evangelical will be far happier with his Free Church brethren."⁵

Whether these results are desirable or the reverse is matter of opinion. That they are part and parcel of the Anglo-Catholic propaganda is matter of fact. And it is intolerable that what is known as the "parson's freehold" should be used as an instrument of this propaganda, the object of which is either to force foreign rites and beliefs upon unwilling parishioners, or to take advantage of the ignorance and indifference of simple people and foist these innovations on them unawares. I hope I am not going beyond my subject if I say that a Revision of the Prayer Book which failed to make effectual provision against this would be a disaster to the Church.

¹ Gunpowder Treason.

² Book V, lxxvii, 6.

³ Heffer, Cambridge, 1925.

⁴ *Life*, vol. ii., 377.

⁵ *Church Times*, January 24, 1926.

THE ESSENTIALS OF THE CHURCH IN REGARD TO THE MINISTRY.

BY THE REV. C. SYDNEY CARTER, M.A.

I AM afraid I must be rather slow of apprehension, but I confess to have been a little puzzled, when I was first given this title, to know exactly what was intended by it. It seemed to have an unpleasant similarity to a piece of Latin Unseen, which, at least in my unfortunate experience, when you have translated every word makes no real sense. However, after transposing the words and guessing and filling in the spaces, as I remember trying to do with the "Unseens," I came to the conclusion that it really meant: What does the Church of the New Age require as essential qualifications for its Ministry? I hope I have not seriously mistranslated it.

Perhaps I may be allowed to preface my remarks by stressing the vital importance of the Ministry not only for the growth but for the very life of the Christian Church. There are, I believe, a few singular and isolated believers who decry all Christian organization, but I think we may safely say that a non-organized Christianity, even if it long survived, would be largely powerless and ineffective. It is difficult, I think, to quarrel with Hooker's strong assertion on this point when he says that "without the work of the Ministry religion by no means can possibly continue" (*E.P.*, V. lxxxvi, i). I do not think I need labour this point. I think I would put in the forefront as one of the essentials for the Ministry which the future Church will demand, and certainly one it will urgently need, that of real undoubted piety. Some of the early Puritans separated from the Church because the members of the congregations included the unconverted as well as the pious. But even if it is an impossible ideal to confine membership of the Church strictly to the elect, certainly a godly ministry is the one great essential. When I use the word "pious" or piety I do not wish to convey any popular misrepresentation of its meaning, but to emphasize its true nature as describing men of deep spirituality and of personal holiness of life. The Church to-day needs for its ministers not only earnest Bible students and men of prayer, but men who are also truly called of God, for as John Newton well said: "None but He who made the world can make a minister of the Gospel." In other words the Church of the coming age will have no use for a merely "professional" Ministry. Men who intend to consecrate their whole life to the service of God and their fellow men must, like the Socialist or Communist orator, be in deadly earnest and be absolutely certain of their divine call. I have been told that it was Spurgeon's custom when a young man sought his advice as to whether he should become a minister of the Gospel, solemnly to answer: "Not if you can be anything else." I think we as a Church need to thank God for the wonderfully solemn and searching question

which our Reformers inserted in our Ordination Service for deacons, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office?" The modern Church certainly does not want men in her ministry like young Thomas Scott, who perjured himself in answering this Question in the affirmative, when, as he tells us, he did not then believe that "there was any Holy Ghost." Somehow I venture to think that this outstanding qualification for the Ministry is largely lacking to-day. Men of ability, men of vision and activity, men of learning and originality we have, although not too many of the latter, and we cannot do without these, but what we need most of all for the Ministry is men of prayer who "daily read and weigh the Scriptures." In short, we want men of deep and genuine piety who have responded to the direct call of the Holy Spirit. For the secret of effective service in the Church of God is personal piety. But although the essential dynamic for the Ministry lies in the divine Call, the realized "gift of Christ" (Ephes. iv, 7 and 11), and not in the mere imposition of a bishop's hands, yet I think the Church of every age will need to see that it has a duly commissioned Ministry.

The Christian Society of believers is the guardian of the "Faith once for all delivered to the saints," and it clearly has a duty to itself to test the professed call of its members to its Ministry and then to give or withhold its official commission. The Apostle exhorts believers "to try the Spirits whether they are of God" because "many false prophets are gone out into the world" (1 John iv, 1). It is not necessary that ministers should be thus "commissioned" by one and only one historic method, but that they should certainly be thus chosen "by men who have public authority given unto them in the congregation to call and send Ministers into the Lord's vineyard" (Art. xxiii). The Holy Spirit is not tied to any outward organ or channel of working, however Scriptural or universal. "The wind bloweth where it listeth." What the Church needs to-day is not so much a Ministry which is ecclesiastically or canonically, or even historically "catholic" or "regular," as one which is spiritually effective. It is the pragmatic test of fruitage which is the great essential as well as the hall mark of a true Ministry. And Christ's followers will surely earn not only the contempt of the world, but the disapproval of their Master if He finds them despising, ostracising or condemning ministries which are attested by fruits which glorify His Name. "The battle of the kingdom cannot worthily be fought while the Body is divided," and those who "cast out devils in His Name are for Him and not against Him." I will return to this point again presently.

Another essential qualification in the modern Church is surely that of a well-equipped Ministry.

By this I mean that the parson of the coming age will need to be more than a well-educated man. He certainly will need to be that, for the laity will demand a pastor who is at least their equal in ability and intellectual attainments in order that they may properly respect him. I think, before passing on, I ought to

emphasize this point, for I am sure it is essential that the minister of the new age should keep abreast of modern thought and scholarship. He certainly must not give his congregation the impression that he left all regular serious reading and serious thinking behind him with his ordination or university examinations. His sermons must not be, as too often they are still, stale or out of date, showing little or no trace of any acquaintance with the best modern literature. The clergy of the new age will certainly have to maintain the standard of a learned ministry. They will have to be not only scholars, but students. Yes—the effective minister of the future will need to possess more than mere academic distinctions. It has been well said by a recent writer that “the Christian minister should approach men with the knowledge of God, and should pray to God not only on behalf of, but in sympathy with, men” (Ballard, *In the Form of a Servant*, 114), and I think we may safely say that ordinands who have proceeded straight from the sheltered seclusion of the school and the theological seminary to the still more separated and sacerdotal security of the sanctuary, are not likely to make much appeal to the modern layman. They may be well-trained theologians and even earnest and consecrated characters, but the modern Church needs more than this for her clergy. She needs ministers who can understand and enter into the outlook and the problems and difficulties of the business man, of the professional and scientific man and of the man of affairs. A sort of hot-house exotic, with no experience at all of the world, may be able to comfort and cheer old ladies and invalids, but he will make no appeal to the perplexed or perturbed man of the world. Yes! the modern minister will need to be well versed in all-round general knowledge and in practical common sense, and he can only acquire these things by continual and varied study. He will need, therefore, constantly to bear in mind Hezekiah’s charge to the Levites: “My sons, be not now negligent, for the Lord hath chosen you to stand before Him, to serve Him” (2 Chron. xxix, 11).

Certainly not the least essential qualification for the Ministry of the new age is that it should be truly prophetic.

The inspired prophet is a man with a message. Like Haggai, he has a definite message from God to deliver to mankind. The modern Church needs prophets far more than priests. It needs men with a truly Evangelical message to deliver—a gospel which is clear, definite and assured. And this brings us to preaching. I hope I shall carry all here with me when I say that I believe a good preaching ministry is as imperative and as important to-day as ever. And I fear I must also add that good preaching is rather the exception to-day, at least in the Church of England. It is too often very mediocre and unattractive. We want many more truly “apostolic” preachers, men like Wesley and Whitfield, who are transparently sincere and are on fire with their message. There should be no shadow of justification for Sheridan’s well-known skit that “actors act as if fiction were real, and preachers preach as though preaching were fiction.” Mirabeau, watching young

Robespierre speaking, exclaimed: "That man will go far, he believes every word he says." Preachers of this sort will do a work for God in any age. I do not in the least share a modern view that the present day facilities for acquiring knowledge and information—the press, the wireless, the journal and the magazine—have relegated preaching to a secondary place. For I believe that Truth mediated through personality, will always possess its strong appeal and its impelling power. When the political parties cease holding their public meetings and their open-air gatherings and confine their efforts to election addresses, handbills and press propaganda, then, and not till then, will it be time to discount the value of preaching. The pulpit will never be superseded by the press, as long as we have preachers who are filled with the Spirit of God, and who are therefore content to be the mouthpieces of His Word "which is quick and powerful and sharper than any two-edged sword" (Heb. iv. 12). But if preaching is to hold its own in the future, I think much more time will have to be given to the proper preparation of sermons. I cannot help fearing that the multiplication of meetings and services to-day is often at the expense of thorough sermon preparation, and this is a real loss to the effectiveness of the Ministry. Preachers, and especially those who are glib of tongue, are tempted to deliver their sermons with little or no preparation, and such superficial efforts contain no real message. I expect we should all endorse the experience of that great preacher, Dr. Alexander Maclaren, when he says: "I have always found that my own comfort and efficiency in preaching have been in direct proportion to the frequency and depth of my daily communion with God. I know no way in which we can do our work but in quiet fellowship with Him, in resolutely keeping to the habits of a student's life . . . and by conscientious pulpit preparation." May I say one word here as to the character of our sermons—that it is of supreme importance that all our preaching should have a very practical application to the personal needs and conditions of our hearers. I feel sure that the modern Church will want its preachers to apply their sermons on the Christian Faith and on the Christian life to every-day social and civic relationships. They will want it made clear that the Christian Faith touches and transforms our attitude to every phase of life and does not merely affect the question of our own soul's personal salvation here and hereafter, although we must never forget that primarily it must be a question of that.

I should like also very briefly to stress the importance of a sympathetic Ministry. I am inclined to allot almost the first place to this essential qualification. It applies even to our preaching, for a harsh, unsympathetic sermon, with no pathos in it, will make no appeal, however doctrinally correct it may be. But it concerns especially our pastoral visitations. I think we may safely say that one of the surest evidences of a truly sympathetic pastor is that he is a good listener. To quote a recent writer again: "There are some teachers who can do everything except listen,

and for want of that one thing they can do little" (Ballard, III). It is not easy for those who have never suffered want or pain themselves to sympathize truly with the needs and ailments of others, but they certainly can't do so if they are too selfish and self-centred to bother to enter into the difficulties and troubles of their parishioners. A minister to be truly effective must cultivate "the heart at leisure from itself to soothe and sympathize." The parson who *will* do all the talking in his visits will never, in my humble judgment, be of much help to his flock.

I cannot conclude without touching on an essential which the Church of the future will, I am persuaded, increasingly feel its need of: That is, of a truly Catholic Ministry. Consistently with its loyalty to revealed Truth and to the Faith of the Gospel, the coming Church will be content with nothing less than a Ministry which is universally owned and recognized by all pure and faithful branches of the Christian Fellowship. For I feel strongly that one of the greatest needs for the effective work of the Church of the future will be that the "One Fellowship which already exists should become, if not organic, at least 'visible,' and acknowledged by the outside world." You will remember, I expect, the description of the armies of Israelites which came to Hebron to David (1 Chron. ii. 38). We read that they were "men of war that could keep rank, who came with a perfect heart to make David king over all Israel," and we are told that "all the rest of Israel also were of one heart to make David king." The Church to-day sadly needs more men of "one heart" who are able to "keep rank" and who are not always disputing about the credentials of its officers in the one great Army, but are men who will walk side by side with the one supreme object of enthroning Christ in the hearts and lives of their fellows. Surely we must say that in face of the forces of opposition and evil which are so powerful and menacing the great Christian Army should reckon it an intolerable disgrace to squabble over the constitution of its different regiments, or over the position and status of its leaders—its officers and privates. Instead of this it should concentrate as one united and solid phalanx in its sacred determination to make "Jesus King." It was when in the early days of Christianity the whole Society of believers was a true and visible brotherhood based on the one hope of salvation through the one Lord and Saviour of mankind, that the Church of Jesus Christ won its greatest victories. And the nearer we get back to this ideal condition the more effective will be the ministry of the Church to-day. We can never fully impress the world if we continue to dispute over such secondary and non-essential matters as the exact or necessary form of polity for the ministry, when the essential thing which should unite us all is its object and purpose. St. Paul tells us clearly that this supreme purpose was "The perfecting of the saints and the building up of the body of Christ."

The Church therefore needs ministers to-day, who with all their culture, intellectual knowledge and up-to-date methods of work—with their eloquent and attractive style of preaching—will still

have ever before them this one grand consuming passion of "building up the body of Christ"—or in other words, of winning souls who may "come not only unto the knowledge of the Son of God," but "unto the measure of the stature of the fulness of Christ" (Eph. iv. 12, 13). They may, within limits, "become all things to all men," but it must always be with the end in view that "they may by all means save some." "I pray you in Christ's stead be ye reconciled to God" must always be the great burden of the minister's primary message and work. I feel it is most important in these days to stress this fundamental necessity of preaching the atoning work of Christ. The burden of the Christian message is now usually laid on service and self-sacrifice, and I would be the last to deny the importance of this truth. But there is too often a tendency to exalt Christ as a great Leader, Teacher and Hero rather than as a Saviour from sin. Now in a really effective ministry all such appeals for social righteousness, however right, necessary and valuable they are in themselves, must take a secondary place. They must never in any way be a substitute for true "repentance towards God and faith in our Lord Jesus Christ." We must never forget that the essence of Christ's Gospel and the great purpose of His Mission was the salvation of men from sin. "Once in the end of the world He appeared." What for? Not even to preach a gospel of social justice and equity—but "to put away sin by the sacrifice of Himself." "How rich a prize," exclaimed that saintly Caroline divine Dr. Henry Hammond, "for the expense of a man's whole life, were it to be the instrument of rescuing one soul from ruin." It is ministers filled with this spirit who are essential if the Church of the new age is "to build up the Body of Christ."

There is constant evidence that our great missionary societies have learnt the importance of issuing their publications in the best form and with all the advantages which literary skill can provide. The popular report of the C.M.S. issued under the title *The Open Door* is an excellent example of all that the account of a year's work can be. It is not only full of interesting matter giving the romance as well as the facts of the work in the Society's various spheres, but it is also written with interesting and attractive details, and altogether in a style to increase the interest of old subscribers and to win the support and sympathy of fresh supporters.

The same can be said of the Record of Mission Work Among the Jews published by L.J.S. under the title *Bread Cast Upon the Waters*. Missions to the Jews have a special interest for a wide circle, and many will be glad to have this brightly written and excellently illustrated account of the latest doings of the Society in its diversified scenes of activity.

THE TRUTH OF THE SACRAMENTS AND THEIR USE.

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THE Latin word *Sacramentum* (sacred pledge) was used in the earliest Latin-speaking Church, the Church of North Africa, to translate the Greek word *μυστήριον* (secret) which had already had long religious associations in connexion with rites like those of the Eleusinian "mysteries." Both words were at first applied in a general way to religious forms which possessed an inner significance and meant more than appeared on the surface. Thus Cyprian says that the Lord's Prayer contains many great sacraments, and the three hours of prayer are "a sacrament of the Trinity." Later the word sacrament became more and more associated with certain rites of the Church. Peter Lombard in the twelfth century is said to have been the first to fix the number of the Sacraments at seven, a number accepted at the Council of Florence (1439), and ratified at the Council of Trent (1547). The Reformers of the sixteenth century reduced the number to two, as in the twenty-fifth of our Thirty-nine Articles.

Now although these limitations of the word sacrament may be convenient from some points of view, their effect has been to put Christian sacraments, whether two or seven, into a false isolation. "The sacraments of life are not two, or seven, or seventy-times seven."¹ Sacraments are, to quote the very words of the Article referred to (Art. xxv), *efficacia signa*, effectual signs, acts or things used for the purpose of conveying something spiritual from one spirit to another. To the mystic, life is full of sacraments. The invisible things of God from the creation of the world, as St. Paul says, may be clearly seen and understood from the things that are made. "The need of sacraments is one of the deepest convictions of the religious consciousness. It rests ultimately on the instinctive reluctance to allow any spiritual fact to remain without an external expression."²

Let us consider a specific instance of the operation of the sacramental principle in ordinary life. When the greatest of modern travellers, the late Charles Doughty, first took his wife to the East, he rose on the morning following their arrival long before daybreak in order to greet her on her waking with a mass of the beautiful yellow wild roses of Baalbek which she had long wished to see.³

Flowers given in this way by a husband to his wife are a sign both *declaratory* of his love and also *effectual* in actually conveying some-

¹ The Bishop of Birmingham in a sermon before the University of Cambridge, May 16, 1926.

² W. R. Inge, *Christian Mysticism*, pp. 253, 254.

³ See the obituary notice in the *Cambridge Review*, 1926, p. 326.

thing of that love to her. The effectualness of the sign in this respect depends primarily upon the intention on the part of both giver and receiver so to use the flowers, and secondly upon the appropriateness of the sign to such a use. It is possible also that it may further depend to some extent upon some psychic factor the nature of which has not yet been subjected to a proper scientific investigation.¹

In any case it is important to notice that the flowers are the vehicle not merely of something with which they are invested by the mind of the wife but of something which has been attached to them by the husband.

A sacrament is always invested by the originator of it with something that is objective as well as spiritual. How much of that objective spiritual something is absorbed by the receiver of the sacrament depends upon his receptivity. But it is "there" to be received by him who is able to receive it.

Thus it might be maintained that flowers so received by a wife from her husband are no longer mere flowers. They are still flowers physically, chemically, biologically, and nothing but flowers so far as Natural Science is concerned. But their significance has been completely altered. By the husband's express intention they are now essentially vehicles of love to his wife. Flowers they still are in all their physical, chemical and biological properties; flowers and nothing more. But what they hold for his wife is not primarily but, at the most, only secondarily, botanical.

On the analogy of Thomas Aquinas' theory of the Sacraments we should say that while the accidents of the flowers (i.e., all their properties belonging to the world of which we are cognisant through our senses) remain, their substance (the inmost spiritual something which determines their significance) has been changed. Before they were mere *flowers*, now they are essentially *bearers of affection*. But in order to avoid misunderstanding we must lay stress upon the fact that their *effectualness* depends, at any rate in the main (so far as we know), upon the recipient's knowledge of the intention of the giver. It is, to say the least, very doubtful how far material objects can of themselves convey that spiritual something of which we have spoken to a person who knows nothing of the intention with which they have been sent.

We have gone into some detail in considering this simple example of the operation of the sacramental principle in ordinary life in order to make the points referred to as clear as possible. If we had time we might profitably consider other examples of various kinds. We should observe that while all sacraments are signs, some are more decisively effectual than others. Indeed we could arrange a series beginning with those in which the effectual element is most prominent and ending with those in which that element is reduced to the vanishing point. When the vanishing point is reached and the effectual element disappears the sacrament (now simply declara-

¹ c.f. the references to Psychometry in the Proceedings of the S.P.R. e.g., Parts lxxxix, p. 91; xc, p. 127.

tory) is no longer a sacrament proper but rather a mere ceremony or symbol.

We should note also great differences in the value of the inner "substance" of the sacraments. Flowers given sacramentally are of great spiritual value; but a man's gift of a few flowers to his wife, for example, would be a poor substitute for the provision of adequate means for her support.

Let us now try to apply these considerations to the two Sacraments of the Church which our Articles single out as being historically connected in a special sense with our Lord Himself: the Sacraments of Baptism and the Lord's Supper. For the sake of clearness we will confine ourselves to one of them; and as certain new considerations immediately arise, not quite relevant to our present purpose, in the case of Baptism, we will concentrate our attention upon the Lord's Supper.

The earliest authority to give us an account of the institution of the Lord's Supper is St. Paul. From his First Epistle to the Corinthians we gather, what on general grounds is highly probable, viz., that the observance was already firmly established in the Church before St. Paul himself had become a Christian.

The Christians believed themselves to be acting in accordance with their Master's expressed wish when they broke bread and drank of the cup of wine, remembering Him and shewing forth His death. The observance has continued in one form or another to the present day.

The definition of the term "sacrament" which has been adopted in this paper is based upon the twenty-fifth of the Thirty-nine Articles: a sacrament is *efficax signum*, an effectual sign, an act or a thing used for the purpose of conveying something spiritual from one spirit to another.

We shall miss the true significance of the Lord's Supper unless we connect it directly with our Lord Himself and regard it essentially as a means whereby something spiritual is conveyed from Him to us. When He committed the observance of the rite to His followers, and so to His Church for all time, He left no details, so far as we know, as to the precise mode in which it was to be carried out. His Church was to carry it out, His Church regarded as one holy universal Church. As to how the observance should be modified if the Church should fall into divisions (as it has fallen) no directions were given. Indeed we cannot but regard all details as strictly secondary.

A traditional procedure gradually grew up which became ever more complicated until the original significance of the rite was obscured by a mass of accretions. We owe the Reformers of the sixteenth century, and especially Archbishop Cranmer, a great debt of gratitude for simplifying the service and making clear once more its direct connection with our Lord.

The symbols are appropriate: bread which supports life, wine which, as the Psalmist says, makes glad the heart. And these symbols, regarded as coming from our Lord to us, become effectual symbols, and convey to us His "blessed body and blood," as He

Himself said the same night that He was betrayed, "this is My Body." Surely it is obvious that He meant something entirely spiritual, something of Himself imparted to His disciples, entering into them, uniting them in the closest spiritual intimacy with Himself.

In no Communion Office in Christendom is the connexion between what we do now and what our Lord did on that last evening of His life made so clear as it is in our present Communion Office. In the Canon of the Mass which, though pruned in various ways, was substantially retained in the Prayer Book of 1549, after the recital of the words of institution there is still a long prayer followed by the Lord's Prayer before the elements are actually partaken of. In the Prayer Book of 1549 itself, the Exhortation, Confession, Absolution, Comfortable Words and Prayer of Humble Access are all interposed at this point before the reception of the elements.

But in the Prayer Book of 1552 the very words of the New Testament form the climax of the Consecration Prayer and are immediately followed by the distribution of the bread and the wine to the communicants; the idea plainly being, that the communicants receive them as from their Lord Himself. The officiating minister falls into the background; the elements themselves are not only brought into the closest possible association with the Lord's words, but are never for one instant separated from that association.

And as our Lord is present only in a spiritual manner, so we feed on Him "*in our hearts by faith with thanksgiving.*" And having so entered into the most intimate communion with Himself, we then in the prayer of oblation, which by a stroke of religious genius Cranmer, in this Prayer Book of 1552, placed after the Communion itself, offer and present ourselves, so united with Him, "our souls and bodies, to be a reasonable, holy, and lively sacrifice."

The whole emphasis of our present Communion Service lies on the thought that we take the elements as direct from our Lord. By our prayer we set them apart from all lower use ready to be employed by Him. When we receive them we receive them as from His own hands: so receiving them we receive "His most blessed body and blood." If any of the elements remain over after all present have received they are to be regarded as hallowed through their having been solemnly and with prayer set aside for the Master's use, and are to be reverently disposed of.

All theories which lie behind the reservation of the elements for purposes of adoration attach the presence of our Lord too mechanically to the material elements themselves. Such theories apply the categories of time and space to spirit, and they are not applicable to spirit in this way.

How precisely the spiritual and the material are connected we cannot say. "The reciprocal action of spirit and matter is the one great mystery which, to all appearance, must remain impenetrable to the finite intelligence."¹ The theory of Thomas Aquinas is, as we have already seen, suggestive up to a point. But taken

¹ W. R. Inge, *Christian Mysticism*, p. 258.

literally to mean that the "substance" of the bread and wine is entirely removed while the "accidents" are unchanged, the theory involves a hypothetical separation between "substance" and "accident" which as Cranmer maintained again and again, is untenable.

Cranmer himself gave up the attempt to describe the *modus operandi* of the sacrament further than to say that while the mouth receives the bread and wine, the worthy soul receives and feeds upon the very body and blood of Christ¹; and we shall do well to imitate his reticence. "The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith."²

Finally, we must never forget that any spiritual use of material elements depends for its significance upon the whole context of life in which it is set. For a man, otherwise cruel to his wife, to present her with flowers might be the mere mockery of a sacrament. "Why call ye me Lord, Lord," our Lord still asks, "and do not the things which I say?" Sacraments cannot have their full meaning and effect except as expressions of a love which proves its reality in the whole of life.

¹ Cranmer seems to have learned to express himself in this way from Ridley in 1546 and thereafter to have held consistently to this mode of expression. Ridley himself appears to have reached this view about 1545, through a study of the treatise of Ratramnus (9th century), *De Corpore et Sanguine*. Martin Bucer and the Strassburg school held the same doctrine, which their Lutheran opponents derided as Suvermerianism. (See C. H. Smyth, *Cranmer and the Reformation under Edward VI*, pp. 23 ff.)

² Article xxviii.

The *Anglican Theological Review* is an American publication which can be obtained in this country through Mr. Humphrey Milford of the Oxford University Press (4s. 6d. net or 16s. annual subscription post free). It is interesting as representing some aspects of the scholarship of the American Church. In the April number there are four chief articles—The Ministry of Women, Wenley's Stoicism and Its Influence, Paul and Thecla and The Nicene Creed and the Social Gospel. There are some pages of Notes, Comments and Problems dealing chiefly with recent publications. One of the most interesting sections is headed "The Five Best Books of 1925." It gives a selection classified under the Old Testament, New Testament, Church History, Systematic Theology, Religious Education, and History of Religions. We must confess that we are a little surprised at some of the works included in the list, but it is interesting as an American estimate, especially of some of our English writers.

Great Logicians, by J. N. Ruffins, B.A. (Simpkin, Marshall, Hamilton, Kent and Co., 5s. net) takes us back to the Barbara, Celarent, Darii, etc., of our student days, and gives many rules from eminent logicians for the overthrow of opponents, among whom Aristotle, "the most remarkable man perhaps who ever lived and the greatest of all logicians," is given the largest space.

EVANGELISTIC AND PASTORAL RESPONSIBILITIES :

THE CHURCH'S WORK OVERSEAS.

BY THE REV. S. GARRETT, M.A., Home Secretary, Church Missionary Society.

THE moral responsibility of a man is limited by his power to discharge it. A man is not blamed who, having prepared with all possible earnestness to meet a certain responsibility, finds when the decisive day arrives that unforeseen circumstances have arisen which render failure inevitable. Under such conditions a noble failure may be the grandest form of success. Praise instead of blame, however, can only be given where the earnestness of preparation and noble determination to win success have been displayed beyond doubt.

What is true of the individual is equally true of the group, the nation, the institution, or the church. A despairing effort to meet a situation which should have been foreseen but was not prepared for may be spectacular but is pathetic rather than inspiring.

As we face the evangelistic and pastoral responsibility of the Church overseas we are compelled to ask: Did the Church look forward to and prepare for the present situation as earnestly as she might have done? Is the Church to-day watching the situation which is developing before her eyes and earnestly preparing for the responsibilities which are inevitably coming upon her?

One of the most hopeful indications of new life in the Church to-day is the remarkable development of a very widespread interest in world evangelism. Many causes have been working to quicken this interest. Amongst others are the increasing knowledge of the world and of the world's peoples, the growing recognition of the similarity and interrelation of national problems, the great improvement in the literary presentation of the aims and results of missionary effort, and, last but not least, the carefully-thought-out programme for the education of the Home Base which prepared the way for the launching of the World Call.

The interest has been quickened, but it has not yet developed far enough to produce such results as will justify a conviction that the Church will respond to the Call adequately. The response in prayer and gifts may be made by young and old alike. The response in personal service must be to a very large extent the response of youth. The rising generation will only respond if its members are convinced that the Church has a sufficiently great vision of the issues at stake to justify the reckless dedication of life which is necessarily involved.

In order to see some of the greater issues we are compelled to consider first the changed conditions of the world's life and the causes of the change. We see:

1. The life of Africa revolutionized by the activities of traveller, trader, settler, and prospector. Her simple peoples bewildered by the new life which surges around them, grasping at new possibilities suddenly brought within their reach, but not knowing how to use and to benefit by them when grasped.

2. The Moslem World reeling under blow after blow struck from without politically, and from within intellectually. Its confidence in its own social and spiritual superiority shaken to the foundations, it is willing for the first time in thirteen centuries to consider whether those foundations were well and truly laid.

3. The soul of cultured India is restless under a new sense of spiritual hunger. The heart of outcaste India is demanding freedom and friendship, and is finding both in the Christian Church.

4. In the Far East, China is seen staggering on, in spite of chaos and upheaval, towards a destiny which her little band of cultured leaders believe to be as great as her past achievements: Japan, successful, but aghast at the moral and spiritual cost of success, displays new signs of willingness to consider the Christian message.

If the Church of Christ can regain and hold fast the conviction that her message is the one and only solution of the vast human problems which underlie this world-wide restlessness, if she will resolutely set herself to their solution, she will not lack men and women ready to face the evangelistic and pastoral responsibilities involved. Unity of purpose and of action, without slavish uniformity of thought and expression, will be one of the greatest blessings which will result from such effort.

We turn then to the responsibilities. How have they arisen? What is their extent?

We take the situation in Equatorial Africa as an illustration, as time and space will not permit of a wider survey. Our responsibility in Africa has always been unlimited, but until the beginning of the nineteenth century the difficulties in the way of discharging it was so great that little could be done. We might almost say that little could be expected. It is true that members of our race left their mark on Africa—the mark was a scar—but the carrying out of a hasty slave raid was a very different thing from the patient effort involved in a missionary campaign. That the physical difficulties could be sufficiently overcome for the one was not proof that they could be so overcome as to make the other possible. As these difficulties began to break down a commencement was made by groups within the Church to meet the responsibility in Africa. The difficulties were still, humanly speaking, overwhelming, but, by the grace of God, the work was not overwhelmed. On the West Coast of Africa, in spite of the cost in human life and the frequent setbacks due to the outbreak of persecution, the progress of the Christian Church has been remarkable. A statement of the total number of baptized Christians on the West Coast would not indicate the real power of the Christward movement there. Growth is the only true indication. Each year in Nigeria alone 8,000 adults are being admitted into the Church by baptism.

Archdeacon McKay of the Diocese of Lagos writes as follows of the change which has come over a single town in his Archdeaconry : " A striking change has come over Owo, a town of some 20,000 people, during the last fifteen years. I remember it when Christianity was represented by one blind man : to-day there is not a compound in the town where Christianity is not represented. Last year they opened a fine large church, built by the voluntary efforts of the Christian community. On New Year's Day there was a congregation of over 2,000 people inside and around the church and the Thankofferings amounted to £30. There are two other churches in the place, and a good site has been secured just off the main road of the town for another church and school."

Bishop Lasbrey reports that all the churches in the Niger Diocese are now self-supporting, and also all the schools, except for the stipends of a few foreign missionaries. The African Church supports in addition about 2,000 African workers of all grades, and contributes £1,400 to the work of the training colleges. The diocesan contributions to outside objects during the last year amounted to £740, including a gift of £606 to the C.M.S. General Fund. Education is spreading in all directions but is outstripped by the demand for education. In spite of self-support and generous assistance from Government funds, the Church cannot meet the demands being made upon her, for the work of the pastor must follow close behind the work of the educationist. Little groups of Christians tend to grow up rapidly around each new reader, and the mass movement towards Christianity may break out unexpectedly in any place within reach of the influence of a Christian school. The demand for pastoral care which such a movement makes upon the African Church is greater than so young a Church can possibly meet. The task of consolidating and guiding the Christian movement in Western Equatorial Africa must be met to a large extent by missionary societies working from overseas. The task of the foreign missionary is becoming more and more that of a trainer of African leaders for this work of consolidation. This does not, however, involve the reduction of the responsibility, but rather its increase both in extent and in quality as the spiritual movement spreads.

On the eastern side of Equatorial Africa similar development of responsibility has taken place. Fifty years ago the first little trickle of converts began to come in. To-day the Uganda Church numbers 186,000 souls, and converts still pour in at the rate of some 18,000 per year. Fifty years ago the first roughly printed sheets of the Gospel story were being issued. In one Province of Uganda alone 15,000 copies of the Four Gospels were recently sold during eighteen months. The British Government was then passively permissive. It is now actively helpful. The Uganda Native Government, then actively hostile, to-day is whole-heartedly friendly.

This new appreciation is gloriously encouraging, but it must be remembered that it is appreciation of good work well done and must be withdrawn, and will rightly be withdrawn, unless the work well done is also well followed up. The edification of a people must

follow on its evangelization if the full benefit of the Christian life is to be received. The inspiration of this work of building up the newly won African people in the Christian life must remain the task of the missionary from overseas. The fulfilment of this task will throw a steadily increasing burden upon the missionary societies for many years to come, and through them will test the reality of the faith of the whole Church.

We have taken our illustrations from the situation in Africa. They might have been drawn with equal ease from India, or the Far East. Other signs appear in the Moslem World which are indications of great possibilities.

Granted a great vision of a great task, the younger members of our Church will not fail to respond to the call to face, in the power of God, the responsibilities involved in the spiritual, social and moral uplift of a world suddenly thrown open before them.

New editions have been issued of some well-known books on the art of speaking and preaching. Dr. Harold Ford's two books : *The Art of Extempore Speaking*, or How to attain Fluency of Speech, and *The Art of Preaching* have reached respectively their thirteenth and fifth editions and are now issued in revised and enlarged form. Although they are not large books they contain a quantity of sound and practical advice. *The Art of Extempore Speaking* (Herbert Jenkins, Ltd., 3s. 6d. net) shows how to cultivate the faculty of expression side by side with the faculty of thought. *The Art of Preaching* (2s. 6d. net) gives some eminently practical suggestions to young preachers which will save them from many of the errors of their predecessors. These books have been for a long time before the public and their value has been tested, as is shown by the number of editions through which they have passed.

Effective Speaking and Writing, by John Darlington, D.D., Vicar of St. Mark's, Kennington (H. R. Allenson, Ltd., 3s. 6d. net), is of quite a different character. It is practically an abstract of Campbell's *Philosophy of Rhetoric*. This new edition is issued in response to repeated requests. It deals with the laws of thought and their correct expression. It was originally a work of the late eighteenth century, and bears evidence of the thoroughness of its author and the serious attention which was given to the preparation of orations in that age. In these days we fear less attention is given to these matters, but it might be well if such a book as this were studied by some who value the flow of words more than accuracy of thinking in their utterances.

EVANGELISTIC AND PASTORAL RESPONSIBILITIES AT HOME.

BY THE REV. L. J. COURSEY, M.A., Vicar of Taunton.

IN the opinion of some men whose judgment is of weight, the Church has got an exceptional opportunity for presenting the Gospel to the nation at the present juncture. The recent strike, dangerous as it was to the constitution of the country, was not without encouraging signs from the Christian point of view. In one city over 1,000 strikers attended a daily intercession service. In another city organized labour asked for a thanksgiving service when the strike ended. With insignificant exceptions the crisis passed without resort to violence, and some clear-headed observers attribute this to the influence of the Churches. Whatever our view may be about the political expediency of the action taken by the Archbishop of Canterbury and some of the leaders of the Free Churches, there is no doubt that it has helped to convince men that the Church to-day desires to keep out of the realm of party politics and to seek peace. From that point of view the prospect of a forward move by the Church offers encouragement, if only we can discover the wisest methods of presenting the Gospel.

The prospect is not so bright when we come to consider the more highly educated section of the community. The reconciliation between Science and Religion is not yet accomplished, but the situation is more hopeful than it was fifty years ago.

A volume of essays recently published under the title of *Science, Religion and Reality*, deserves some attention. The writers leave us with curiously mixed feelings. It is probably true that modern scientists are not so ready as their predecessors to deny the possibility of the miraculous, but there is no widespread evidence of a readiness to embrace Christianity whole-heartedly. The position is confused and difficult. Few of us have sufficient knowledge of science to contribute anything towards a solution, but all of us can watch with prayerful and sympathetic interest the efforts of the men who are working to that end. Evangelicalism, with its appeal to reason rather than to authority, is peculiarly well fitted to appeal to men of a scientific frame of mind, if only we be true to our principles and do not allow ourselves to be stampeded into positions which we are unable to defend.

Perhaps the most hopeful symptom of our day is the widespread feeling that the salvation of the country depends on a spirit of fellowship and of goodwill. The Prime Minister has rendered service of the greatest value by his constant reminders of this fact, but in the ordinary course of political warfare this spirit is bound to suffer tremendous strain, and it will crack unless it be reinforced by some agency which stands outside party politics and which embraces people of every legitimate political view. Many men are looking to the Church from this standpoint and a great deal depends on our

willingness and our ability to meet the need. It does not involve our taking one particular side in party politics, but it does mean that we shall stress the sinfulness of sins of the spirit equally with sins of the flesh. "Some people, who would scorn to underpay their own workers, have shares in companies where conditions are bad. Crimes, which individuals would shudder to commit, are done unconsciously by the community through the system which has so far evolved. When the next revival comes, it will come like all others in a wave of repentance, but it will not only be our own personal sins of which we shall repent when the light of heaven floods our life; it will be the social sins in which we share—the national pride which breeds wars, the poverty we permit to exist, the conditions we condone which a live social conscience would sweep away. No man can find a real peace with God for his own soul without facing the social sins in which he shares. For 'we are members one of another.'"

But we have got to make it quite clear that our hope of a better England depends on a fellowship which is based on a return to God. Some one has said that we cannot have a permanent form of society by binding a lot of selfish people together with a rotten cord of self-interest. Men need to be converted, and we must preach and teach conversion. Evangelism means that, or it is going to be a worthless ploughing of the sands. Modern psychological research confirms this view. In the volume of essays to which reference has already been made, Dr. William Brown, who is the Wilde Reader in Mental Philosophy at Oxford, writes on Religion and Psychology.

He says, "It also becomes clear from the evidence that the phenomenon of conversion is a fundamental process in the religious life. . . . I am inclined to believe that conversion in its general sense of turning from the merely naturalistic attitude occurs in every case, but in many cases it may occur slowly and gradually, as a process of healthy growth." Dr. Brown may or may not be willing to give the term its full evangelical content, but he goes a long way towards confirming the view of those who are working for, and expecting definite conversions. It is also striking to read such a statement as that which Bishop Carey published some time ago about the need of conversion. There is other evidence that men are reaching the evangelical interpretation of the New Testament with reference to conversion from different angles.

Whilst this is so, there is a good deal of evidence that many of us are too ready to accept outward conformity to religious observances as a sufficient indication of a vital relationship to God in Christ. The word "conversion" has fallen into disrepute owing to sad misuse and to extravagant practices and utterances. We cannot expect an identical experience in every case. George Macdonald is right. "Thou com'st down thine own secret stair." We must not, however, be content unless there is a personal experience of Christ. There are no neutrals in this war. "He that is not with Me is against Me," and it is our business to lead men to full surrender to Jesus Christ.

Conversion is not the only truth which needs to be interpreted and brought home to men. The rediscovery of justification by faith was probably the greatest service which the Reformation rendered to the Church. It still remains true. We may not use the precise term, we ought not to use it without careful explanation, but somehow or other we have got to get men to realize what lies behind the term, and that will involve a theology of the Cross. We shall not enter on any discussion of the Atonement here. But it is quite evident that if we are to guide those who are seeking the truth we must have some interpretation. It is a spurious liberalism which says that all that matters is the fact. Men ask what relation the fact bears to them.

Let us now look at our unit, the parish, from the pastoral and evangelistic point of view. We do well to remember that the parish is our unit. There is a tendency to think in terms of the congregation or even a group of congenial spirits within the congregation. Sheep which stray in from other men's folds are sometimes regarded as needing special attention lest they return to the place from which they came. We are prone to forget that a grave responsibility rests on us for every soul in the parish and that our first business is the welding of the congregation into a fellowship which shall be an instrument through which God can work, a fellowship whose predominant purpose shall be the extension of the Kingdom of God in the parish. Here we are faced by all kinds of difficulties. Class distinction is the perquisite of no one grade of society, it is found in every grade and is only one of many obstacles. But fellowship is an indispensable step. Judging by reports from scores of Evangelical parishes we are failing in many cases to make our people realize this aspect of the Holy Communion. It is meant to be congregational, a bond of brotherhood between Christ's people. Have we sufficiently considered our mode of administration from this point of view? Is the 8 a.m. celebration with a few people as widely scattered through the church as space permits the ideal at which we are aiming, or at other hours are we to be content with the small proportion of the congregation who remain to communicate when scores who ought to be there depart? We are quite right in our determination to do nothing which will involve non-communicating attendance. It cuts at the root of the truth with regard to the sacrament. But in our anxiety to avoid error, do we not tend to fail to attract many who ought to be with us? Is there anything contrary to our principles in a choral communion? We use music at Morning and Evening Prayer. Why do we use it so rarely in our great service of thanksgiving? In a working-class parish 9 a.m. is often a much more convenient hour than 8 a.m. for many of the parishioners. Why not give them a convenient opportunity of feeding on the bread of life on Sunday mornings? Is the service of Morning Prayer followed by the Holy Communion at 11 a.m. or 11.30 a.m. always and everywhere the most convenient way of getting something in the nature of a corporate communion for the bulk of our communicants? There is wide scope for experiment, and in some of the

rare cases in which ventures are being made they are meeting with some success. In one poor parish in the North, a celebration with a sermon and music at 9 a.m. promises to make a very great difference in the spiritual life of the congregation. We ought to stress the idea of a sermon at celebrations. The tendency to divorce the ministry of the Word and Sacrament is not a healthy symptom. Those who have read Dr. Carnegie Simpson's article "Grace in Sacrament," published in connection with the Mansfield Conferences, must have risen from its perusal with a quickened sense of the intimate relation between the two.

This leads us to the vital importance of the teaching side of the ministry of the Church. We are often so absorbed in problems about the Bible that we fail to teach the Bible itself. When we do we so frequently lapse into dulness that the attention of our hearers is soon lost. Somehow or other we have got to make the subject interesting; and most of us sorely need instruction in the art. There is room for something in the nature of Bible Schools; where we could be shown how to teach educated and uneducated folk. The day of mere exhortation is speedily passing. The rise of the Labour Party is the most striking illustration of successful propaganda that we have witnessed in this generation, and Labour is learning the value of intensive instruction. In some areas they are relying less on mass meetings, and their energy is being directed into the instruction of small groups of people. This is an object lesson for the Church. We have the whole world for our subject, the sacred scriptures for our text-book, and the Holy Spirit to guide us in our search. What excuse is there for the fact that we are failing to reach any considerable proportion of the adult population of England with the word of truth? If we are to do so we must copy the example of the Master and teach in the open air. One of the leading men in this type of work believes that we shall fail to touch the people whom we desire to reach through highly organized open-air services. He prefers to go alone, to stand on a box or some other convenient pedestal and to talk to a small group. This is an heroic method for most of us, but it is worth a trial. Our talks had better be illuminated by illustrations; and if we have a gift of humour we may wisely exercise it. Above all we do well to talk but little of the church and much of our Lord. Our best apologetic is the perfect life of Jesus Christ.

Space permits but a brief reference to our organizations. Some thoughtful people feel that the day of Church organizations is passing. It is becoming increasingly difficult to attract people owing to the developments in our educational system and the facilities for recreation and amusement which lie at their doors. But one organization has come to stay. The Parochial Church Councils are bound to exercise wide influence for good or for evil. Everything depends on the spirit in which they enter on their work year by year. If they are allowed to expend all of their energies on the material side of the work of the Church they will prove to be a bane instead of a blessing. If they take their due part in the pastoral and evangelistic side of the

work, and if they are wisely led; they will render service of the highest value in the extension of Christ's Kingdom. In some parishes meetings of the Council are preceded by a short service of intercession. Every Council ought to have accurate knowledge of the work of each organization, beginning with the kindergarten department of the Sunday School. Time devoted to preparation for the meetings of the Council will reap an abundant reward. The Council ought to be the inner circle, and it may be wise to postpone developments until their whole-hearted support is secured. We must not allow this very important subject to delay us further, but we do well if we sit down and think out the whole problem in the light of our experience. Let us remember that we have got to trust our Council, and for our encouragement let us also remember that men generally reward our trust in rich measure.

But in the long run our main hope for pastoral and evangelistic success lies in personal contact. The training of the twelve, the conversations with Nicodemus and the woman at the well, clearly indicate the mind of the Master. It may not be altogether a loss if new conditions render many of our organizations obsolete. This opportunity will always remain. It is a method which is open to every one, indeed all of us consciously or unconsciously exercise it day by day. Some of us have special opportunities; the clergyman with most of the doors in his parish open to him, the district visitor with a smaller area but one which can be thoroughly worked, the teacher of a Bible Class or of a class in the Sunday School, the leader of an organization and all the others to whom special tasks have been assigned. How are we facing our task? Something more than a year ago a Mr. E. Stanley Jones published a book in America entitled *The Christ of the Indian Road*. He tells of a movement towards Christ in the minds of the higher caste people of India. The book is intensely interesting, and it ought to be widely read. One chapter is entitled "What or Whom?" The idea running through the chapter is that the central miracle of Christianity is Christ. Our efforts ought to focus in an attempt to bring men face to face with Him.

Let us listen to Mr. Jones himself. "Christianity breaks into meaning when we see Jesus. The incredible becomes actual; the impossible becomes the patent.

"Do not misunderstand me: the *whats* of Christianity are important, a body of doctrine is bound to grow up around Him. We cannot do without doctrine, but I am so anxious for the purity of doctrine that I want it to be held in the white light of His Person and under the constant corrective of His living mind. The only place where we can hold our doctrines pure is to hold them in the light of His Countenance. Here their defects are at once apparent, but only here.

"But we must hold in mind that no doctrine however true, no statement however correct, no teaching however pure, can save a man. 'We are saved by a Person and only by a Person, and as far as I know, by only one Person,' said Bishop McDowell. Only life

can lift life. A doctor lay dying—a Christian doctor sat beside him and urged him to surrender to, and have faith in Christ. The dying doctor listened in amazement. Light dawned. He joyously said, ‘All my life I have been bothered with *what* to believe, and now I see it is *whom* to trust.’ Life lifted life.”

Nearly a quarter of a century ago his rector was speaking to a young deacon about his approach to non-churchgoers. He advised the young man not to introduce the question of church attendance, but of their attitude to Christ. To-day, coming from across the Atlantic and inspired by experience in India, this book clinches a lesson oftentimes driven home by sad failure. The business of the Christian is to bring men face to face with Jesus Christ. Few of us are really able to argue on critical and scientific grounds, fewer still are able to argue in such a way as shall ensure conviction, but all of us may be able to bear witness to a Person. “I know *whom* I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.” The work of the evangelist lies there, the pastor’s task is in the same sphere. The one introduces men to Jesus, the other seeks to foster the intimacy that it may ripen into friendship and issue in love. Friendship involves communion, or, as we term it, prayer. In this there lies the great secret of successful work for Him. *Orare est Laborare*. Canon E. S. Woods touches a need when he writes: “The modern world needs Christians who can pray. There is plenty of activity; what is wanted is more prayer.”

More men are needed of the spiritual fibre of the late Forbes Robertson, who more perhaps than any of his generation, had learnt the secret of prevailing intercession. “It is,” he once wrote, “worth while making any efforts, however desperate, to learn to pray.” And again: “As I grow older I become more diffident and now, often, when I desire the Truth to come home to any man, I say to myself, ‘If I have him here he will spend half an hour with me. Instead I will spend that half-hour in prayer for him.’” If that tremendous belief in the power of prayer were as common as it is at present uncommon, the Church would move on more rapidly to the winning of the world.

EVER. By Alice M. Pullen. *H. R. Allenson, Ltd.* 2s. 6d. net.

This “Child’s Book of Joy,” as it is called in the sub-title, shows how a little girl learnt to discriminate between things eternal and temporal. Under the guidance of her fairy mentor “Ever,” illustrations from nature are used to prepare her mind to learn that death is merely the dissolution of a temporary “frock,” but that the “always” cannot die.

The teaching is pleasantly conveyed in story form.

H. D.

THE ELEVENTH CHELTENHAM CONFERENCE.

JUNE 24, 25, AND 26, 1926.

THE Eleventh Conference of Evangelical Churchmen, clerical and lay, held at Cheltenham, under the presidency of the Rector, considered the general subject of "The Church and the Future."

The following Findings were agreed upon at the final Session of the Conference. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. The Conference recognizes that the present age demands—especially in view of the outlook and aspirations of the young—the most strenuous efforts on the part of all Christian people to think out and apply the best and most effective methods of securing a true and full presentation of the Message of Christ.

2. To secure this end the Conference urges all Christian people to be prepared, even at the cost of the surrender of many long-standing prejudices, to adopt such a broad and charitable outlook as will render possible a reorganization of existing Church order and the removal of barriers which are not according to the mind of Christ. It believes that a far greater measure of Unity than at present exists can be obtained without the sacrifice of Truth.

3. The Conference affirms the duty of maintaining that Christianity is primarily a religion of redemption, with the Atonement as its centre. Individual salvation is the first and indispensable aim of all Christian work. The conquering power of Christ over sin in His people must be exhibited more fully than in the past. Civic responsibility, social evils and economic problems must be more fully recognized as being the intimate concern of all Christian people.

4. The Conference, while recognizing to the full the value of the Parochial system for pastoral work, commends the fuller development of special methods, and the setting apart of men and women with the appropriate gifts, for dealing with particular sections and interests of the Community, at present out of the reach of ordinary parochial organizations.

5. The Commission of Christ for the Ministry of the Word and Sacraments is not limited to any particular form of ordination. The spiritual reality of the Ministry is attested by the blessing which attends its work.

THE ELEVENTH CHELTENHAM CONFERENCE

6. The Conference welcomes such developments of worship as are calculated to express effectively the Christian faith, and to satisfy human needs and aspirations in the approach to God ; but the false perspective, contrary to the teaching of the New Testament, in which the Holy Communion is frequently placed, tends to promote the growth of practices, ceremonies and devotions associated with the sacred elements, which are bound, not only to present an erroneous conception of God and His grace, but also to place serious obstacles in the way of commending Christianity to the oncoming generation.

7. The Sacrament of the Lord's Supper was instituted by Christ Himself in remembrance of His death and passion, to proclaim His death until He come, to bring His followers into fuller communion with Him and with one another, and to nourish their spiritual life. The Reservation of the consecrated Bread and Wine is unnecessary for the communion of the sick, is confessedly desired for the purpose of "devotions," implying a false idea of the nature of Christ's presence as focussed in the material elements, and gives rise to many superstitions.

8. The unparalleled need and unique opportunities of the "World Call" demand more self-denying consecration of life and treasure for evangelistic work at home and mission work abroad, and for the pastoral care of our own people in the British Dominions beyond the seas.

9. Since the maintenance of a well-equipped and spiritual Ministry is essential to the work of the Church, the Conference repeats its appeal to all Evangelicals to pray earnestly that God will call men to the sacred Ministry, diligently to seek out youths and men who may have a vocation, and to make adequate financial provision for their training. The Conference welcomes recent united movements towards that end.

10. The Conference is convinced that every possible effort should be made to promote regular private and family reading and study of the Holy Scriptures, as the basis of all moral and spiritual growth and the best corrective of error.

BOOKS AND THEIR WRITERS.

MANY, like myself, find a special interest in books on St. Paul. It is always a pleasure to welcome any that are designed to help in the study of his epistles. I have a strong belief in the first great missionary of the Church as an interpreter of Christ's message. Some one has said that every great revival of religion has begun in a fresh study of St. Paul, and it may be that the renewed interest in his writings at the present time may be the precursor of that spiritual awakening for which many are praying and hoping. Any book, therefore, which helps us to understand from any point of view the circumstances of the Apostle's life, the conditions under which he wrote, the position of those to whom he was writing, and the contents of his letters, is of use in bringing the teaching of St. Paul into that prominence which we ought all to desire to see given to it. Such a book is *A Guide to the Epistles of Saint Paul*, by Herbert Newell Bate, Canon of Carlisle (Longmans, Green & Co., Ltd., paper covers 3s. 6d. net; cloth 5s.).

Canon Bate's aim is to help "the kind of reader who is prepared to read whole epistles through, in English or Greek, and to utilize such help as is given here merely as an aid to his own independent study, and to be conscientious in looking up references." Such a reader will find the guidance given in these chapters illuminating and inspiring. They are an incentive to a fresh study of the epistles and the many interesting questions to which they give rise. He avoids the problems which are only of importance to experts, yet there is ample evidence that he is fully acquainted with the latest opinions of scholars on these deeper questions. He summarizes results with wonderful clearness in very brief space and gives the student what he requires for an intelligent grasp of all the essential facts. In the opening chapters he emphasizes the supreme place of the Hebrew element in the Apostle, in contrast to the attempt sometimes made to represent him as predominantly Hellenic. At the same time he illustrates the value of the Old Testament mould in which the Apostle's mind was cast. When he deals with the epistles in detail he shows considerable independence in his views, and fairness in treating disputed points. I can only indicate a few of his conclusions. He regards Galatians as the earliest of the Epistles, and accepts the south Galatian theory. He adopts the view that the two Epistles to the Corinthians must be divided into four in order to explain adequately the references contained in them. Romans cannot have been addressed to a Petrine Church. It is "probably the hardest book in the Bible," but "it is the first great Christian attempt to justify the ways of God to men." An interesting contrast with II Esdras is suggested. Colossians deals with two main questions: "How must we think about the place of Christ in relation to God and the world?" and "What has Christ done for us?" Ephesians is "a message for a time of transition

and crisis"; and because it interprets that time in the light of truths which do not change, it is "a message for all times, a mirror in which the Church can always discern its own ideal, and the abiding law which its members must serve and obey." I have said enough to indicate the nature of the help which this interesting study of the epistles gives. It would be a useful book as a basis for a study class.

On several occasions I have had the pleasure of drawing the attention of my readers to the series of Devotional Commentaries published by the Religious Tract Society as the type of volume specially useful to those who have the duty of conducting Bible or study classes, and as helpful to preachers giving a course of addresses on some special book of the Old or New Testament. The last addition to the series is one that will specially commend itself for this purpose, as well as for private devotional reading. The commentator in this instance is the Rev. W. H. Rigg, D.D., Vicar of Beverley Minster, Yorkshire. Dr. Rigg is well known to readers of THE CHURCHMAN as a frequent and valued contributor on subjects of Biblical study. He contributes to this R.T.S. series the two volumes on the Books of Samuel. These are two of the most important parts of the historical portion of the Old Testament. They give rise to many problems of interest to critical students, but Dr. Rigg has wisely decided to omit any discussion of these matters as outside the scope of the series, and there is quite sufficient for his purpose apart from such questions. He has adopted the best line, as is suggested in an admirable sentence in his Preface: "One golden thread runs through the whole of the Bible, and that is Christ. He is the interpretation of the Old Testament, as He is the Revelation of the New. Hence for the Christian who reads the Scriptures, his primary aim and purpose must be that, in dependence upon the Holy Spirit, he, through them, may become more closely acquainted with the Mind and the Spirit of the Master, and that his devotion to Him may be kindled anew and deepened. Thus will he be helped to become more Christlike in his daily life and conduct."

The Books of Samuel deal with some of the most interesting personalities and important events in the Old Testament. They afford ample opportunity for illustrating the elemental facts of human experience. Dr. Rigg makes full use of them for this purpose, and finds scope for many valuable lessons on the common failures as well as the virtues of men. His various points are well illustrated by quotations from well-known writers and the great poets. He has also made use of incidents such as the witch of Endor to deal with more peculiarly modern phases of thought such as what he correctly designates "Spiritism." Throughout he is faithful to his own conception of study of the Old Testament, that all points to Christ; and he never fails when opportunity offers to enforce His claims upon mankind. To read the Books of Samuel with this Commentary will be a refreshing experience to many.

It will reveal some of the wonderful varieties of spiritual experience which abound in every portion of Holy Scripture.

The Dean of St. Paul's is recognized as one of the most independent and courageous thinkers in the ranks of the clergy. Every book by him is sure of a wide circle of readers, and is welcomed even by those who cannot always agree with him, as suggestive of fresh thought, and stimulating and inspiring in the spiritual ideals which he presents. He was the Hulsean Lecturer at Cambridge for the years 1925-26, and his lectures have been published by Messrs. Longmans, Green & Co., under the title, *The Platonic Tradition in English Religious Thought*. (4s. net.) His purpose is, as he makes clear more than once, "to vindicate the existence of a third tradition in our religious and theological life, besides the two which are most conveniently designated as Catholic and Protestant." This he describes as "Christian Platonism which is the philosophy of mysticism," and it might also have been described as "Johannine." These various divisions are not mutually exclusive. Each shares some of the characteristics of the others, but he believes that there is need to emphasize Christian Platonism as representing the essential features of the religion of Christ, the true spirituality of the Christian revelation. The first lecture contains an historical survey of the manifestations of "the religion of the Spirit" and the conflicts which it has had to wage with the spirit of institutionalism as it developed and was consummated in the form of "Cæsaropapism." In the other lectures he considers three periods in English history "when there was a fruitful return in the Church to 'her old loving nurse the Platonick Philosophy.'" The first is "the Renaissance period, including the Cambridge Platonists." The second is that of Wordsworth, "the greatest born Platonist, perhaps, that our country has produced"; and the last deals with the Victorian age. The general line of the Dean's thought is probably familiar to most of my readers from his other works. The chief interest of these lectures lies in the accounts and estimates of English writers representative of the tradition, and in many characteristic *obiter dicta*. Of these I give a few interesting examples. "There was more culture among the Puritans than among the roystering Cavaliers." "One of the best commentators on English religious poetry, Principal Shairp of St. Andrews." George Herbert "is a typical Anglican because, like the best Anglican clergymen, he is the layman's friend and counsellor." "Reading poetry is, or ought to be, a severe moral discipline. It is best, perhaps, to have one or two favourites, and try to enter into their minds." "I am afraid that to-day no cleric is much more than the prophet of a coterie." "The true apostolical succession, in the lives of the saints, has never failed, and never will." "Institutionalism has a great survival value, which is quite independent of its religious value." These few examples of the striking sayings in these lectures are in themselves sufficient to entice readers to the volume. In addition there are many important facts recalled

regarding such writers as Whichcote, Henry More, Cudworth, Wordsworth, Shelley, Ruskin, Maurice, and Bishop Westcott.

Although Dr. Dyson Hague's new book, *The Story of the English Prayer Book*, will be dealt with more fully in the review pages of this number, I must take the opportunity of recommending it to the attention of my readers. There are many books from many points of view upon the Prayer Book and its history, but in this volume of two hundred and eighty pages, issued at the modest cost of five shillings, there is provided a popular and at the same time accurate account of the stages through which the various forms of worship have gone from the early days of the Church until we have the form set out for our own Church in the Prayer Book. At a time when special interest is being taken in the Prayer Book on account of the revision proposals, such a book is of particular importance. Dr. Dyson Hague, as a clergyman of the Church in Canada, has already seen the process of revision as it was conducted in the Dominion. He is therefore familiar with all the stages of the process and the arguments which can be brought forward in support of proposed changes. The result of his mature judgment as seen in this book has therefore special value, and the accounts of the Prayer Books of the Canadian Church, the Irish Church, and the American Church will be read with interest. To each chapter are added suggestions for discussion which will be useful to those who desire to use the book as a guide to the study of our Liturgy. Dr. Dyson Hague has had considerable experience as a teacher of theology in Canadian Colleges, and is also favourably known as an author. This volume increases the debt which Church people owe him for his helpful studies in historical and liturgical subjects.

The ninth volume of *The Speaker's Bible* (The Speaker's Bible Offices, Aberdeen, Scotland, 9s. 6d. net) deals with the Epistle of St. James. The practical character of this Epistle always renders it a favourite with preachers, and specially with those whose bent is practical. They are not infrequently also those indisposed to prolonged and minute study. The help provided in this volume will therefore be all the more acceptable to them. Much of the material is drawn from the writings of preachers of note. It is admirably arranged, and is supplemented with a mass of most appropriate illustrations also drawn from the best and most modern sources. It is a storehouse of most useful references, and preachers may well rejoice to have such a wealth of suggestive thoughts so readily at their command. There is little excuse for dull sermons with such help as these volumes provide. To this volume is added an Index to the nine now issued. It fills sixty of these large quarto pages. This will give some idea of its extent and completeness. It is unnecessary to point out the additional value such an index gives to the series. It renders its use a matter of ease and provides a ready source of suggestion and enrichment on a wide range of subjects.

Next October, the seven hundredth anniversary of the death of St. Francis of Assisi will be celebrated, and general attention will no doubt be directed to the life of this wonderful man. There are many lives of the saint written from varied points of view—Roman Catholic, Anglo-Catholic, Liberal Protestant and several others. Those who desire a short and readable life may be glad to know of that by William H. Leathem, M.A. (Messrs. James Clarke & Co., 3s. 6d. net). It is sympathetic towards the ideals represented in the life of Francis without any of the bias shown by other writers in behalf of the Roman Church. In fact, Mr. Leathem wisely says that the life of Francis is a challenge to every Christian and to the Church in every age. It was inevitable that in some age the interpretation of the teaching of Christ adopted by St. Francis would be adopted as the practical rule of life by some faithful soul, and it was an accident that it occurred in the twelfth century and in Italy. St. Francis is really of no special age. The perversion of his spirit in the interests of monasticism is of the thirteenth century and of the Roman Church. These facts cannot disguise the inspiration of the Poverello, nor diminish the appeal of the principles of the Fourth Order to numbers outside the Roman communion. These pages are written as their author says "not in order that we may live a dream life in the past, but that we may find help to meet with courage the demands of the present." Many useful lessons may be gathered from this presentation of the ideals of Francis.

Mr. Prescott Upton's examination of the "Anglo-Catholic" case for reservation in his *Reservation, Unscriptural; Uncatholic, Unlawful* (Charles J. Thynne & Jarvis, Ltd., price 4d.), is a useful statement bearing upon a subject of special importance at the present time. Mr. Upton's knowledge of the whole case is well known, and he has brought together in brief form a mass of material of the utmost value to all who have to defend our Church from the introduction of practices rejected and condemned at the Reformation. Anglo-Catholics display considerable subtlety and ingenuity in their arguments. They make use of documents to support their case which are not easily accessible to the ordinary reader. In some cases they misrepresent the true meaning of statements contained in them, and lay a false emphasis on passages which they regard as likely to assist their cause. Mr. Upton deals with these adequately and faithfully. He shows that the claims put forward for the practice are baseless. He examines these in some detail. In dealing, for example, with the efforts to evade the perfectly clear meaning of the post-Communion rubric concerning the consumption of the elements, he exposes the frequent misuse of Bp. Cosin's words which are twisted by the extremists into a protest against "Puritan irreverence." This brief resumé of the case against Reservation contains substantially all the facts, and they should be known to Churchmen, especially at the present time, and in view of the efforts to secure the legalization of the practice.

Probably many of my readers find *The Expository Times* one of the most interesting of our monthly periodicals. It has a unique place among the many magazines issued for the purpose of helping students to an adequate knowledge of current theological literature. It has a special value as a means of keeping us informed of new books in many different departments of religious and ecclesiastical thought. It gives just the information many of us desire in order to keep in touch with the vast quantity of literature which we have little opportunity and time to read, and perhaps less ability to purchase. At the same time we desire to know what books are being published and what lines are being pursued in the various branches of study. *The Expository Times* is truly catholic in its sympathy. Few books of importance escape its notice, and they are all so skilfully, even though sometimes very briefly, dealt with, that a good idea can be obtained of current thought. In addition to the admirable notices of books there are frequent articles by acknowledged leaders of thought on some of the problems of special interest. Sometimes an interesting account is given of the latest views on some special doctrine. One of the parables may be expounded with fresh insight by some scholar of prominence. Practical help for preachers is given in the long extracts from the sermons and addresses of eminent preachers. In many respects it is one of the best means of keeping abreast of the literature which is of special interest to the clergy.

In the Abbey Series published by Simpkin, Marshall, Hamilton, Kent & Co. appears a new edition of Dr. John Donne's *Devotions upon Emergent Occasions, together with Death's Duel* (3s. 6d. net). These Meditations, Expostulations and Prayers of the great Dean of St. Paul's in the days of James I have been described as unique. When we remember the conditions under which they were written—a long course of fever during the greater part of which the author's recovery was not anticipated—we can only be amazed at the qualities displayed in them. Dr. Donne had a remarkable career. He only took Orders when he was forty-two years of age, and then chiefly at the instigation of the King, who regarded him as eminently qualified by character and attainments for the ministry. Yet he was a deep student of theology, and these Devotions show a marvellously minute and accurate acquaintance with the Bible and a quaint ingenuity in the application of its words for his purpose. They are scarcely of a popular type, and yet they have qualities which will always render them attractive to thoughtful minds, and especially to those who are students of the older divines, and love their peculiar methods of thought and expression.

G. F. I.

REVIEWS OF BOOKS.

CHRISTIAN ORIGINS.

THE BEGINNINGS OF CHRISTIANITY. Part I: *The Acts of the Apostles*. Vol. III: the Text, edited by J. H. Roper. London: *Macmillan & Co.*, 1926. Price 30s. Pp. cccxx, 464.

This superb volume is one that will exercise scholars for many a day. It is, however, owing to the nature of the book, impossible to review it with any approach to adequacy, for it deals with some of the most complicated and delicate matters of textual criticism; and N.T. criticism to-day is one of the exact sciences, and can be dealt with only by specialists. Yet the intricate researches of scholars, though at times they seem to bring small results, are important; without a careful history of the text the determination of that text remains insecure, as Prof. Roper says; and an insecure text is of all things an unsatisfactory basis for scientific and thoroughgoing exegesis. Years ago there was, perhaps, a tendency to think that Hort had spoken the last word on the subject of N.T. textual criticism, though there were some—notably that doughty opponent of Hort's theory, the late Dean Burgon—who were dissatisfied. Since the publication of Hort's famous Introduction, more than forty years ago, a great deal of time and trouble has been spent on investigating the critical problems involved in any attempt to establish a true text; quite recently Canon Streeter, in his work on the Gospels, has dealt with the matter in a highly interesting and original fashion. And now comes Prof. Roper, with a book which is crammed full of information—some of it, we must admit, of a most intricate and recondite character. As far as the text of *Acts* is concerned, his conclusion is that the "western" form of it is inferior to that of the great Uncials (like B). This, as everybody knows, has been the "orthodox" view for many years past, though a century ago the "orthodox" view was that the *Textus Receptus* was the text to be followed. But one orthodoxy succeeds a former, as Amurath to Amurath succeeds. If it be true that the Great Uncials do really preserve the original text, how is that the "Western" text ever came into such prominence? Prof. Roper has a most interesting suggestion to make, and that is that the preparation of this "Western" text (in the second century) was incidental to the work of forming the collection of Christian writings for general Church use, which ultimately—somewhat enlarged—became the N.T., in a word that "this text" was the text of the primitive "canon," and was expressly created for that purpose. Hence its wide circulation.

What does the volume before us contain? First, we have a long introductory essay on the Text of Acts. This is divided into two major sections. (1) The Sources of Knowledge for the Text; The

Criticism and History of the Text. These sections are split into subsections: thus, for (1) we have about 70 pages on Greek MSS—all the chief ones being dealt with in detail; this portion is followed by elaborate notes on the versions (old Latin texts, the Vulgate, versions derived from the Latin, together with discussions on the Egyptian, Ethiopic, Syrian, and other versions); next follows a number of pages (clxxxv—cc) on the Greek Fathers. The second section of the Introduction (which we may call "2") contains first, remarks on the papyri; and subsequently notes on the Western Text, the old Uncial Text, the Antiochian Text, and the history of the Text. With this the Introduction closes.

Then comes the Text proper: on one side of an opening we have the text of Cod. Vaticanus, on the other that of the Bezan Codex. The convenience of such an arrangement will be obvious. In the footnotes are given those Westcott-Hort readings and the readings of von Soden which depart from B; the second section of the *apparatus* records the variants from B of the group of codices \aleph AC 81. There is also a section of the *apparatus criticus* which gives the readings of the Antiochian text where it varies from B. And a great deal more there is, too, which need not be specified here; but one must not overlook the carefully sifted quotations from Cyprian, Tertullian, Augustine and Irenæus. Why so much prominence should be given to von Soden, we do not understand: one recalls what Streeter says on p. 34 of *The Four Gospels*.

Immediately following on the double-text are printed five "detached notes," a series of appendices (mostly on the versions), and—lastly—the commentary of Ephrem on Acts. This is the work of the late Dr. F. C. Conybeare; the translation of the Armenian version was prepared by him not long before his death in 1924. The volume closes with a fairly complete index.

What are we to say of such a work as Prof. Roper's? Mainly this: it is written by a specialist for specialists, and only specialists are capable of passing any true judgment upon it. The learning, the research, the infinite care, displayed throughout the book are immense: that is evident. Whether Prof. Roper's theory of the "Western" text is properly based, we would not presume to say; one thing is clear—it will have to be considered by all future editors.

E. H. B.

RESERVATION.

RESERVATION: REPORT OF A CONFERENCE HELD AT FARNHAM CASTLE, OCTOBER, 1925. S.P.C.K. 5s.

This is a document of great importance. We confess that we are rather surprised at its appearance in view of the request of the Archbishop of Canterbury that advice should cease to be offered to the Bishops during their deliberations on Revision. But we gather that this book is intended more for the Clergy and people than for the Bishops, and we may assume that it would not have

been published unless the line it advocates had not commended itself to the Bishops. Seven Diocesan Bishops attended the Conference as well as Anglo-Catholic, Grey Book and Evangelical champions. We miss, however, anyone who may be considered a representative of the attitude adopted by Bishop Knox and his friends. Dr. Tait, in his striking speech and in his interventions, came nearer to that position than any of the other speakers. We do not understand why the Conference should have had as its member so prominent and unbending an Anglo-Catholic of the advanced type as Dr. Darwell Stone, and should have given no place to those who are recognized throughout the Church to be representative of a very large number of Churchmen who are definitely loyal to the Book of Common Prayer.

No findings are reached. The arguments of the debaters speak for themselves, and we find that the general consensus seemed to be that Reservation for the Sick and others who are unable to attend Holy Communion should be allowed, but that extra-Liturgical devotions should be prohibited. This is very like what we have been led to believe is the official policy of the Bishops, and if so, the book must be considered a manifesto in support of this position. It is true that Dr. Stone and Mr. Selwyn held a different view-point, and that Dr. Tait is evidently in disagreement with much that was said. The Bishop of Chelmsford and Canon Streeter have also made remarks that are hard to reconcile with the arguments by which the revival of Reservation is supported. But the weight of the argument in this book is as we have indicated. The Bishop of Winchester, in his Preface, hopes that the enthusiasm of the World Call will remove the "opinions, fears, hopes and even suspicions" that centre round the Revision movement. We do not think this will be the case, for everything revolves on the message the Missionaries will preach, and much more depends on this than even Dr. Woods imagines. He also says: "I hope that we have heard the last of such phrases as 'magic' and 'fetish' and 'idolatry.' They are not merely irrelevant, but they are provocative; their use tends to create the kind of atmosphere which in any discussion like this, which has to do with the most sacred things imaginable, is deplorable." Dr. Headlam has put the case much more accurately: "We have definitely refused to use such question-begging accusations as that of fetishism. The term 'fetish' is, in any case, inappropriate on the present occasion, for the fundamental idea of fetishism is to obtain power by magical means. There have probably been occasions in the history of the Church when a magical use has been made of the sacrament, but there is nothing of that sort in any of the customs which we are considering at present. Lastly, we have avoided all such terms as 'idolatry' or 'superstitions.' We know that in the case of the promoters of the particular devotions before us, such terms are inapplicable. At the same time, there are some of us who are afraid that these extra-Liturgical uses, if they were widely extended and became common, might lead to a great deal of misuse, to which such epithets

might not unreasonably be applied." We do not urge the use of strong epithets, and are well aware of the line of thought adopted by Dr. Stone and his friends. We humbly submit, however, that the language used—some of which is quoted in this book—warrants the application of plain speaking on the part of those who see how foreign to the mind of Christ and His Apostles the practices are.

We can only add that there is much subtlety in the discussion of the Nature of the Presence and what transubstantiation and the doctrine of the Greek Church imply. We cannot, however, get away from the fact that many hold that at the Consecration of the Elements our Lord is attached to the Elements in one way or another—independent of the Faith of the receiving communicant. That is not the doctrine of the Church of England or its Formularies. Hold that view, sanction Reservation, and the extra-Liturgical and Liturgical adoration follows. To us under these circumstances good (not bad) logic, and human nature, involve adoration, and the consequences of such adoration cannot be withdrawn from notice by attention to the World Call. We again express our deep regret that the Bishop of Winchester should contend that the centripetal forces of organisation should in any way divert men's thoughts from the great question of the truth or falseness of the doctrine that lies behind Reservation. Unity can never be permanent unless based on truth, and while we all seek truth, we cannot be false to the truth God has revealed to us in Holy Scripture.

OUR PRAYER BOOK.

THE STORY OF THE ENGLISH PRAYER BOOK. By Dyson Hague, D.D. *Longmans*. 5s.

It was fitting that a Canadian should write the history of the Prayer Book. The Canadian Church has completed the Revision of its Prayer Book, and its sons are familiar with the history from the practical point of view. How can we adapt the Book to present needs without altering its doctrine? They have answered the question, and while still fresh from the discussions, Dr. Dyson Hague, Lecturer in Liturgics and Ecclesiastical History, Wycliffe College, Toronto, wrote the work before us. His language is at times unconventional, his style is breezy and, as far as we can judge, language and style are the expression of a personality that has impressed itself even on cold print. Of his competence for the work we have no doubt. He has firmly grasped essential characteristics of the Book of Common Prayer as contrasted with the Roman Service Books. He does not look upon the Reformation as a minor incident in the History of the Church, but considers it an epoch marking period, and this enables him to have a true perspective of the changes made and to value their doctrinal significance.

He looks upon the Prayer Book as the outcome of the Reformation. It is not a mediating document between extremes of doctrine.

It gives to the English Church the fundamental thoughts of the Reformers, and makes clear that Rome and Reform represented entirely different conceptions of Christianity. The Bible made the Reformation, and the Prayer Book is a return to Scriptural teaching from the excrescences of mediævalism. But the Book was not the creation of a day. It came into being by stages and those stages are described with accuracy. We have a full account of the brief Order of Communion which was the preliminary effort of the Reformers to deal with the conversion of the unscriptural Mass into the Scriptural Communion. Then there came the First Prayer Book, and it is well that attention should be paid to this remarkable volume, for it is taken by many Churchmen to-day as the real representation of the mind of the English Reformers. It certainly was preceded by the great debate in which Cranmer showed that he had abandoned Roman doctrine. "Transubstantiation is now exploded." The Prayer Book retained many expressions and practices that might be defended as compatible with the essential Protestantism of a book which removed Transubstantiation from the services, swept away the Sacrifice of the Mass, gave no place to the invocation of the Saints, and forbade the elevation of the Host. But its critics found in it some remnants of the past compatible with the teaching of the unreformed Church, and Cranmer revised the Book. The Second Prayer Book is the basis of the Book that is now authorized in our Church. The story of this Revision and of subsequent Revisions is told vividly and carefully by Dr. Hague.

Dr. Hague shows that the Book of Common Prayer is the source of the service books of the Anglican Communion, and he briefly gives us the histories of the Revisions that have taken place in other parts of the Communion. The study of these changes is illuminating, for they have not all proceeded on the same lines. The Church of England is by far the strongest—intellectually and numerically—of the Churches that compose our Communion, and any changes made by it will of necessity find a reflection in other parts of the Communion. They may make for peace or for discord. In addition to the chapters of the History we have at the close of each a series of questions that will lead the student to further study, and put him on right lines. Now that the concluding stage of Revision is being reached, we hope that Churchmen will read this volume and have it by them for reference when they are in doubt as to the meaning of changes proposed to be made. On the next twelve months the future character of our Church depends, and we have no fear of the results of the Revision that will be presented to the Church Assembly if Churchmen know their history and are loyal to their past.

AN ADVOCATE OF ANGLO-CATHOLICISM AND SOCIALISM.

STEWART HEADLAM; A BIOGRAPHY. By F. G. Bettany. *John Murray*. 10s. 6d. net.

There is no doubt that Stewart Headlam attracted considerable notice during his lifetime and specially during the earlier portion of it. This, it must be recognized, was due more to the nature of the causes he espoused, than to any qualities of intellect or to any marked ability other than perseverance in the pursuit of his aims and obstinacy in the methods adopted to achieve them, as well as a disregard for authority which as is usual brought with it a temporary notoriety. His connection with the Drury Lane area brought him into touch with the theatre, and more particularly with the dancers of the ballet, whose employment was at that time looked down upon by respectable and church-going people. Headlam set himself to bring the stage into close association with the Church. His efforts were of a character that alienated some of the better type of artists, and many of the leaders of the profession. They secured for him the condemnation of more than one Bishop of London, but this to one of Headlam's temperament simply added zest to his endeavours. Great changes have taken place in the attitude of the Church to the Stage, but whether these are due to his work or to developments which would have taken place in any case is a question open to discussion. His life in the East End of London brought him into contact with conditions of life which led him to adopt socialistic theories. Here again great changes have taken place. Something is probably due to Headlam and his organization for the increased interest taken in social problems, but again it is questionable whether Headlam's work was of great value and did not retard as much as advance the aims which he had at heart. In his later years he devoted himself to the work of education in connection with the School Board and the London County Council Committees. Due praise must be given to his strenuous efforts for the ideals which he cherished, but he must have been a difficult colleague, and he never seems to have acquired the gift of team work. In churchmanship he was of the advanced Anglo-Catholic school, and one of his favourite maxims, if not of his own coinage, was "It is the Mass that matters."

Mr. Bettany has paid a disciple's homage to his master in this biography. He brings together the testimony of many other friends and admirers. Stewart Headlam is fortunate in the devotion of his associates, as this panegyric in his honour shows. It leads us to wish that some of those who have devoted themselves to the cause of Evangelical churchmanship were equally fortunate. There are several who in recent years dedicated their gifts of intellect and heart to the protection of the Church from the inroads of error whose lives remain unrecorded in any adequate manner. Headlam was a socialist, but he was also an Etonian. He possessed sufficient private means, inherited from an Evangelical father, to indulge

his idiosyncrasies in his own fashion. We are led at times to reflect as to how a man brought up in such surroundings as Headlam was with his love for things artistic, and the possessor of the delightful drawing-room so artistically arranged as is described for us in this volume, would find himself in a really socialistic State. We also are led to wonder if Headlam's anti-Puritanism had had its full success and, for example, our English Sunday were transformed into the Continental Sunday as some of the Anglo-Catholic party seem to desire to-day, would he have been really satisfied with the result. It is significant that some of the Roman Catholic authorities seem to be developing great uneasiness on the subject of Sunday observance, and that a movement is on foot among them to secure a more rigid observance of the day.

The use of the word "sacramentarian" in this volume raises again the question as to its correct application, a matter which ought to be settled once for all. It is well known that the word was used to indicate those Puritans who laid little stress upon the sacraments and indeed in some cases objected to their use. A practice has grown up in the present century of using the word in quite the opposite sense—to indicate one who is a "sacramentalist." It is used in this sense by Mr. Bettany, although he also uses the word "sacramentalism" in speaking of Headlam's views on the Holy Communion. It ought not to be difficult to arrive at some standard use, and so avoid the present diversity in the application of the word.

I.

CHRISTIAN PHILOSOPHY.

SOME POSTULATES OF A CHRISTIAN PHILOSOPHY. By H. Maurice Relton, D.D. *S.P.C.K.* 7s. 6d.

Once upon a time it was comparatively easy to build a Christian philosophy on the current philosophical conceptions. Thomas Aquinas did this, and his work lives as an example of what might be done were there a universally accepted philosophy. There are almost as many systems of philosophy in the twentieth century as there are major sects in the Christian Church, and it is as impossible to synthesize them as it is to bring into one, Reformed and Unreformed Ecclesiastical views. The Christian philosopher must sadly admit that whatever main philosophical system he himself may adopt, if he endeavours to work out a theology on its lines he will of necessity antagonize a number of thinkers who are equally well entitled to be considered philosophers. But that ought not to stand in the way of a man who accepts fundamental Christian facts making for himself a philosophical conception of the Universe and the relation of God and man to it. Dr. Relton has laid down in this valuable book a number of postulates demanded by a Christian philosophy. Christianity has a definite contribution to make to philosophy, and it is the task of our author to show us what that contribution is.

We cannot discuss his book in detail. He holds the fun-

damental facts of revelation to be true. He believes in eternal life, in a Personal God and in the Incarnation. He accepts at once Divine Transcendence and Divine Immanence. At the back of all his thought lies the premise "it is the essential feature of the Christian conception of the world that it regards the person and the relations of persons to one another as the essence of reality." We entirely agree and it is only on these lines that we can hope to win acceptance from Christians who are loyal to Christ and His work for any philosophy that is put forward. In his chapter on the "Omnipotence of Love" he argues in support of the conception "God is love, and to say that He is omnipotent is not to give Him an added attribute: it is equivalent to saying that love is omnipotent." Dr. Relton reviews the objections to the Christian view. With him we feel the strength of the argument of the late Dr. McTeggart, but we are by no means confounded because we must choose between hypotheses that are irreconcilable and present perplexities. Life consists in making choices of this character, and in religion it is not strange that we are confronted with similar problems.

We have passed from the tyranny of materialism and we shall soon be out of the attractive snares of pragmatism. We are working steadily towards a philosophy that will make plain the objectivity of that which is outside our thought and will insist on the objectivity of God as a Person, and not as a value judgment which is of essential importance to right thinking and living. It is the task of the Christian philosopher to start from the revealed facts of History that finds its fullness of Revelation in the Fact of Christ, and it will be found that the acceptance of Christ as God solves more hard questions than any other ruling idea. Reason cannot travel where it will. It is limited and cannot comprehend God. If it did then human reason would be greater than Divine Reason. And no Christian can hold this. We have no grounds to distrust the verdict of reason founded upon true contents of our syllogisms, but no syllogism can contain more in its conclusions than it has in its terms. This is the obstacle to the full rationalization of Christian dogma. There comes a point when we all have to say, "I cannot understand, I love."

RELIGION AND PSYCHOLOGY.

RELIGIOUS EXPERIENCE: ITS NATURE AND TRUTH. By K. Edwards, Ph.D. *T. & T. Clark.* 8s.

This is the best work we have read on the relation of the new psychology to fundamental religious problems. Dr. Edwards has read widely, has thought deeply, and has given us a volume that will inspire confidence among his readers. He is not unintelligible, and that is a great advantage, for he deals with the depths of human nature in its striving after God. But he demands careful study if his lessons are to be learned. He starts with the definition that

the religious experience "is an experience of God and our relationship with Him." It is more than feeling. It has thought and will united with feeling. It is based on a belief in a more-than-human order. It endeavours to establish harmonious relation with this more-than-human order. It reaches forth to God and finds in God the satisfaction of its aspiration. He discusses the place of emotion in religion and in the course of his remarks he lays stress on the conservative element in it. "Religion is a social phenomenon simply because human life is social life. But religion is also one of the greatest influences tending to liberate the powers of the individual spirit."

One of the most illuminating sections of the book is the chapter devoted to "The Category of the Numinous." Otto has been pressed into the service of superstition, and his arguments have been pressed beyond his limitations of their scope. We cannot render in concepts either the fundamental category of aesthetics or religion. They are inexpressible and incommunicable. But there is the greatest difference between the super-rational and the irrational, and men are always tending to confuse the two. We have a sense of the Numinous which we cannot rationalize, but we attain to it by the use of our reason, and acknowledging its limitation we surrender ourselves to that which is outside ourselves—a real object. "This 'object' is none other than the 'numinous,' and we are to mark that while the numinous experience is of a highly emotional character it contains a definitely cognitive element. It contains an objective *datum*. It is, therefore, a form of perception. The numen is felt as objective and outside the self. In claiming that the divine may be revealed in human experience, that those hints and intimations of 'something there,' of a reality beyond ourselves, and different in nature from the communications of sense, do reveal a world, we ask only that a definite experience of the human mind be seriously taken for what it presents itself as being." We who hold that the Revelation of God in Christ is final and complete, and as knowledge advances becomes capable of fuller interpretation, must bring all our religious conceptions to the touchstone of His Mind, Life and Teaching. We have the Object of the *other* given us, and He satisfies all the yearnings of our being.

We cannot discuss the admirable dissection of the fallacies that lie at the root of much of the new psychology. Dr. Edwards supplies us with thoughts that steady, and arguments that are irresistible in their force against the pure subjectivism that is so widely held. On the other hand we do not go as far as Dr. Edwards in making experience the source and test of theology. There is a sense in which this is true, but Christianity is a Revelation of God finding its completion in the historic Christ. His Person is its centre, and to that Person, as we have said, we must bring all our experience and test it by what we know of Him. Otherwise we shall wander in a world of pitfalls. "Experience itself displays an irrepressible impulse to seek a reasonable faith." This is true and Christ is the final test of its reasonableness. We cannot consider

Scripture to be a mere record of experience. Our Lord thought it more than that, and we cannot think less of it than He thought.

TRUE FUNDAMENTALISM.

WHAT IS FAITH? By J. Gresham Machen. *Hodder & Stoughton.*
7s. 6d.

This book has called forth a flood of criticism in the United States and in England. It is an effort to get behind the shibboleths of Fundamentalism in order to ascertain the real character of the Christian religion. Its main object is to prove that religion has to do with objective existences and facts, and that intellect is not sent on a holiday when religion is discussed. It would appear from what Dr. Machen has written, that in the United States popularity in the pulpit rests rather with the power of the preacher to say pleasant things in a pleasant way, than with his devotion to truth. We have nothing to say on the local characteristics of a work which challenges attention, for its primary object is of first-rate importance to all who profess and call themselves Christians, wherever they may be found.

When men are asked to believe on the Lord Jesus Christ and be saved, what is the content of the word "believe"? Is it an emotional state divorced from an intellectual judgment on the truth of the person in whom belief is centred, or is it an assent so that mind and feeling will, by the surrender of the entire personality, find peace in One who is God? Dr. Machen leads his readers to consider Faith in its relation to God, Christ, Human Need, the Gospel, Salvation, Works and Hope. On all these matters he has much to say that is worth attention, and we are sure that he has made an unanswerable case for the objectivity of Him in Whom our Faith rests. He holds "the Bible as a whole, taking prophecy and fulfilment together, is the supreme Text-book on the subject of faith. The study of that Text-book may lead us to as clear an understanding of our subject as could be attained by any more general investigation; we can learn what faith is best of all by studying it in its highest manifestation." He keeps this before him in all he writes, and his conclusions are based on a firm foundation of Scripture when he deals with the great problems. On occasion he dogmatizes on secondary matters in a way we cannot endorse. But his main outlook is, to our minds, incontrovertible and gains our assent.

We are with him in his insistence on the Personality of God as free and active. God is sufficient for all our needs. "He alone is righteous; His presence will make us spotless as the light. He is loving, and His love will cast out fear." Truly we can say with St. Paul: "If such a God be for us, who can be against us?" There is a ringing note of certainty about all he writes on God and Christ, which is a welcome change from the balanced arguments with which we are so familiar in other works. The Christian is a

man who has found the centre and moves from it to the circumference. He is not a man who starts forth on an adventure, and is always seeking, but without any anchorage for his soul. He has staked his all on God Whom he has found, and then makes his life a God-guided life in the adventure of living.

We specially direct attention to the chapter on "Faith and Salvation." "It is not as a quality of the soul that faith saves a man, but only as the establishment of contact with a real object of the faith." "Faith is, indeed, nowadays being exalted to the skies; but the sad fact is that this very exaltation of faith is leading logically and inevitably to a bottomless scepticism which is the precursor of despair." These are striking words, but are they true? We feel that they are. The whole tendency of psychology is towards a subjectivism that has either individual feeling or mass consciousness as the final appeal in the search for truth and rest. That can never satisfy the reason which is God given. Truth is not a matter of feeling. It must centre in reality—that which is—and the Revelation of God in Christ comes from and through One who said, "I am the Way, the Truth and the Life." We cannot get away from this if Christianity has a message to men who need a Saviour, and professes to have that Saviour in our Lord Jesus Christ. This book must be reckoned with as a summons to serious thought.

THE FOURTH GOSPEL.

THE FOURTH GOSPEL: ITS HISTORICAL IMPORTANCE. By the Rev. P. V. Smith, M.A., LL.D. London: S.P.C.K. 3s. 6d.

Dr. P. V. Smith is not only a well-known and much-respected ecclesiastical lawyer, he is also a first-rate Greek scholar. Many of the clergy are much indebted to him for the Greek Testament Classes he held in London, for he invited them not only to study with him the Sacred Text, but also prepared with as much care as a Chancellor's judgement the passages under discussion. We may not agree with all that he has written on the Fourth Gospel, and may think that some of his arguments on displaced sections are overstrained. We, however, feel that we are in the presence of a mind that is fearless in its working and is only anxious to discover what is true. This adds to the importance of his conclusion: "The Fourth Gospel is a treatise of supreme historical value primarily, as a substantially accurate account of doings and sayings of our Lord while He was on earth, and, in a secondary sense, as an evidence of the views concerning His Divine Person and Mission which were held in the Church at the close of the first century." We cannot seriously quarrel with one who holds this conviction, especially when we find him maintaining the historicity of the raising of Lazarus.

We are well aware of the strength of the argument in favour of some one other than John, the son of Zebedee, being the author of the Gospel. It is fashionable to hold this view, and Dr. Smith

argues strongly in its favour. We detect, however, a number of weak points in the case presented by our author. On page 16 he seems to imply that at the Last Supper the author was a boy of sixteen, and dwells on the silence of the synoptists on his presence at the Sepulchre with Peter, as well as their silence on John entering with Peter into the High Priest's palace. We see no difficulty arising from the silence, as the narrative specially dwells on Peter, and there was no need to mention his companion. No support for an historical contention can be derived from silence, unless there is a strong reason why that silence should not exist. Again we are told that the younger son of Zebedee was never in Asia Minor, and that he died a martyr's death between A.D. 64-79. Archbishop Barnard discussed the whole subject in *Studia Sacra*, and draws precisely the opposite conclusions from those drawn by Dr. Smith. He sums up: "It may be said, I believe, that for reasonable suspicion that John, the son of Zebedee, came to a violent end there is no ground whatever, and that this idea, at any rate, cannot be permitted to supply serious argument against his authorship of the Fourth Gospel."

We are by no means convinced by the argument that it is impossible to believe that a young fisherman could have command of the flexible Greek used in the Gospel, or that he would have a close connexion with the chief priest. Improbabilities are not evidence of facts that are hypothetical, and we feel sure that it is most unwise to draw conclusions of a definite character from supposed deficiencies of bilingual persons, or to assert that because a man owns fishing boats in Galilee he cannot have influential friends in Jerusalem. Let it not be thought that we do not value Dr. Smith's book because we criticize one of its characteristics. It is an excellent piece of honest work and well deserves the close attention of students of the New Testament.

A GREAT PATRISTIC WORK.

ANTE-NICENE EXEGESIS OF THE GOSPELS, Vol. ii. By Harold Smith, D.D. *S.P.C.K.* 7s. 6d.

Dr. Harold Smith continues his scholarly and fascinating account of ante-Nicene Gospel exegesis, and by so doing places us under a debt of gratitude, for he enables us to see for ourselves the differences in early patristic interpretations, and sheds light on the history of Christian doctrine. The present volume deals with St. John i. 35 to v. 47, and covers a similar period in the Synoptic Gospels. Its arrangement is excellent, and no one who reads a chapter can fail to see that there was as much diversity of individual views among the ancients as in our own time. Exegesis is governed by outlook, and uniformity is by no means a general trait of the expositions. We come across most acute criticism from Origen, who sheds light on obscurities. "It is certain that the evangelists made no mistake in the names of the Apostles; but as it was customary for Hebrews

to have two or three names, they each put down a different name of one and the same man." Tertullian reads his own ideas into the Gospels, e.g. he says that our Lord denies the Samaritan woman a husband that He may show more than one husband to be an adulterer. The chapter on the Lord's Prayer contains material for many sermons, and this may be said of practically every section of a book which is a credit to the painstaking work of its gifted author, and a monument of Evangelical scholarship. It is not a book to be reviewed, but one to be constantly used by those who wish in their teaching to unite the things, old and new, that are in the treasury of Christian thought on the Gospels. When once so employed it will seldom remain unconsulted in Gospel exposition.

TWO SCRIPTURAL STUDIES.

WHAT IS YOUR LIFE? (The Scriptural Answer.) *Robert Scott.*
2s. net.

THE AUTHENTICITY AND AUTHORITY OF THE O.T. *Thynne & Jarvis, Ltd.* 3s. net.

These two books by the Rev. W. C. Procter present just those features that we should expect from their author. He knows that his foundations are secure, for he builds upon the "impregnable rock of Holy Scripture," and whatever views our readers may hold with regard to modern criticism, we are sure they may read both books with interest and profit.

What is Your Life? presents human life from many different view-points, using throughout Biblical metaphors, and stress is laid everywhere upon its brevity and importance. Thus life is set before us as "A Battle," "A Building," "A Race," "A Voyage," "A Writing," and in many other aspects. The primary illustrations are scriptural, but secular writings, especially poetry, are freely drawn upon, the authors including such widely diverse writers as Shakespeare, Miss Havergal, Cowper, Heber, Keble, Dryden, Norris, Yates, Trench, to name only a few. This is a little book with a big subject, and will be most helpful to hard-pressed preachers and teachers, for its all-too-few pages are as full of helpful thoughts as an egg is full of meat.

Mr. Procter's second volume—which is wonderfully cheap—is just the book to place in the hands of students who to-day are so sorely pressed by the problems of modern criticism, and who get so little help and sympathy from the leaders of the critical school. Your reviewer remembers being haughtily told by a Bishop with a repute for scholarship, "The future lies with the scholars." That statement is very ably met by Mr. Procter, and his closely reasoned arguments and archæological facts should be well pondered, not only by conservatives who share his standpoint, but by those who hold what are generally called "advanced views" on the Old Testament. In a brief review like this it is impossible to do more than call attention to some of the main headings.

The study opens with a statement of what the Bible itself claims with respect to its inspiration, and then proceeds to set forth the often opposing claims of the Higher Criticism, bringing the searchlight of common-sense to bear on the so-called "assured results" of these theories, which when subjected to this process are stated by the author to "vanish into thin air." The evidence of archæology is used to good purpose, and the "corroborations of the Apocrypha" are very effectively discussed. Then Mr. Procter takes up what is perhaps the central argument, and discusses the "value of our Lord's testimony," a subject which Prebendary Fox (whose loss we so deeply mourn at this time) had made so peculiarly his own. (He told your reviewer not long since that his little book *Our Lord and His Bible* had never, so far as he knew, been replied to by the Higher Critics.) Mr. Procter then proceeds to set forth the teaching of the Apostles and Fathers; and he ends his summary by saying, "We need have no hesitation in giving our verdict—that the case of the Higher Critics is emphatically *not proven*, while that of the conservative Christian is *fully justified*."

The book concludes with a solemn appeal to all students of God's Word to spend more time in *reading* and less time in *rending*, and to remember that "even the *most reverent critical study* of the sacred pages can never be a substitute for its *devotional reading*."

The volume does not profess to be more than a compilation from other writers, but it is an *admirable* compilation, and should find a place on every thoughtful Christian's bookshelf. G. D.

A NEW COMMENTARY.

THE STUDENT'S COMMENTARY ON THE HOLY SCRIPTURES. *Thynne & Jarvis, Ltd.* 10s. net.

The issue of a complete Bible Commentary is an event of some importance in the theological world, and as this Commentary is a one-volume book, and is published at the remarkably low price of 10s., it should receive very close attention, especially in view of the fact that conservative books of this type are few and far between, and are usually too expensive for the average student. Throughout the book there is no studied recognition of any critical problem; the Bible is taken at its face value as God's revelation to man; the anonymous author's closing sentences explain his attitude: "The Holy Spirit declares that no scripture is of human origination (2 Peter i. 20), but that on the contrary all scripture is of Divine inspiration (2 Tim. iii. 16); and those who sit where Mary sat (Luke x. 39) know that this double testimony is true."

The writer gives a very short introduction to each book, and then writes, in an easy and attractive style, a sort of running comment on each chapter, setting forth his own view of the inner meaning and stating his own conclusions. He is nothing if not positive, and much that he writes is strongly provocative both of thought

and discussion ; but there is not space for a detailed review, which would require many pages were justice to be done to the great theme. We must, however, point out that the author's views on such subjects as Holy Communion and Holy Baptism are not those of any section of the Church of England or of orthodox Christianity, and care should therefore be taken when placing the book in the hands of the very young or ill-instructed to call attention to his attitude. But when all allowances have been made, we must recognize that we have before us the work of a most earnest and devout believer, who seeks to compare scripture with scripture, and who does not shrink from telling his readers the full results of his investigations. This much is certain—he has placed the thinking Bible Student under a very real obligation to him for what has evidently been a great labour of love ; the book is a noble one, an enrichment of the great cause of Biblical learning, and its pronouncements on the main fundamental truths are sound and uncompromising. It furnishes fresh evidence of the vitality of the written word.

G. D.

A COPTIC VERSION OF ST. JOHN.

THE GOSPEL OF ST. JOHN ACCORDING TO THE EARLIEST COPTIC MS. Edited with translation by Sir Herbert Thomson. British School of Archæology in Egypt, Gower Street, W.C. 25s.

In 1923 the workers of the British School of Archæology found in Egypt a broken crock containing a little package of papyrus. When brought to England and subjected to careful and prolonged treatment by Sir Flinders Petrie this package was opened and proved to contain a Coptic version of St. John, of which three leaves only were missing at the beginning and end. The original MS. is now in the possession of the Bible Society. Its date has been fixed at about the third quarter of the fourth century—say about A.D. 380.

We have here a facsimile with a transcription of the text on the opposite pages, a minutely full list of its readings and omissions, an equally complete collation of its text with that of Westcott and Hort, a glossary of Coptic words, a list of foreign words and a translation. Exactitude and research could go no further. It is a monument of careful scholarship, well worth doing, for the early date gives the version high authority. The text begins with Ch. ii. 12 and ends at Ch. xx. 20.

Of the omissions the principal are the passage about the woman taken in adultery (vii. 53–viii. 1) ; the angel troubling the water in the pool of Bethesda (v. 4) ; “ he said, Lord, I believe. And he worshipped him. And Jesus said ” (ix. 38) ; “ whom thou hast given me, that they may be one as we are ” (xvii. 11) ; and “ And he saith unto them, Behold the man ! ” (xix. 5).

J. D. M.

NEW TESTAMENT STUDIES.

PORTRAITS OF MEN OF THE NEW TESTAMENT. Rev. Thomas E. Miller. *Allenson*. 5s.

The late Rev. T. E. Miller, of Dunfermline, died before this work was through the Press, so that it lacks the last touches which he would have given it. Following his *Portraits of Men of the Old Testament* and *Women of the Old and New Testaments*, he has given a series of twenty-four characters. With much careful study of references to each of them as found in Scripture he has added the background supplied by knowledge of contemporary life and circumstances. These short "lives" vary in quality. In some the author has been too sparing in comment and in the use of that touch of imaginative interpretation which makes a picture live. We do not think he quite visualized Barnabas or Thomas. On the other hand, he does full justice to Gallio. Taken as a whole the book will be found a valuable help to the preacher, the Bible Class leader, and the student.

J. D. M.

THE WORK OF THE CHURCH.

THE TASK OF THE CHRISTIAN CHURCH. A World Survey. *World Dominion Press*. 7s. 6d. net.

The value of this thin volume may be judged from the fact that it "surveys" the religious position of Great Britain in three pages, the Church of England not being mentioned except by one line in the statistics. India is allotted a little over two pages, in which mass movements and Anglican missions are not referred to, and more prominence is given to Nationalism than to any other topic. Canada is given the same space, almost entirely occupied with the union of Presbyterians and Methodists: again the Anglican Church appears in the statistics only. In all, some sixty countries or areas are "surveyed" in twice that number of pages. It is difficult to see what good purpose is served by such a publication.

J. D. M.

THE ENCHANTED HIGHWAY. By George H. Charnley. *H. R. Allenson, Ltd.* 5s. net.

These thirty-three tales and parables of Pilgrim Adventure represent allegorical teaching at its best.

Mr. Charnley knows exactly how to do it, and he does it with vigour that never flags, humour that never fails, insight that is always true, and with an aim that is always clear. The situations created and the characterization are most apt. Those who wish to put into the hands of youth something that will stimulate them to high endeavour and encourage them to be faithful in their Christian life would be well advised to buy this book. It is a delight. Preachers, teachers and parents would find it very useful.

H. D.

CHURCH BOOK ROOM NOTES.

DEAN WACE HOUSE, WINE OFFICE COURT,
FLEET STREET, E.C.4.

Prayer Book Revision.—Bishop Knox has just published through the Church Book Room an article entitled *Play the Game : or, The Revised Prayer Book and Toleration*, which appeared in a recent number of *The National Review*. To the article the Bishop has added some valuable notes on Vestments and Reservation of the Sacrament. In the hope of securing a wider circulation, a large edition has been printed at 1d. net. A new edition of *Wake Up, England! The Reformation is at Stake*, by Bishop Knox, with a useful appendix showing the extent to which the Counter-Reformation has gone in one diocese, has just been issued at 1d. net. A leaflet has also been published for inclusion in Parish Magazines entitled *The Lord's Supper or The Holy Communion*, by the Rev. E. F. Allworthy, price 2s. 6d. per 100 (postage 9d.). The leaflet is positive and not controversial.

The Confirmation Rubric.—Professor H. M. Gwatkin's pamphlet *The Confirmation Rubric ; Whom Does it Bind?* which was first published in 1914 in connection with the Kikuyu Series, has now, in response to many requests, been reprinted at the price of 2d. The question is asked, "Is Confirmation indispensable for Communion in the Church of England?" and Professor Gwatkin deals with the historical and, until recently, accepted reading of the Rubric. The closing paragraph of the pamphlet may be quoted here :—"What we contend for is that the question shall not be summarily closed by a new and unauthoritative interpretation of the rubric—an interpretation which is liturgically and historically untenable, and makes a very serious change in the whole doctrinal position of our Church. We believe, and we have given reasons for our belief, that in this matter we are free ; and we are entitled to demand that liberty given for the last three hundred years and more by the lawful authority of this Church and Realm shall not be withdrawn at the demand of a party, but only by the regular and lawful action of the same supreme authority."

The English Prayer Book.—The new book by Canon Dyson Hague announced in the last number of *The Churchman*, entitled, *The Story of the English Prayer Book*, has now been published at 5s. net (postage 5d.). The book deals frankly and fairly with historical facts and gives its readers a true narrative in a clear and forcible manner of the doctrinal and historical causes which led to the compilation of our Prayer Book. The book will not only be valuable to clergy and students, but will be particularly useful to Sunday School teachers, scholars and young people generally. There is a series of notes at the end of each chapter which will be useful for study circles and Bible Class leaders.

Justification.—Canon Dyson Hague's article on *Justification* which appeared in a volume of essays entitled *Evangelicalism* has just been reprinted in pamphlet form at 4d. net. The author, with his usual incisiveness and knowledge of the subject, gives us the Scriptural view of Justification. As stated in the review of the book which appeared in *The Churchman* for October,

1925, Justification has been pushed into the background by many Evangelicals. It is still an article of a standing or falling Church, and we cannot throw it overboard without taking from the New Testament a great portion of its central teaching. "We are justified by or through faith. Faith is simply and only an act of trust. It is merely an act of receiving, an act of resting or coming to, or laying hold of."

Parochial Visiting.—The Book Room has just published a card for use in Churches and Parishes containing the following information:—"The Vicar would be glad to have the name and address of each member of the congregation, so that he may be better able to carry out his pastoral duties. Please hand this card, when completed, to one of the Church Officers, or send it to the Vicarage." Then follows space for name, address, and the best time for calling. The card is published at 2s. 6d. per 100, post free.

Addresses to Children.—Bishop J. C. Ryle's little book of addresses to children entitled *The Two Bears and other Addresses to Children* has just been reprinted by Messrs. Thynne & Jarvis at 1s. 6d. net. The addresses are simple and instructive. They are full of illustration and will be found useful to parents and teachers of the young.

Church History.—Some addresses of Bishop J. C. Ryle's on Church History have also been reprinted by Messrs. Thynne & Jarvis at the price of 9d. net. The pamphlet also contains an appendix of opinions of English Divines on the Lord's Supper.

The Enabling Act.—A new and second edition of *The Enabling Act and the Constitution of the National Assembly of the Church of England*, by Mr. Albert Mitchell, has just been published at 6d. net. The new edition has been thoroughly revised and contains a considerable amount of new matter, including the Diocesan Conference Regulations of 1922 and the House of Laity Regulations of 1923.

Historical Tales.—We are glad to announce the republication in a 2s. 6d. edition of the following historical tales by Joseph Hocking:—*A Flame of Fire*, being the history of the adventures of three Englishmen in Spain at the time of the Great Armada, and *Lest We Forget*, a tale of the Reformation period. There has also been published in the same form at 2s. 6d. *The Woman of Babylon*, *The Purple Robe*, and *The Scarlet Woman* (postage 3d. a volume). The following historical tales are also recommended and have been reduced in price:—*From the Enemy's Hand, or The Château de Louard*, by H. C. Coape, a well-illustrated and interesting story of the Huguenots in France, 2s. net; *Wind and Wave, a Story of the Siege of Leyden, 1574*, by H. E. Burch, also well illustrated and an interesting story of the Spanish Invasion of Flanders and the Inquisition, 2s. net; *The White Plumes of Navarre*, by S. R. Crockett, a story of the Massacre of St. Bartholomew and the aftermath, 3s. 6d. net; *Dorothy Arden*, by J. M. Callwell, a story of England and France two hundred years ago, 2s. 6d.; *The Secret Chamber at Chad*, by Evelyn Everett Green, a story of the Lollards, 2s. 6d.; *In Stirring Times*, by Walter Rhoades, a story of the Stuart Period, 2s. 6d.; *A Queen of Nine Days*, by E. C. Kenyon, a tale of Lady Jane Grey, 2s. net; and *The Chariots of the Lord*, a tale of Judge Jeffreys, by Joseph Hocking, 1s. 6d. (postage 6d.).