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The Churchman Advertiser.

JULY, 1935.

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An Urgent Call comes from Lonely Labrador.

The Moravian school at Nain, which has done such good work for so many years, is in jeopardy of closing its doors owing to the loss of a certain source of income. Life at Nain has many hardships. The climate is rigorous, the parents poor. The Nain school affords the means of boarding, educating and training Eskimo children in the tenets of Christianity.

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The Motherland

and the

Canadian Prairies

Large numbers of people in Western Canada have been reduced to a state of need (especially on the Prairies) through long continued drought, grasshoppers, and the unremunerative price of grain. The Church's resources have been still further limited.

The Motherland has come to the rescue through the Colonial and Continental Church Society, but much more remains to be done to meet the grave situation among our own people overseas.

All Church people are asked to assist, by sending a contribution addressed to The Secretary,

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CHURCH ARMY FRESH AIR HOMES.

THE CHURCHMAN

July, 1935.

NOTES AND COMMENTS.

Commemoration of the Fourth Centenary of the Reformation.

A GENERAL welcome will be accorded to the proposals that have been put forward for the celebration of the Fourth Centenary of the Reformation in 1938. A National Council to carry through the Commemoration was formed at a representative meeting held in the Central Hall, London, at the end of May. The Bishop of Manchester presided at the meeting and pointed out that it had been decided to centre the Celebration on the setting up of the English Bible in the English Churches, which actually took place in 1538. The Archbishop of Canterbury attended the meeting, and in the course of an address supporting the Celebration said that beyond question the greatest and most valuable legacy of the Reformation was the gift to the English people of the Bible in their native tongue, and that he was glad therefore that it was proposed to concentrate the Commemoration so far as possible upon gratitude for the possession of the English Bible. English life owed an enormous debt to the Bible, and he hoped that they would do what they could to restore the place and value of the Bible in the life of the English people. Dr. Scott Lidgett followed, and showed the place that the English Bible had taken by a natural series of developments in the Church, in the home, and in the schools of our country. He emphasised the far-reaching influence of the Bible on English life and character. The Archdeacon of London, Archdeacon Storr, and Dr. Sidney M. Berry, Secretary of the Congregational Union of England and Wales, also spoke. The National Council contains the names of a large number of representatives of the Reformed Churches, and with such support the Commemoration should be of so widespread and enthusiastic a character as the occasion demands.

The Resolutions.

Several of the speakers were emphatic that the Commemoration was to have nothing of a controversial character. It was to declare the positive elements of the Reformation. These were set out in

the resolutions which were unanimously passed. The first declared the desire "to place on record profound gratitude to Almighty God for the Gospel of the grace of the Lord Jesus Christ; for the renewal of the witness to that Gospel at the Reformation and for the provision of the Bible in the Mother tongue of the English people; and for all which had been accomplished through the Gospel, not only in this country but in many lands throughout the world, to the Glory of His Name and the coming of His Kingdom." The second resolution, after an expression of approval of the Commemoration in 1938, expressed the desire that it should be an occasion for renewed effort to advance the Kingdom of Christ, and called upon "all the Christian Churches to share in this Commemoration, for the enriching of their spiritual life, the strengthening of their witness to the Gospel, and the increase of their service in the extension of the Kingdom in all the concerns of the modern world." Readers of *THE CHURCHMAN* will, we are sure, give their hearty support to this important movement and will take their part in the preparations which are necessary to make it thoroughly successful.

The Oxford Conference of Evangelical Churchmen.

The subject of the recent Oxford Conference of Evangelical Churchmen was "The Gospel of Christ and Present-Day Evangelism." We are able in this issue of *THE CHURCHMAN* to give several of the chief papers read at the Conference. We regret that we are not able to give the complete series as they were all of special value, but some of the addresses were delivered from notes and the authors have not been able to prepare the whole report for publication. It may be possible in a subsequent issue to supply the omission. From the papers which we print it will be seen that the Conference made a useful contribution to the consideration of the purpose and methods of Evangelism, which is at present practically the chief subject before the Church in this land. The divisions of the subject showed that every important aspect of it was reviewed. The Rev. C. M. Chavasse, Master of St. Peter's Hall, the Chairman of the Conference, gave a general opening, which served as a useful introduction. The Bishop of Worcester emphasised Evangelism as "The Primary Task of the Church." The Rev. F. B. Heiser, Principal of St. Aidan's College, Birkenhead, opened the first special portion—"The Content of the Gospel"—and dealt specially with "Christ as God." The third paper of the same section on "Christ as Lord" was read by Canon A. St. John Thorpe. The closing paper, which was intended to deal with the personal duty of Evangelism, was read by Prebendary H. W. Hinde, Principal of Oak Hill College, on "God and Ourselves." The Conference has given a stimulus to the effort of Evangelism in Evangelical circles, especially in connection with the movement inaugurated by the Church Pastoral-Aid Society.

Oxford Conference Findings.

The following findings were agreed upon at the final session. 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 Church of Christ exists to witness to and to proclaim the Gospel. While the need of the Gospel, and the inexorable obligation upon the Church and every member thereof to evangelise, is the same in every age and race, there is to-day in our own land a special and persistent call by reason of the fact that millions of our own people have no touch with organised religion. If the Church fails to see the vision and respond to the call, its own existence is in peril; for it cannot live by its worship alone.

2. The Gospel is the free gift of God's grace, the outcome of a downward movement of God—not an upward movement of man; and it is only as the Church humbly receives that gift and unreservedly and uncompromisingly ministers it to the world that it can and will realise the unity for which the Redeemer prayed.

3. The ministry of Evangelisation, while it is first a ministry of reconciliation, necessitates and includes that of teaching, the only basis of which is God's Word written. The widespread ignorance of the Bible and its contents and the lack of respect for its supreme authority in matters of faith and morals is a principal cause of present-day sin and failure.

4. The heart of the Gospel is in the Pauline words: "God was in Christ reconciling the world unto Himself." The only remedy for the sin and failure of men is in the atoning substitutionary sacrifice upon the Cross of the Eternal Son of God. That sacrifice was the redemptive act of God Himself bearing the sin of the world in Christ. We own Jesus Christ—Incarnate, Crucified, Risen, and Ascended—as God, as Saviour, and therefore as Lord of the whole life.

5. The forgiveness of sins is a miracle of creative power in which God takes the initiative. Salvation is in a personal relationship between God and the individual, through faith, by the work of the Holy Spirit. It demands and creates the responsive consecration to God of ourselves—mind, heart, and will—with a view to the presentation to the world of the work of reconciliation.

6. The Salvation of God, through the power imparted by the gift of the Holy Spirit, includes deliverance from the dominion of sin.

7. The practical outworking of the call to evangelisation must be primarily in the ordinary work of the parish, but it calls for the most careful and prayerful training of the laity as well as the clergy in order to effect the work. In this context the conference welcomes the setting up of the Archbishops' Committee on Evangelistic Work, and the scheme for parochial evangelisation initiated by the Church Pastoral Aid Society in connexion with its centenary in 1936.

8. In the presentation of the message of God there is need for a fresh emphasis on the fact of sin and its exceeding sinfulness. The way of renewal can only be the threefold way of repentance, faith in Christ as God and Saviour, and obedience. There is no other gospel. The authority of the Church must be: "Thus saith the Lord."

The Church Congress.

The announcement that the Church Congress will meet again this year will be welcomed by many. It was feared that the meetings would be discontinued, partly because most of the Bishops were reluctant to add to their work by undertaking the arrangements for the Congress, and partly because some Churchpeople were of opinion that there was no place for the Congress, as there are now so many other conferences, and in their view the Church

Assembly gave sufficient opportunity for the expression of Church views on all important matters. The Church Congress has had for many years a special place in our Church life and has given an opportunity for the consideration of matters for which no other gathering provided an adequate platform. The Bishop of Winchester has welcomed the Congress to his diocese and the meeting at Bournemouth in October ought to be an occasion of special interest. The subject chosen—"Christianity in the Modern State"—is one of supreme importance and interest at the present time. It is also one that presents many difficulties and we admire the courage that has led to its adoption, although it is true that no other could so appropriately have been chosen in view of the condition of affairs in the relations of Church and State, both in our own land and in several of the Continental countries. The arrangements of the syllabus of the Congress and the speakers who have been selected give promise that a searching examination of every aspect of the problems involved will be made. Some clear pronouncements on the whole position will be welcomed by Church-people.

Church and State.

The consideration of the position in our own land will be the primary interest. It is not known if the report of the Commission on Church and State will be issued before the meeting of the Congress, but if it is there will be an opportunity for some wholesome debate on the conclusions of the Commission, whatever they may be, and it is anticipated by many that some changes of a radical character will be suggested which will not be acceptable by those who hold strong views on the value of the State connection. It can never be forgotten that the relationship between Church and State in this country is unique in character and there is no desire on the part of a host of Churchpeople that it should be weakened. There is all the difference in the world between a Christian and a pagan State, and our claim is that ours is a Christian State. In whatever degree it is not Christian, the blame must rest upon the Church either for failure to represent Christianity in its true character and so retain its hold upon the people, or for not rising to the opportunities which it has had of bringing the principles of the Kingdom of Heaven to bear upon every aspect of the life of the people.

The position of Christianity in other lands is also a source of anxious interest at the present time. The persecution of the Christians in Russia and Germany is a painful fact in the life of the twentieth century, which few of us ever anticipated, and the issues of the conflict are of the deepest interest to us all. The Congress will give an opportunity for the expression of some strong opinion on these matters.

OXFORD CONFERENCE OF EVANGELICAL CHURCHMEN.

GENERAL SUBJECT: "THE GOSPEL OF CHRIST AND
PRESENT-DAY EVANGELISM."

Opening Address by the Rev. C. M. CHAVASSE, M.C., M.A.,
Master of St. Peter's Hall, Oxford.

MY DEAR BRETHREN,—
For the sixth time, in the seven years of its existence, St. Peter's Hall welcomes you to Oxford. These years, since the Cheltenham Conference became the Oxford Conference, have marked a gratifying increase in the numbers of this gathering and also a steady rise in the public estimation of its importance.

You, also, have watched, year by year, the progress of St. Peter's from its very inception; till to-day you behold it a small but complete Oxford Hall, affording a home with Evangelical traditions to ninety undergraduates; half of whom are seeking Holy Orders, and training here to recruit your ranks in the ministry of the Gospel.

Before, therefore, I attempt to introduce the subject of this year's Conference, I venture (greatly daring) to speak one urgent word about the place wherein we are gathered. A few sentences will suffice to show that necessity itself compels me to ask your indulgence for procedure that would otherwise be questionable on the part of your Chairman.

Quite bluntly, "Do you want to meet year by year in St. Peter's Hall?" For unless the whole Evangelical School of Thought will take the venture of St. Peter's seriously and make its establishment a major and pressing concern, we cannot guarantee its permanence. You will probably have heard of the desperate straits into which we were plunged by the collapse of the Martyrs Memorial Trust in the autumn of 1933. Suffice it to say that our little Hall, just struggling to a recognised and respected position in this great University, suddenly found itself responsible for liabilities which exceeded £94,000. By the grace of God those liabilities stand to-day at the less alarming figure of £60,000. But, even so, it is necessary to raise more than £2,000 a year to meet interest charges, before we can attempt to reduce the capital of the debt that hangs round our neck. For myself I am ready (if not willing) to devote the remaining years of my life to the not exhilarating slavery of attempting to raise large sums of money. We have, moreover, produced a Seven Years' Plan according to which the whole task might be achieved in that relatively short space of time. We are calling for Friends of St. Peter's Hall who by subscriptions for the next seven years will guarantee the interest charges on the Hall;

and we are especially asking Parishes to befriend us in this way. Meanwhile, once the yearly interest has been met, we shall be given time to search for Benefactors of the Hall to establish and endow it. £60,000 is not a large sum when it is spread over the whole country, and if it becomes the responsibility of the whole Evangelical School of Thought ; and I would plead with this Conference to make it so. Let me add but two facts. We are about to discuss Evangelism. During the last few years this University has witnessed an evangelistic revival more remarkable than any within living memory. But close observers of this movement of the Spirit are emphatic that it was the establishment of this Hall which, under God, made that revival effective. Again, there will be launched next month a great national movement for the celebration of the fourth centenary of the Reformation. The year chosen is 1938 ; for it was in 1538 that the English Bible was set up by authority in parish churches. And the hope is that a revival of interest in the Bible will again let loose revival floods of spiritual power. But, as the Bishop of Worcester would tell you, the initial meetings which discussed and planned the Celebration were convened in this Hall in the early months of 1932. Humanly speaking, had there been no St. Peter's Hall there would be no Reformation fourth centenary Celebrations. I repeat, therefore, the question—" Do Evangelicals want St. Peter's Hall ? " If so, here it is ! No dream ! No castle in the air ! But an accomplished fact ! But they cannot have their Hall without paying for it ; and the price is extraordinarily small compared with the value of what we possess.

With sincere but unrepentant apologies I turn to the subject of our Conference—Present-Day Evangelism.

PRESENT-DAY EVANGELISM.

When this Conference first came into being at Cheltenham under the inspiring Chairmanship of the present Bishop of Chelmsford, one of its primary objects was to forward the great cause of Reunion. We are not unmindful of Reunion as we discuss this year the subject of Present-Day Evangelism. It is an old and true saying that the Churches parted in passion, and they will only reunite in passion. That passion, which alone can heal our unhappy divisions, is the passion for souls. Evangelism is the necessary atmosphere in which the cause of Reunion can live and grow. It is this truth which has given rise to another prophecy—namely, that Reunion will come not from the centre of Christendom but from the circumference. It is the passion for evangelism in missionary lands which is already responsible for schemes of Reunion in Africa, Persia, and China, and is actually bringing into being the United Church of South India.

But more, to-day we are conscious of a missionary situation at home, and of an evangelistic movement to meet it in the Churches of our own land. This means that the signs of the times are at last set fair for Reunion in this country ; though not (as I believe) for any organised movement of united evangelism, at the moment.

There is the attractive suggestion of a united evangelistic effort in

our own Church. Already the passion for souls has produced the call for a "Truce of God." The phrase requires examination, for on several occasions it has been loosely employed. The word *truce* indicates a temporary cessation of hostilities between combatants. It does not signify a pact between allies. A "truce of God," therefore, has rather unfortunate implications when used to describe an understanding between different Schools of Thought in the Church. And yet the phrase *does* convey what is essential for the work of Evangelism, if it means "a truce to controversy." Controversy is sometimes necessary if truth is to be preserved. But let us be quite clear that controversy possesses no creative force. It is barren of fruits, and death to the spread of the Gospel. The whole Church would welcome a cessation of controversy that it might concentrate on its primary duty of winning souls for Christ and of shepherding them for heaven. It would, for example, be a calamity if just at this juncture the thorny subject of "Church and State" were raised to distract and divide us. The Archbishops' Committee on Evangelism would have been set up five years ago had it not been for the Prayer Book Controversy. For you will remember how the Archbishops' call for Renewal, in the summer of 1929, proved stillborn because Controversy had unfitted the Church to listen or to respond. It is reasonable, therefore, to demand from our leaders that if by authority a Committee on Evangelism is set up, that Committee should be given a chance; and the issue should not be prejudiced and foredoomed by matters of a controversial character being forced upon our consideration. It is humbling to reflect that in his book *The Reign of King George the Fifth*, a reign of startling incident, Mr. D. C. Somervell can only record the Prayer Book Controversy as the Church's contribution to the events of the past twenty-five years; and that he traces back its history as far as the Royal Commission of 1906. A truce of God is a *sine qua non* of effective evangelism. But such a truce for purposes of evangelism would defeat its own object if it were construed as an alliance of all Schools of Thought in the Church for combined evangelistic effort. When my father, the late Bishop of Liverpool, was instituted as a young man to this very Church of St. Peter-le-Bailey, Oxford, in which we are met, Bishop Mackarness (who must have known something of his opinions as Vicar of St. Paul's, Holloway) said to him: "Mr. Chavasse, be a man of peace." To which my father rejoined: "My Lord, I cannot work with Tractarians." But the Bishop only repeated his injunction: "Mr. Chavasse, be a man of peace." I cannot see that the two attitudes are mutually exclusive. We must be men of peace if we are to evangelise; but this does not necessarily mean that Anglo-Catholics and Evangelicals must work together. It is essential for effective evangelism that evangelists should be unfettered to proclaim to the full God's scheme of salvation as each of them knows it and has experienced it. A Gospel presentation that is a safe compromise, or neutral in colour, stifles the enthusiasm of the missionary and fails to arouse any answering response in the

heart of the hearer. When, for example, in the Hilary Term of 1923 the Anglican and Free Churches combined for a great "Religion and Life" campaign in the University, the chief conductor, Bishop Neville Talbot, afterwards confessed that he had felt seriously hampered in his presentation of Christianity because he could not go beyond what was acceptable to all the various Schools of Thought taking part. It may be, of course, wholly admirable to invite a saintly Anglo-Catholic to address an Evangelical congregation on certain aspects of the faith. And I know that Evangelical preachers are listened to with appreciation in Anglo-Catholic Churches. But experience has shown (and we in Oxford have had such experience) that for a maximum of effect a missionary must be allowed to speak out of the fullness of his heart without fear of giving offence, and that a congregation must listen with open and responsive minds and not with suspicion or on the defensive. To instance, perhaps, the point of chief difficulty—an Anglo-Catholic missionary is not the person to instruct an Evangelical congregation on the Ministry of Reconciliation; neither could an Evangelical missionary explain about Confession to an Anglo-Catholic congregation without disturbing and upsetting them. And yet the tremendous subject of the Forgiveness of Sins is not a matter for follow-up work. It stands at the very forefront of the Gospel; and must be one of the first matters introduced by the Evangelist, even as it was by Christ Himself. It is well that we should be clear on this question of the impracticability of united evangelistic effort, in order to avoid subsequent misunderstanding and heart-burning. And I am certain that my Anglo-Catholic friends would agree with every word I have said.

But the matter concerns us even more vitally who call ourselves Evangelicals. As the word Evangelical denotes, we claim to be experts in evangelism; and certainly all Schools of Thought in the Church are looking towards us for a lead at this present time of opportunity. It would be a betrayal if by compromise, however well-meaning; or by watering down our message; we thereby became incapable of giving our peculiar contribution to the Church as a whole. "Salt is good, but if the salt has lost its savour wherewith shall it be salted?" Evangelicals must not become good for nothing. On the other hand, if "like a mighty army moves the Church of God," that army is more, not less, effective because it is composed of *Divisions* (mark the word!) working separately and yet in harmony one with the other. One united army would be a rabble. But an army composed of divisions, co-ordinated and yet distinct, will move forward towards one objective, but with each of its units free to exercise the maximum of self-expression, and therefore of effect. A hundred years separated the Evangelical Revival and the Tractarian Movement, and they have both learnt much from the other. But we shall see neither revival nor movement, but only stagnation if the twentieth century seeks to fuse them into one.

Then can Evangelicals unite in evangelism with the Free Churches?

Certainly they possess close affinities with "the sister Churches of the Reformation." And yet, in my judgment, at the present juncture, combined evangelism with the Free Churches would be a mistake.

In Present-Day Evangelism we are faced with a new situation, and one which has had no parallel in our land for the past two centuries. We have to deal with a generation that is wholly lacking in a Christian background. The Bible is an unread and unknown book to masses of our countrymen, who are, thereby, totally ignorant of the simplest facts of the Gospel. The position is partly explained, and certainly rendered more difficult, by the prevalent opinion that scholarship has disclosed the Bible as unreliable; and also by a general impression, cultivated in several quarters, that it does not matter what a man believes so long as he possesses some kind of mystical experience of God. Under such circumstances, if a Mission is to be more than a subjective stimulus; if it is to proclaim an objective message possessing a definite scheme of salvation from sin, of communion with God, and of service for our fellows; then teaching becomes as important a factor in evangelism as conversion. There is the Bible as God's Word not only to be taught and explained, but its study encouraged. There is prayer and public worship and Holy Communion to be built up into the lives of babes in Christ, as the great means of grace. There is the whole conception of the Church and its fellowship to become for multitudes a new and living force. In a word there is almost as much to be done in the following up of a mission as among catechumens in missionary lands, if those whom we seek to evangelise are not to slip away but to grow into reliable and serviceable Christians.

For this reason the channel of evangelism to the masses must be through the Parish Churches. Such interdenominational missions as those of Dr. Moody in the seventies will not meet the situation. "Other times, other methods." Pre-war missions set souls ablaze by applying the spark to fires already laid. To-day we have to supply the fuel as well as to kindle it. And this can only be effected through the Parish Church system. Every Parish Church, as also every Free Church Chapel, possesses already an efficient machinery and organisation for teaching, for shepherding, and for building up Christian character. If only, therefore, individual Churches can be galvanised into life, then (and only then) we have placed in the hand of God an effective instrument, adequate to accomplish His purposes of love for this generation. What is required, then, is evangelism through the Parish Church; and our objective must be to help all Parish Churches to become flowing channels of grace to their flocks, who are hungry, strayed, and lost.

Nevertheless, though the living water of revival may at the present move not as one tidal wave, but through a network of separate but co-ordinated irrigation canals; yet it is through such common evangelism that unity will come both within our own Church and also between the Anglican and the Free Churches. Already a new distinction is beginning to characterise the individual Churches of our

land. People in doubt and despair, and longing for help and definite teaching, are not asking so much whether a Church is high, low, or broad; but is it alive, and does it proclaim a living message? Let it be frankly admitted, with shame and repentance, that to style a Church as Evangelical does not necessarily mean that it possesses or preaches a Gospel. It may be as dead as Pharisaism, and not even as sound. There is also, I am concerned to believe, more rationalism to be found to-day in the Free Churches than in the Church of England; and John Wesley would feel himself out of place in numerous assemblies even in the great Methodist Communion. There is, therefore, instead of old divisions, an increasing drawing together of like-minded bodies of believers both within and without the Church of England. And in what does this like-mindedness consist? Simply in a practising belief on the Gospel of our Lord Jesus Christ.

The Christian Religion is the only religion in the world in which God comes to man with a gift, instead of man approaching God with gifts. From first to last Christianity is a religion of grace, where God does everything and man can do nothing of himself. Hence Christianity is an Evangel, a Gospel, the Good-news of what God has done, is doing, and will do for us, in proportion as we believe, and so allow Him to do it. But we have very largely forgotten this dynamic element of our Faith; and have presented it rather as an ethic, an example of life, and as a principle of social or international progress. Hence, so often, the supernatural has evaporated from our ministry; and we have ceased to believe in miracles in our dealing with souls for whom Christ died. Yet all the time men and women are longing for peace and assurance, for power to live better lives, and for reality in their comprehension of God and the Unseen. It is astonishing, these days, how everyone, even those whom we might least suspect, seems to be ready and eager to speak about the deepest matters of their souls. It is even more astonishing (because our faith is so weak) to witness the results, where the Gospel is definitely proclaimed whether to individuals or congregations.

“The fields are white unto harvest. But the labourers (with the sickle of God’s Evangel) are few. Pray ye therefore the Lord of the harvest that He will thrust forth labourers into His harvest.” And may you and I be part of the answer to that prayer which Christ our Saviour still offers up at the throne of God.

The Student Christian Movement has issued in the “Religious and Life Books” series reprints of *The Kingdom without Frontiers*, by Hugh Martin (1s. net) and *Two Days Before*, by Canon H. R. L. Sheppard (1s. net). The former is an examination of “The Witness of the Bible to the Missionary Purpose of God” and the latter contains “Simple Thoughts about our Lord on the Cross.” Another reprint in the same series is Leyton Richards’ *The Christian’s Alternative to War*, an Examination of Christian Pacifism.

EVANGELISM, THE PRIMARY TASK OF THE CHURCH.

BY THE RIGHT REV. A. W. T. PEROWNE, D.D., BISHOP OF WORCESTER.

IN a recent issue of the *C.E.N.* a weekly contributor of a religious causerie in a South of England daily paper is quoted as asking the pertinent question, "What is the Church's job?" To this he gives the following answer, which is worth repeating in full as bearing on the title of this opening paper:

"We know why theatres exist, and cinemas, and law courts, and hospitals. *Why does the Church exist?* Much good work that used to be done by the Church is now done, and done better, by this or that charitable institution, and would still be done if all the Churches were closed. What then is the unique work which the Church does, and which no other institution does, or could do? The answer is that the Church exists to worship God, and that if the Churches were closed, the corporate worship of God in the midst of society would cease."

The Editor, commenting on this, rightly says that it would be difficult to imagine a more inadequate, misleading and even mischievous reply to a simple question.

Yet I wonder whether the average Churchwarden, especially those in country parishes, of the type that hates to see "money go out of the parish," would not consider that to be on the whole rather a beautiful and satisfying answer to the question. It is at least a high ideal that we come to Church not to have our senses satisfied by beautiful ritual and music and fine preaching, but to pay worship to Him, who has been revealed as altogether lovely, and "worthy to receive the power and riches and wisdom and might, and honour, and glory, and blessing." It is certainly true, that, if we are to believe the picture given us in the Book of Revelation of the new heaven and the new earth, the chief occupation of the redeemed who shall walk therein will be worship of the Lord God Almighty and the Lamb, who are as well the temple thereof. And this view of the primary task of the Church is shared by not a few of the Clergy. For what is the test only too often of good health and progress in parochial life, sometimes consciously acknowledged, but perhaps more often unconsciously aimed at? I do not refer to the obviously lower standards such as the amount of money raised and spent on Church expenses and adornment, or the perfection of multitudinous organisations which are the hallmark of a successful parish nowadays, but the far more subtle, yet erroneous, arithmetical standards of worship by which so often men measure their success or failure as parish priests. You know the type of man who will boast of the great increase of his Easter communicants, or of the communions made in his Church during the past year. I have little doubt that many of us here have yielded to that subtle temptation of "counting heads," aiming at

quantity in communicants or in Confirmation candidates, forgetful that in the old Book numbers count for so very little in the sight of God, who is able to do exceeding abundantly above all that we ask or think through a single individual completely consecrated to His service. To make communicants is not enough. That is to mistake the means for the end. Our primary work as Ministers of the Gospel is to make men and women attractive witnesses of Jesus Christ, though it is not we, but the power of the Holy Ghost working through us, that alone can accomplish this purpose. Evangelism, not worship, is the primary task of the Church, though worship is an essential ingredient for effective evangelism. It is worth while, in view of the urgent call that has come to the Church from so many quarters lately with regard to this matter, to inquire in more detail into the truth of this statement that Evangelism is the primary task of the Church.

You may remember that Harnack, in his *Mission and Expansion of Christianity*, maintains that Jesus "cannot have given any command upon the mission to the whole world." He admits that Jesus disentangled religion from its national Jewish setting: that men, not Jews, were to be its adherents: that as the Jewish people spurned His message, a judgment was coming on the "children of the Kingdom," and He prophesied that a crowd would come pouring in from the highways and hedges: and finally, that though the nation were rejected and the temple overthrown, this would not involve the destruction of Christ's work, but rather that in them, as in His own passion, could be seen the condition of His work's completion. Such, says Harnack, is the universalism of the preaching of Jesus. That the Gospels contain such commands to spread the Evangel through the world he admits, but he declares that it is easy to show that such commands are neither genuine, nor a part of the original tradition. He wipes out of the Gospel texts, and the first Chapter of the Acts, the familiar injunctions of our Lord to evangelise. "In this connection," he adds, "the fourth Gospel need not be considered at all"—Paul too "knew nothing of such a command." "The conclusion therefore must be that Jesus never issued such a command at all, but that this version of His life was due to the historic developments of a later age, the words being *appropriately* put into the mouth of the risen Lord." It would almost seem as if Harnack had allowed himself to be persuaded into discounting our Lord's injunction in order to argue all the more pointedly for the *implicit* universalism of the Evangel as taught by Jesus.

"At the time when our Gospels were *written*, a Lord and Saviour who had confined His preaching to the Jewish people without even issuing a single command to prosecute the universal mission, was an utter impossibility. . . . One might even argue that the universal mission was an inevitable issue of the religion and spirit of Jesus, and that its origin, not only apart from any direct word of Jesus, but in verbal contradiction to several of His sayings, is really a stronger testimony to the method, the strength and the spirit of His preaching than if it were the outcome of a deliberate command."

For us who cannot follow Harnack in his contention that all these last commands of our Lord to His disciples were later insertions, there remains the twofold argument in favour of Evangelism being the primary task of the Church. We believe that notwithstanding our Lord's words to the Syrophenician woman, notwithstanding His limitation of the Mission of the Twelve "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel" (Matt. x. 5), and other similar passages, it was His expressed command to His followers that they should go forth and preach the Gospel and bear witness to Him: and secondly, as Harnack admits, the very nature of the Gospel itself would require that those who experienced its blessings and power would be compelled to make it known to others. For us Evangelism is both explicit as a command laid upon us by our Master, and implicit in the very nature of the Gospel itself. If we are true disciples of Him who claimed to be the Bread of Life, the Light of the World, the Way, the Truth and the Life, the Resurrection and the Life, how is it possible that we can do other than share this wonderful news with others? If all this is true for us, it must be true for all mankind, and possession of this Gospel lays an obligation upon us to tell it forth by word and life. Christianity is not primarily a system, is not a set of rules to live by, is not a Law, but a spirit. It cannot be taught as it were *in vacuo*, but must be caught. Hence we see how it had to be the work of Jesus to train His apostles to a personal trust and knowledge of Himself—who was the Gospel—until at Cæsarea Philippi at last He found the rock on which alone He could build His Church, in Peter's confession "Thou art the Christ, the Son of the living God." Now He could leave them, confident that they could never again mistake the inner core of His teaching, Himself, the incarnate Son of God, who though crucified would rise again and be with His Church throughout the ages as an ever-present Lord and Saviour. Now at last He was secure, for these His close companions could never be silent about Him once they saw Him risen; "We cannot but speak the things that we have seen and heard" and when they had lost their Master's bodily presence, His Spirit was available in all its old power and more, after Pentecost. There was within them a compulsion to share that marvellous secret for which the world had been waiting since the dawn of time, and they could not keep silent: "Woe is me if I preach not the Gospel." Herein they believed they had the answer not merely to their own personal problems, to that longing for freedom of sonship which St. Paul had felt so acutely, and found impossible of attainment under the law, and to that passionate hunger and thirst after righteousness which Judaism could never satisfy, but also to their social, moral and political problems, as we see illustrated by the "Therefore" sections of St. Paul's Epistles. That Spirit of Jesus could be attained only by identification with the crucified and risen Lord, of which the seal of baptism was the pledge, and the Holy Com-

munion the constant renewal. And anyone thus one with Christ, "in Christ" to use the Apostle's favourite expression, could not help speaking of his experience and witnessing to it by his way of life. So men and women caught fire from one another, and the Acts is the account St. Luke gives us of the way in which the fire spread—to Ethiopia through the eunuch enlightened by Philip, to the Gentile Cornelius through that prejudiced Peter, acting under the impulse of his vision, through Paul and Barnabas first acting together, and then leading separate missionary parties, until Rome was reached and the Gospel preached there at the centre of the world. What a dangerous haste was here! the Apostles ordaining them elders in every city—baptising a whole household after a night's preaching in the jailer's house at Philippi: moving on from one place to another before, as we should say, there was time for proper Church order to be made, and consolidation secured: always passing on the glad news. Truly in those early days Evangelism was recognised indeed as the primary task of the Church.

What is happening to-day? Someone has said that after Constantine's conversion the World got into the Church, and has never got out again. It is difficult to recapture the enthusiasm of those early days, when to be a Christian often meant persecution and death. To-day too many of us are inoculated with a mild form of Christianity, and the real thing is the more difficult to catch. But it is not impossible. And it is most supremely and urgently necessary, if the world is to be saved from collapse.

It needs not that I should paint a lurid picture of half-empty Churches at home, of the growing laxity of morals, of the semi-paganism revealed in cinemas and the cheaper press, in neglect of Sunday worship and the lessened financial support of the Church.

"There are even more serious perils confronting Christendom abroad: in the triumph of anti-religious forces amongst the peoples of the Soviet republics; in the threatened apostasy of Germany, once in the van of Christian thought and life. Turn your eyes overseas if you would realise the full significance of what is happening in Europe, for there you will see these same anti-Christian influences gathering force in the Near East and throughout Asia: you will see the growing tension between white and black in South Africa, the disintegration of tribal sanctions in Tropical Africa, the growth of secularism in India, the very home of religion."

The Missionary Council, from whose appeal to the Church I am quoting, reminds us too that the Missionary Societies have had more and more deeply driven home to them the fact that those convictions and enthusiasms which made possible in England the immense missionary expansion of the nineteenth century have seriously weakened, and that only a spiritual revival at home can set free those increased resources in men and money which are so urgently needed overseas to-day.

And yet the outlook is not all dark by any means.

"As we look overseas at the young Churches to-day, the prevailing impression is not one of failure and defeat: it is one of faith and courage and advance. In India and in Tropical Africa hundreds of thousands are

pressing into the Christian Church and witnessing by their lives to the power of Christ. In South Africa, Korea, and the South Seas native Churches are being formed. Individual lives are redeemed and remade: men and women, as to-day in Persia and India, are prepared to face persecution and out-casting that they may bear witness to the redeeming love of the Cross and the power of the living Christ. Everywhere, notwithstanding failures and disappointments, we can see manifest tokens of that same Spirit of Power that was shed forth upon the Church at Pentecost."

Our problem is twofold—we have to bring home to the Church this fundamental truth that Evangelism is its primary task. That is largely a matter of teaching—patient, persistent, winsome teaching. But by far the more difficult part is "so to present Jesus Christ (in our own persons and in our own lives) in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of the Church." That is to evangelise, that is the full task set before us. Who indeed is sufficient for these things?

"Our own sympathy with others and anxiety for their welfare are so feeble, so fitful, so liable to err, that they must be caught up into the stream of God's desire before He can use them. As God floods us with the waters of His Grace; as we begin to see as He sees, to think as He thinks, to yearn as He yearns, and to live as He lives; and as He enables us to see Him as He is, and reveals to us what He is doing, He can use us in ways we never dreamed of as possible to us. And then we cannot help telling others of His generosity of power: the News is too good to be kept to ourselves; we cannot do any other than share it and proclaim it." (Editorial note in *East and West Review*, April, 1935.)

God grant that at this Conference we may consecrate ourselves anew to this primary task of Evangelism, and begin by rooting out from our own lives all that may be hindering the Holy Spirit from using us as instruments in winning others for our Master.

"THIS ABOVE ALL. . . ." By Mary Gamble. *Allenson*. 2s. net.

This is "a Plea for Honesty at all costs" by a young person very much in earnest and very critical of nearly everything that is. We understand and sympathise with much that she advances. She seems, however, to live in a world peopled by prudes, snobs, ogres and hypocrites—people with no common sense and wholly lacking in humour. Further experience will doubtless correct some of her views. There is a Foreword by the Bishop of Malmesbury.

H. D.

THE TOWER AND THE CROSS. By Thomas Tiplady. *R.T.S.* 1s. net.

These sixteen Bible readings—for such perhaps they may be called—are readable and uplifting. They show from Bible stories how fatal is the path of human choosing and how necessary it is that God's way should be followed. The book is full of suggestive thoughts and adorned by many apt poetical extracts. It is a remarkably cheap shillingsworth.

H. D.

THE CONTENT OF THE CHRISTIAN MESSAGE: CHRIST AS GOD.

BY THE REV. F. B. HEISER, M.A., Principal of St. Aidan's
College, Birkenhead.

I.

“YE are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he. I have declared, and I have saved, therefore ye are my witnesses, saith the Lord, and I am God.”¹

1. And, taking the very words of God upon his lips, claiming thereby the prerogatives of God, Jesus Christ said, “Ye shall be my witnesses.”² And the Christian message is a witness, a witness by life, corporate and individual, by worship and by preaching, to Jesus Christ as Saviour and Lord. Its content is summarised in St. Paul’s words, “God was in Christ, reconciling the world to himself.” The Christian is a servant chosen to know and believe and understand that God *is*, and to proclaim to the world that it shall have none other gods but Him. The message is of no avail except in so far as it is a witness to the fact that God has declared and has saved.

In that declaration and through that salvation alone is God known for what He is; only there is a content given to the idea of God which makes the message and the witness both an evangel and an imperative summons.

But at least the Gospel must be interpreted in terms of modern thought? True: it must be proclaimed in language understood of the people; if a restatement can express in a more compelling way the faith once delivered to the saints, let it be restated; but not if by “restatement” is meant a tactful elimination of everything which cannot be harmonised with a particular phase of rapidly changing modern thought. (The word of the cross was not universally acceptable to the modern thought of the first century: to some it was a stumbling-block and to others foolishness, but that was not because its categories were out-worn or its thought-forms obsolete.)

True it is that the evangelist and the theologian need to be constantly on their guard against asserting and proclaiming as vital to the Gospel some particular interpretation or theory of this or that article of the faith which goes beyond the warrant of the Scriptures in which the primal faith is enshrined.

2. None the less, the Christian advances a claim that this to which he is witnessing is light; it alone makes sense of this world and our existence in it; and only by acceptance of the message and its implications will human affairs be delivered from the sense of futility which weighs upon them.

¹ Isaiah xliii. 10-12.

² Acts i. 8.

The content of the Christian message is that in Jesus Christ we know what God is, and what man is; the relation between God and man, and, accordingly, what man is here for.

In any survey therefore of the universe, which includes man and man's history, Jesus Christ must be taken into account as the most important fact in that history.

It is a startling claim to make, no doubt, that acceptance of the message, which demands at root a moral submission, is the prior requisite for the formation of a philosophy, but did not Jesus in effect make it, when He said men must become as little children if they would so much as see the Kingdom of God?

"Both philosophy and theology," says Berdyaev, "should start neither with God nor with man (for there is no bridge between these principles) but rather with the God-man. . . . The mystery of religious life remains inexplicable without the co-existence of unity in duality, without the meeting of the two natures and their fusion without loss of distinction."¹

3. Christianity was first discerned, and always must be discerned, as a "Way" of life; that way of life is the outflow of a distinctive quality of individual and corporate experience, and this is inseparable from a body of beliefs. To exhort to the way without leading to the experience by proclaiming the beliefs is futile. The Christian life cannot be permanently maintained without the Christian belief, the belief that God *has* come, that the living God was embodied in the Man Christ Jesus and in Him made atonement for sin and opened the way for men from death to life. Christianity is not a continuation, albeit on a higher plane, of the age-long search of man for God, but a response to the coming of God in Christ.

To this coming of God in Christ the Church of the first days bore witness; only in proportion to the integrity of its witness is the Church of to-day entitled to be called "apostolic." Herein is the true apostolic succession, the fulfilment of the commission of the abiding Lord of the Church to bear witness to Him, and through Him to what God is and to what man is.

II.

1. How, then, arose this belief of the apostolic Church that God was in Christ? They knew Him for what He *was* by what He *did*. "I have declared and I have saved." It was as Deliverer that God was known to Israel of old: it is as Deliverer that Jesus is known to the new Israel.

The Church witnessed to Jesus as the Christ, the Lord, the Saviour. (a) Salvation, whether in Old Testament or in New Testament, is the gift of *God*. This gift of God is received through Jesus and through Him alone.² He is more than an agent, He is the author of salvation,³ Himself the Saviour. He does what God alone can do—this Man whom they had companied with. (b) He is "the Christ, the Son of God." The looked-for Messiah was to

¹ *Freedom and the Spirit*, p. 189.

² Acts iv. 12.

³ Heb. v. 9.

bring salvation (an exact determination of the kind of Messiah expected by the disciples is beside the point here) ; Jesus filled the term with new content ; He associated, in an entirely new synthesis of thought, the conception of the Messiah with that of the Suffering Servant. When their eyes were opened to understand the Scriptures they could perceive in that paradox of the Messiah upon the Cross, the saving work of the Son-Servant of Jehovah. Thereafter, from the Scriptures, which became luminous on the Emmaus Road, they proved that Jesus was the Christ, the Son of God,—this Man with whom they had companied. (c) The association of Jesus with God in the work of salvation necessitated the thought of Him coming to the world from the other side, where the Creator stands alone over against the creaturely, the holy over against the sinful.

In the paradox of the dying Son of God is proclaimed God's way of salvation : the Son of God gives Himself, and in that gift men receive forgiveness and restoration. It is the ultimate revelation of righteousness and love ; and conversely, the revealer can be none other than the Son of God.

2. In Jesus Christ we have redemption, the forgiveness of our sins ; there is no true forgiveness, by God or by man, except at cost ; the cost to God is the Death of His Son.

God's love in forgiving could not be shown were there not at the same time revealed the outgoing of His holiness against sin, and He who knew no sin, and was conscious throughout of His oneness with the Father, yet knew what must be in man the outgoing of holiness against sin ; He tasted death for every man.

Surely the death of God is a contradiction in terms, a nightmare of absurdity ? But is it ? Is not death, which the cross means, in some way taken into God ? He took that which is the negation of Himself into Himself to slay it thereby.

On the cross He was made sin who knew no sin ; not an immoral substitution, but a redemptive bearing by God Himself in Christ of man's negation of God.

Impenetrable this mystery : darkness is over the whole land. Truly this "righteous man" was the "Son of God." And when He who is alive, appears to us, with the wounds of death upon Him, we say "My Lord and my God."

This is the paradox of the Atonement, that life died, that the sinless one was made sin, but "to take this paradox out of Christianity is to make it shallow and superficial beyond recognition." It is parallel to, or rather it is one with, the paradox of the Incarnation, that the Creator became the created.

In that life which can take death into itself and slay death is to be acclaimed God : God and no other. The Resurrection in this aspect, means then that God Himself has gone forth against sin and death ; has taken sin and death into Himself, slaying them thereby ; slaying thereby the enmity. He has introduced into that world this new thing, the resurrection life, i.e. the quality of existence which is triumphant bearing of others' sin and sin's results.

¹ Otto : *Idea of the Holy*, p. 11.

Thus St. Paul, who had believed that to stand right with God was only possible by the precise keeping of the Law, found that he stood right with God no longer on the basis of law and justice, but on that of free forgiveness in Christ.

And the whole of so-called Pauline theology of justification is but a theological transcript of the fifteenth chapter of St. Luke.

God to him is no longer the God who reckons up trespasses, whose glory is in the exactitude of retributive justice, but whose glory is seen in the face of Christ Jesus. God has taken the initiative in dealing with men upon a wholly different basis.

To Dr. Montefiore's contention that "one can win one's way to the Father without Jesus and without Paul as well as with them," we can scarcely imagine Paul himself giving assent, though we can perhaps imagine how he would view the bracketing of his name with that of Jesus.

Thus the Incarnation is not just a prelude, a necessary introduction in the nature of the case, to the Death. But he came into the world to die: an incarnation in a sin-infected world involves a death.

The Law was given through Moses: grace and truth came by Jesus Christ. Grace is the truth, the ultimate truth about God.

In the grace of our Lord Jesus Christ we are in touch with ultimate verity, and the doctrine of the Deity of our Lord becomes inescapable.

3. Further, this grace is *power*. Self-giving love is life: self-centredness is death. Jesus Christ was raised from the dead by the power of the Father. None the less "the Father hath given to the Son to have life in himself"; He takes up that which is inherently His. He could not be holden of death: the resurrection is not a mere reversal, it is implicit in the death, for that was the utmost achievement of self-giving—which is life.

"He is declared to be the Son of God with power by the resurrection from the dead."²

So the apostles preached the double paradox—Christ, the Messiah, and Him crucified, and Jesus, the Man, and the resurrection.

The crucifixion is His alone: the resurrection life which arises from it is His and others'. His is the divine prerogative of bestowing life.

4. Man, endowed with relative independence, is sustained moment by moment by God in that very independence which enables him either to recognise his creatureliness and respond to his creator, or to assert his independence as if it were absolute.

His true nature is to love—to place, that is, the centre of his interest outside himself: self-centredness is the denial of his true self, issuing ultimately in the disintegration of personality.

A man can only achieve personality, by taking into himself and making his own that very principle which negates his self-centredness. "How can the self," asks Dr. Temple, "find it good to submit willingly to removal from its self-centredness and welcome

¹ John v. 2, 6.

² Romans i. 4.

reconstitution about God as centre? ”¹ Only when he acts to please one whom he loves : his action is determined by the other's pleasure, but is yet wholly his own.

Here is the ultimate power : Grace, which can constrain freedom. He who loved me and gave Himself for me wields omnipotence : no other predicate than Deity is possible for Him.

5. Moreover, forgiveness is a miracle of creative power. No accusations of antinomianism could deter St. Paul from proclaiming that God's free forgiveness is the starting-point of righteous living.

The righteousness of the Kingdom is the natural and inevitable outcome of a life. The law had said “ do right things and you shall live ” : the gospel says “ live, and you shall do right things.” Its demands are infinitely high, because love knows no limits, but the yoke is easy.

The righteousness of the Law the erstwhile impotent and spiritually bankrupt found himself able to fulfil, because he who responded to God's love in Christ found God's character and purpose becoming the law of his being by spiritual heredity.

The experience of the apostle in the daily renewing of his mind cast light upon the initial experience of his reconciliation. It was “ in Christ,” involved in the life of the Righteous One, that he stood secure in the status of sonship, and cried : Abba, Father.

And now, the Holy Spirit of God, the victorious, sin-resisting, self-giving Christ, is ever reinforcing with the perfect humanity of the sin-infected humanity which his omnipotent love had quickened into life and translated into the Kingdom of grace and sonship.

The Coming One had come upon him with life, and ever was coming with life more abundantly. The blood of Christ, that life which pours itself out unto death, was coursing through his spiritual veins, cleansing from all sin. The Christ was verily his food, coming, abiding, sustaining.

Christ, at the core of the being of every believer, is the bond of union among them, more real than any other conceivable : the indwelling Christ in the Spirit is constitutive of the Church.

Are the apostles' assertions of the indwelling Christ merely metaphors to express the influence of a dead man's teaching and example upon them ? Was it by the Spirit of God revealing the things of Christ to them, that they were led to interpret their experience of God's power within them in terms of personal relationship with Jesus Christ, who is thereby asserted to be that living transcendent Other, who was yet by the Holy Spirit nearer to them than their inmost self ?

6. That achievement of God in Christ was wrought for man as man, irrespective of rank or race. As the disease is universal, so is the remedy.

Bound up as all men are in the solidarity of the race, there is a way open for them to incorporation in the new solidarity which is in Christ, the second Adam.

Only, indeed, in their union with Him and with one another in

¹ Temple : *Gifford Lectures*, p. 399.

Him does the Eternal Son come to His fullness in the created order. The fellowship of Jew and Gentile in the Holy Spirit is the measure of the stature of the fullness of Christ.

7. In both Judaism and heathenism the individual had arrived, but neither Paganism nor Judaism could deal with him: Jesus Christ could. The synthesis of the individual and the group proceeds from man's response in Christ to the Fatherhood of God.

Christ, by his assertion of the ultimate worth of the individual, made true fellowship possible. The Kingdom is intensely individual that it may be intensely social; only in the fellowship of all the saints can the love of God be known in its length and breadth.

In Him they find recourse to God, to fellow men and to the river of life.

8. Yet further, that creative principle which goes forth from God bringing into existence free spirits designed to receive and reciprocate the divine love, and the whole world-order in which they have their being, is He—that Man whom they had seen and their hands had handled. And those who in their turn had climbed Calvary's hill obtained from that summit a God's-eye view of the world, and the arms of the Cross stretching from eternity to eternity. The Word was God. The Word was made flesh.

9. Thus to the apostles the Christian message meant more than a deliverance from the evils which afflict the soul of man; it was filled with a positive content of unsurpassable majesty, the sharing of the throne of heaven with the Eternal Son of God.

10. Through what He *did* the Church knew Him for what He *was*, and in what He *was* lay the efficacy, the absoluteness and the finality of what He did.

The Mediator is the "One in whom forgiveness is not merely spoken, but actually takes place."¹

To this One Mediator the writers of the New Testament apply the highest conceptions that they know. He is the Messiah, the Lord, the High Priest, the Life and Light of men, the Word, the First and the Last.

And these were Jews, monotheists to the core. And yet there is no sign that they felt that the place they allotted to Christ was any infringement of their faith in the one God. Faith in Christ is part of their faith in God, whom now they know to be the God and Father of our Lord Jesus Christ.

III.

1. This unique revelation of God is indissolubly bound up with an event in history.

It was a matter of indifference to the initiates of the mysteries whether the stories of their saviour-gods were fact or myth: for the Christian it was vital that their Saviour was the Eternal God revealed in time and witnessed in the flesh, and their whole religious possession accordingly was grounded upon what God had actually wrought in the presence of eye-witnesses.

¹ Brunner: *The Mediator*, p. 603.

Equally vital to-day is this basing of our faith and our witness upon the apostolic testimony to the exalted Lord *and* to the historic Jesus.

We proclaim no man-made speculations or fond hopes ; our message is not the product of subjective mind-play, but a fact of history and its significance ; the fact of history is the ground and pledge of all Christian certainty.

2. That the Early Church was keenly alive to this issue the existence and preservation of the gospels are evidence. Can we rely upon the veracity of the writers and their sources ?

Antecedently one would expect that men who were conscious of the indwelling Lord of Truth, and aware of the wonder and awe of their task, would have regard to truth. Antecedently also, one may assume that Providence was not inactive.

All attempts to get behind the Gospel narratives as though the Christ of the Early Church, or of the authors, was depicted therein, but not the Jesus of History : as though, that is, they present us with a literary puzzle for the intellect and not a historical challenge to the will, have signally failed.

For it is just the amazing paradoxes in that character, and the subtle interrelation of word and deed, which render it wholly incredible that the portrait can be other than a transcript of reality. If men make gods they make them in their own image ; they certainly would never have made one in the image of Jesus.

The supreme evidence of the Gospels to their own reliability is that taken as they stand they enable the hungry soul, in *every* generation, to come into contact with the living Word and be filled ; they introduce us to the Son of God—that very same Son of God who is the theme of the apostolic testimony.

3. Some would have us attach only a secondary importance to the Jesus of the Gospels, even though He be the Jesus of History, and concern ourselves solely with the Christ of the apostolic preaching. For all that is of history, and contingent therefore, is relevant only for the historian ; the Christ is knowable only by faith. But we cannot rest in a Gnostic Christ Who is divorced from history. The theme of our message is that the Eternal Son of God became a man ; it is integral to the message that as a man he was such and such an one.

“ Although the element of historical contingency does not in itself constitute a revelation, yet the revelation upon which the Christian faith is based is founded in this fact alone, and apart from it Christianity could not exist.”¹

4. In the Gospels we see Jesus living out a human life, through which is revealed what manhood really is ; in sinlessness which is the obverse of which the reverse is the maximum positive content of goodness : a character which is slowly making him the incarnate conscience of the race : a character from which derives the amazing paradox—we measure God by a Man ; the more we know the wonder of that character the more we know of God.

¹ Brunner : *The Mediator*, p. 25.

In that Figure are combined features which in any other would be wholly incompatible : in Him is the paradox of humility and majesty, of gentleness and severity, of meekness and authority ; He is unique, and no ordinary categories are adequate to comprehend Him.

His *teaching* discloses the ultimate requirements of God for man's behaviour towards Him and towards one another. He is the Lord of all Law. As the Beloved Son He reveals to men the Father, His and theirs. Others had proclaimed the Kingdom ; He *is* the Kingdom, the rule of God on earth. He took for Himself the title " Son of Man." The prophet had seen in the faithful Remnant the fulfilment of Israel's true function among men ; in them is seen the rule of the Saints ; those in whom God's will is done are the " Son of Man." So Christ is the true Son of Man in whom God's will is utterly obeyed.

His words were with authority, His deeds with power.

He makes claims upon men which no other than God has the right to make. He claims, explicitly or implicitly, an unique position in the presence of God and in the relation between God and men—claims which still render the old dilemma inescapable, *aut deus aut vir non bonus*. For the truth of these claims is needed to account both for Jesus and His followers. Neither Jesus nor His disciples could have invented the claims to deity which Jesus is reported to have made.

The witness of the gospels is one with the testimony of the Apostolic Church—that in Jesus the Christ God had visited His people.

5. The Four Gospels are not memoirs or biographies, but "*Gospels*," the proclaiming of good news, that men may believe and have life. They were written from the conviction that Jesus was risen from the dead and alive in their midst.

Had there been no resurrection there certainly would have been no gospels written : there would have been no good news to proclaim.

Gospels and Epistles alike are unintelligible if Christ be not risen from the dead. The resurrection is the nexus in which the witness of the gospels and the witness of the Church are joined in one.

Thus it is that faith in the living Christ is the key to the understanding of the Jesus of history.

" Only in the actual confession ' My Lord and my God ' can the Jesus of History be known." Flesh and blood cannot reveal it ; in the nature of the case there can be no exclusively intellectual proof of the Divinity of our Lord ; else would His refusal in the wilderness be no true picture of God's methods ; intellectual compulsion would, like any other form of compulsion, be an abdication of the omnipotence of love—a kenosis indeed !

IV.

1. Without the Resurrection there would have been no gospels and certainly there would have been no Church.

Only an event of overwhelming significance could have changed that disillusioned little group into a band of men of irresistible spiritual energy and sent them forth to proclaim as the supreme truth what all their racial instincts would prompt them to deny ; to proclaim, further, that this crucified Messiah was alive, as they knew by many infallible proofs and by personal experience.

(The contention that such an event as that which the disciples themselves put forward as accounting for their transformation simply could not have taken place, and that so tremendous a result is all attributable to a purely subjective cause, begs the question as to the kind of world in which we live and the kind of action which God, if there be a God, can or cannot take.)

To the disputants on Mars Hill the Christian witnesses that the event *did* take place and that God is such a God. The Christian faith is founded on miracle. This is at the heart of the Christian message ; without it our preaching is vain.

2. The disciples' faith in the resurrection did not rest solely upon the evidence of their senses : then would it have been no faith properly so called. Nor does our faith rest merely upon the report of what they saw.

It was not the physical fact of a resuscitated body or even of a resurrected body which convinced them ; nor would any man be convinced though one rose from the dead, unless there were prior faith in him.

This does not mean that a vision which is conditional upon faith is the fruit of faith ; what faith did was to open their eyes to Reality. But it is simply discerned.

It was not until they knew the presence of the Lord to be no longer intermittent and external, but continuous and within ; not, that is, until Pentecost that they could preach Jesus and the Resurrection.

3. The assurance is that Christ is living, that the human Christ abides. His humanity is not laid down like an instrument which has served its purpose, or doffed like a garment when the play is over and the actor returns to his far-away home. He takes humanity in its fullness to Himself for ever.

4. In the resurrection they saw not the vindication of Christ only—of the truth of all His claims, but the vindication of God. (If that righteous one had been left in death, then indeed there is no solution to the problem of the world's pain. In him is the focus of that problem, the supreme test-case. If he lay dead and that was all, then evil had the last word.)

But the last word is with God after all. The cross and the resurrection are integrated : God is love, and, also, God is God. God so loved that He gave His only Son ; and love is the victor over sin and death : Love is omnipotence.

5. The sure and certain hope takes its place in the Christian message because Jesus Christ is very God.

6. And the witness to His resurrection is continuous. To the world which seeks for a sign, which asks for something really con-

vincing, for bedrock certainty, there shall no sign be given but the sign of the prophet Jonah. The preaching of repentance and forgiveness by men who are manifestly raised from the dead and walking in newness of life. The world, groaning and travailing in pain, is waiting for the manifestation of the sons of God.

7. The Church and the Gospels, and the Resurrection, which binds them into one, are all alike testimony, and their witness converges to this one point, to a Person who lived, and died, and rose again and is for evermore inseparable from God and inseparable from those who love Him—the Mediator, both God and Man.

There are three witnesses which comprise all Christian evidence, the work of the spirit in the resurrection of Christ and His abiding presence in His Church: the sinless life on earth with its deeds and words: and the death with its manifestation of absolute love. There are three that bear witness, the spirit, the water and the blood, and the three agree in one. But it is the Spirit that beareth witness; not historical events, even the events of that life and death; nor the Church, have any power in themselves as witnesses. But working through them and bringing home their evidence with convicting power is the witnessing Spirit.

V.

1. God has declared and has saved: by His work as Saviour Christ is known as coming to the world from the side of God. On the fact of salvation the Christology of the New Testament is based, and the soteriological interest was regulative in the controversies of the fourth and fifth centuries.

Christ, then, is the revelation of *God*, and faith in Christ is faith in God.

2. A purely immanentist theology, together with the vogue of comparative religion, has tended to view Christianity as simply *primus inter pares*, and Jesus as the highest manifestation of the Divine in man. "The incarnation of God in Christ is essentially one with the indwelling of God in other saints of the world."

In Christ immanence and transcendence meet; the "I" of the pre-incarnate and of the incarnate Logos are one: but not because He is the summit of humanity. It is because He is Redeemer that "faith in Him as *final* is only possible if we think of Him in terms not of the upward movement of man, but in terms of the downward movement of God."

The gulf between God and the world which lieth in the evil one is not to be bridged from the side of creation.

3. At the heart of the Christian evangel lies this thought of the "downward" movement of God to man. Christ is the immanent principle of the first creation, but it is as Author of a *new* creation that He is presented to us. By His resurrection He has brought a new order, for which a new heaven and a new earth are the appro-

¹ 1 John v. 9.

² 1 John v. 7.

³ Cf. Walsh, *St. John's Epistles*, p. 130.

priate environment. The Christian message is frankly apocalyptic ; the new order whose basal element is the miracle of forgiveness and resurrection cannot be harmonised with an evolutionary scheme in which Christ is discerned only as the highest peak of Divine immanence.

Christ asks not as Leader, Exemplar, or Embodiment of an ideal, for man's admiration, but as Son of God He claims man's adoration.

And the Christian message is not "You really ought to go faster," but "you must be born again."

4. Modern belief centres in man and his self-sufficiency. The older, liberal, individualistic humanism is yielding to the collective, totalitarian idea ; but the new is only a revised edition of the old. But it is a religion ; for its *man*, racial, collective or individual, is its "absolute," its "sacred," worthy of entire devotion ; it brings all human life, including the life of the spirit, under one domination.

The Church has tried to accommodate itself to humanism by placing man and his progress in the centre, rather than God and His action : man and his experience as the measure of all things ; and God has been presented as the satisfaction of man's religious instincts, and invited to come and make Himself useful.

The Christian faith and modern humanistic belief in the self-sufficiency of man are irreconcilable.

5. There is a continuity between Jesus and men, but there is also fundamental discontinuity. He is a man, a true concrete individual, but He is also man, man as man ought to be. "He was man," says Dr. Lofthouse, "because He was what no other man had ever been before."

There is in Him a new departure. The traditional doctrine of the Church is wholly congruous with the Person and work of the Redeemer, that He was conceived in the body of an earthly parent by direct action of God.

The Christian belief is not that man could be God, or that a sinless man is *eo ipso* divine, but that God could be, and actually was, man. By actual experience the Creator knows the lot of the created one.

God took to Himself another, human, mode of existence. He became man, not by discarding aught of His Godhead, not by conversion of the Godhead into flesh, but by the taking of the manhood into God.

To explain the Incarnation is impossible in the nature of the case. The New Testament, written in the Hebrew tradition, employs personal terms for expressing the relation between Jesus and the Father, and between God and man.

Both St. Paul and St. John give a cosmic position to the Christ, and often the high-water mark of the New Testament conception of Jesus Christ is considered to be the Logos of St. John's prelude. But St. John's last word about Jesus was not "Logos" ; his gospel was written that man might believe that Jesus was the Christ, the *Son of God*.

And whenever Jesus discloses the inner significance of His being the controlling conception is that of Sonship.

In the hands of Greek theologians the personal God of the Hebrew and Hebrew Christian tradition was in danger of being transformed into an abstract principle of deity, and the true religious note of Christianity lost in a philosophy of religion. God is thought of in terms of infinity, omnipotence, immutability and the like. "Even to speak of love," says Canon Grensted, "tells us little about God, if we define it as an unbounded possibility of personal relationship."¹

To man Christ is Saviour and God: in the Godhead He is Son of the Father.

The meeting of God and man in one, the incorporation of the eternal into the time-series, must necessarily confront us, intellectually, with an unresolved tension.

But Jesus is presented to men not as a problem, but as a solution.

The tension vanishes for us, in worship: in worship of the God in the depths of whose Being is the activity both of donation and of reception, the reciprocity of Love, wherein the Loving and the Loved have their fullness in the Kingdom of the Spirit—the Trinity Whose purpose is to exalt created man in Christ into participation in that Eternal Love. That Christ in whom the whole universe turns to God and responds to the Divine appeal and the Divine need of Love. That Christ in whom God has reconciled the world to Himself.

¹ The experience of the saints gives us a truer understanding of human pity than the whole of metaphysics and theology put together.

The Old Testament for Home and School: Stories and Lessons, Part 2 (S.P.C.K., 3s. net), is devoted to Moses and his times. Miss Marian Power does not share the extreme views of some of the advanced critics who say that Moses never existed, and that there is no evidence that the Children of Israel were ever in Egypt. Her lessons are based upon the division of the Old Testament among J, E, and P., and based on these she gives a full and detailed consideration to the Biblical narrative.

Glimpses of Uganda, by Kathleen M. E. Lillingstone (C.M.S., 1s. net), gives, as its title suggests, some peeps at one of the most interesting mission fields in the world; it tells the story of its progress, and the lives of some of those who took an active part in promoting it. A number of excellent photographs help to give a more vivid impression of the land and its work.

“CHRIST AS LORD.”

BY THE REV. A. ST. JOHN THORPE, M.A.; Vicar of Christ Church, Beckenham, Hon. Canon of Rochester.

WHEN I was invited to read this paper on the subject of “Christ as Lord,” I was given, very thoughtfully, an indication of what was expected by a reference to 2 Corinthians x. 5, from which the following was quoted: “Bringing into captivity every thought to the obedience of Christ.” From this I presume my task is to emphasise the lordship of Christ by the complete surrender of the believer to Him, so that Christ controlling the springs of thought directs all the activities of the Christian’s life.

To give the widest possible meaning to the word “Lord” as applied to Christ, we must consider some of the titles given to Him in the New Testament.

First Διδάσκαλος, which in the New Testament is used of one concerned about teaching the things of God. It is used of John the Baptist in St. Luke iii. 12: “Then came also publicans to be baptised, and said unto him, Teacher, what shall we do?” It is applied by St. Paul to himself in 2 Timothy i. 11: “Whereunto I am appointed a herald and an apostle, and a teacher of the Gentiles.” And above all, it is used of Christ in St. John xi. 28: “The Teacher is come, and calleth for thee.” If Christ is Lord, then His teaching must be authoritative, and the Christian evangelist can say with the Old Testament prophet, “Thus saith the Lord.” A weakness in modern evangelism is that in some quarters an emphasis is placed upon human experience out of all proportion to that placed on the teaching of Christ. The result being, in many cases, when the influences of mass psychology are removed, the convert, through lack of sound doctrine, drifts into a state of indifference to religion from which it is even more difficult to save him. Backsliding is a common experience after all evangelistic missions, even when sound doctrine has been given; how much more is it a danger when doctrine is omitted. It is worth reminding ourselves that the amazing results from St. Peter’s sermon on the Day of Pentecost followed an address packed with doctrine. He explained the Pentecostal outpouring of the Holy Ghost as a fulfilment of Joel’s prophecy; he speaks of the Life, Death, Resurrection and Ascension of Christ as spoken of by David, and concludes by convicting them of the Death of Jesus, whom God “hath made . . . both Lord and Christ.”

The Lordship of Christ involves a knowledge of His teaching in the heart of the Evangelist and an authoritative prominence given to that teaching in his message.

The second title given to Christ in the New Testament to which I will refer is Καθηγητής, meaning guide or leader. It is a word closely allied in meaning to Διδάσκαλος, and is only found once in the New Testament, in St. Matthew xxiii. 8, where Christ uses

it of Himself when He says, "One is your guide, even Christ." The word was a dignified name for a teacher, but was discarded as a title. It is modern Greek for professor. But returning to its meaning of *guide*, and its association with *one who teaches*, it suggests the idea, not so much of a teacher to be heard, as one to be followed. And the Lordship of Christ demands not only following His teaching, but following Him. Christ's challenge to men was "Follow Me." Now, following Christ does not only satisfy the needs of one's own soul, but awakens a sense of responsibility towards others. Thus Andrew, as soon as he had made the great discovery that Jesus of Nazareth was the Messiah, "First findeth his own brother Simon." Finding Christ initiates a search for men, receiving Christ necessitates His being given. An outstanding feature of our Lord's ministry is His dealing with individuals, and the Bible is consistent in its witness to God's estimate of personality. From the days of Abraham to modern times, God has carried out His purposes through the careful choice of individuals. And when the banner of the Cross was unfurled in Europe, it was not through the deliberations of a Committee sitting at Ephesus; but a man staying at Troas saw a vision, and the result of his obedience was the evangelisation of this continent. And St. Paul, more than any man, knew Christ to be both Lord and Guide.

The third word to which I would draw your attention is 'Επιστάτης, "overseer," which occurs only in St. Luke's Gospel, and for the first time in chapter v, verse 5, where we read, "Simon answering said unto Him, Master (or overseer), we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." From the context we learn that our Lord had borrowed Simon's boat from which to preach to the crowd on the shore of the lake. Sitting on one of the thwarts of the boat, with Simon probably sitting behind Him, Christ preaches and Simon listens. The effect of the sermon upon Simon was such that when the Lord told him to let down the nets for a draught, he recognised at once Christ's authority and right to superintend his fishing, although he had toiled all night in vain. The Lordship of Christ carries with it His Right to superintend all that concerns our lives; not only in the realm of spiritual things, but even in that realm which is concerned with our business, or investments, if we are fortunate enough to have any of the latter. To Simon the draught of fishes meant money and probably a ready market amongst the crowd which still lingered on the shore. In this instance, the Lordship or Superintendency of Christ meant two things: first, considerable material gain; and secondly, the glad surrender of it all to follow Christ, for in verse 11 we read, "And when they had brought their ships to land, they forsook all, and followed Him."

In the fourth place, I would mention the word Δεσπότης. Here we have a word that is used of a master in relation to his slaves, and when applied to the Christian in relation to Christ, does not suggest unwilling and compulsory service, but rather absolute ownership. A slave had no rights, even his children might be disposed

of according to the whims and fancies of his master. The stories of the crucifixion of slaves by their masters are evidence enough of the cheapness in which their lives were held. But as though such a relation were not sufficient to teach the absolute ownership of Christ, we find in 2 Timothy ii. 20, 21 the word *Δεσπότης* used of the owner of inanimate things. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." The thought is that of complete ownership, that we may be prepared and used for whatever work the Master chooses.

And the last title I would refer to briefly is *κύριος*. This word means owner and master, and so carries the thought of possession, but it is also a title of honour, expressing respect and reverence. In this sense the word is used of God as Ruler of the Universe; and of Christ as the Messiah. Thus it brings out, more than any other title of our Lord, the thought of His Godhead.

From this introduction to the subject of our study, we may learn something of what is included in the thought of the Lordship of Christ. It involves accepting His teaching as our final authority in all things necessary to salvation; following His lead in all matters of Christian service; obeying His commands in recognition of His ownership, and giving Him our worship because of His Deity. In other words, the Lordship of Christ involves for us sound doctrine, clear guidance, willing obedience and reverent worship.

From this it is clear that the Lordship of Christ involves nothing less than the consecration of the mind, will and heart of those who follow Him. The Lord demands a holy and separated people. And this is no new idea in the revelation of God's plan of salvation for the world, through the people of His choice. The position of the Jew in the Old Testament and the Christian to-day is of Grace, and through no human merit. This is made clear in Deuteronomy vii. 6, 7, 8: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loveth you, and because He would keep the oath which He hath sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

And again in the New Testament by such verses as St. John xv. 16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." And again in 1 John iv. 19: "We love Him, because He first loved us." I quote such verses as these because they teach us that consecration to the Lord is not to be regarded as the price of Christian discipleship, but rather as its privilege. A privilege, because it is the choice of God's love

for His people ; and surely we can trust such love. The rebellious attitude of many towards the teaching of consecration is because of the negative way in which it is often presented ; as when a new convert is immediately told of all the things which must be given up, without any convincing reason having been put forward for such a course of action. Oftentimes the psychological result is first of all genuine perplexity, and then rebellion ; and things which would be far better out of a young convert's life are retained, not because he particularly wants them, but because of an unsympathetic as well as unscientific approach to one whose mind and heart is in the surge of a new emotion. I appeal for a positive emphasis on the privilege of consecration, which will call out everything in a man for the service of God ; and soon the things that used to amuse, perhaps quite harmless in themselves, will be relegated to the lumber room of broken and forgotten toys.

Another thing about consecration is that it is a condition of God's service. Not that what I am can merit my being used by God ; but He does choose agents for His work who are wholly at His disposal. As an evidence that God is not limited to the consecrated in His choice of servants, we have the case of Moses, who made repeated objections to God's choice of him as the deliverer of God's people out of Egypt, insomuch that we read, “the anger of the Lord was kindled against Moses” (Exodus iv. 14). Also there was Jonah, to whom the word of the Lord came saying, “Arise, go to Nineveh, that great city, and cry against it ; for their wickedness is come up before me” (Jonah i. 1). Against this Jonah openly rebelled, for in response he, “Rose up to flee unto Tarshish from the presence of the Lord” (Jonah i. 2). Neither of these men can be said to have been chosen because of their willing obedience, but because of divine grace. On the other hand there are such men as Noah, who “Found grace in the eyes of the Lord” (Genesis vi. 8), belonging to a generation that the Lord determined to blot out ; a man that did “According to all that God commanded him” (Genesis vi. 22), and so was chosen as a saviour of the race. Or again Saul of Tarsus, who at the time of his conversion said, “Lord, what wilt Thou have me to do ?” (Acts ix. 6), and from that moment demonstrated, more than any other man, what the Lord can do with a life wholly consecrated to His Will.

And again, Consecration is surely what Christ should expect from us as our rightful Owner. St. Paul says, “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own ? For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's” (1 Cor. vi. 20), and St. Peter tells us that the price was “the precious blood of Christ” (1 Peter i. 19), while the writer of the Epistle to the Hebrews says, “We are sanctified through the offering of the body of Jesus Christ once for all” (Hebrews x. 10). If, therefore, through the Cross we are God's purchased and sanctified possession, there can be no question as

to what our part in consecration should be. Persuaded, as surely we must be, of consecration as the reasonable demand of Christ as Lord, in the teaching of Holy Scripture, we cannot fail to make some inquiry into the fact that such a relationship to our Lord neither characterises nor interests many who are undoubtedly followers of Him. Why is this?

First of all because many of us do not believe it is necessary. We say we have not time to go to Conventions for the Deepening of Spiritual Life, implying that such meetings are only for those who have the leisure and inclination; but those who work hard can hardly be expected to attend such luxuries. Also we do not believe God can do what He promises; and like the report of the majority of spies sent by Moses into the promised land, who returned saying the cities were too well fortified, and the people too strong to be conquered, we argue the standard is too high and attainment is impossible, and we advise our people, by our attitude, if not by our words, that it is better to be content with a second best. And thus we vote against the spirit of a Joshua and a Caleb, who said, "If the Lord delight in us, then He will bring us into this land, and give it us." A second reason why so many give little heed to what is involved in the Lordship of Christ, is because they are too compromised in the indulgences they allow themselves. What these indulgences are it is not for me to enumerate, as they will vary with the temperament and circumstances of a man's life. One man may do things, not because he is indulging his own desires, but because of the circumstances of his life, or relationships in his home, which he feels necessitate his giving way. Such actions may be easily misjudged, and often are; so that what is really a man's sacrifice is misjudged as his indulgence. It ill becomes us, therefore, to judge one another, as few know all the facts of another's life. I mention this because my endeavour is to lead us each to examine our own reaction to Christ as Lord, and not judge one another.

A third reason is disobedience to the Voice of God. Sometimes a man receives an inner urge to surrender something, but cannot understand why. As he reasons with himself about the demand of this inner voice, he can discover nothing wrong in the thing in question. He knows better men than himself who do this same thing. As far as he knows he is not doing himself nor anyone else any harm in what he is allowing. But still, in spite of the soundness of his reasoning, the inner urge persists and conscience grows tender on the matter of his disobedience, until at last he surrenders and so finds peace. I remember such an occasion in my own curate days, and when I told my vicar of my action some weeks later, he said: "I knew nothing of what you had done, but I have realised a new power in your sermons the last month." In saying this I have referred to things which, as far as we can see, are not wrong in themselves, but have an important bearing on our relationship to Christ as Lord. I have done this deliberately, because if a thing is in itself wrong, then there is no question of what our attitude

ought to be towards it. Alas! we are often not strong enough to cast out sin, and frequently disappoint our Lord in doing that which is wrong in itself as well as committing the sin of disobedience over that which in itself is not wrong, though it may become the test of our loyalty. And it is on this latter point mostly that the question of “Bringing into captivity every thought to the obedience of Christ” comes into prominence.

There is a fourth reason why many Christians do not concern themselves with the claims of Christ as Lord. And it is because such claims are too seldom taught to the average congregation as an integral part of the Gospel. Too many regard the Gospel as containing only the message of cleansing from sin through the precious Blood of Christ, and not including the glad news of consecration to Him as Lord. St. Paul makes clear to us what he thinks in his defence before Agrippa, when he refers to his conversion and commission to go to the Gentiles, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts xxvi. 18). Such a verse gives the scope of the Gospel as reaching from revelation to sanctification, and I believe it is our duty when we preach the Gospel to preach it all, and to include in our message to men the privilege of sacrifice for Christ’s sake, and His rightful claim to all that is ours because He is Lord. Such a Gospel I find bears fruit, not only in conversions, but in offers for whole-time service. I wish it were not left so much to party Conferences or Interdenominational Conventions to emphasise such a truth as Christ as Lord. I wish the subject could be found in a place of first importance on the Agendas of Convocation and the Church Assembly, and be dealt with by men of recognised position, ability and spirituality, with emphasis on spirituality; so that the challenge of Christ as Lord might go out to the world with the backing not of one Conference, but of the whole Church. In saying this I believe I am expressing what thousands within the Church are feeling, both amongst the clergy and laity. The man in the street is growing weary of listening to ecclesiastical discussions on economic and social problems for which experts can find no solution; and all the talk about applying Christian principles to world politics does not move him like the appeal that comes through a life governed by Christ Himself, as Lord of heart, lip and limb. One is glad to know of the Archbishops’ Commission on Evangelism, but cannot some note of urgency be struck by this Conference so that the Archbishops and Bishops be stirred to make an apostolic appeal to both Church and nation to remember and consider the words of St. Peter on the day of Pentecost, “That God hath made that same Jesus, whom ye crucified, both Lord and Christ.” Surely the time is ripe for a Crusade to be launched on a large scale, with these words as its battle-cry, to bring us all to a fresh realisation that it is our sin which crucified Christ; and that it is equally our privilege to make Him Lord, as it is to receive Him as Saviour.

GOD—AND OURSELVES.

BY PREB. H. W. HINDE, M.A., Principal of Oak Hill College,
Prebendary of St. Paul's Cathedral.

THE Oxford Conference of Evangelical Churchmen 1935 has brought us again face to face with Eternal Truths, and has set them in the environment of the Present Day. We have been reminded of the primary duty and task of the Church to proclaim the Gospel, the content of which is so stupendously great; and we have considered how, in some measure, we may do it in our own home land. Now with the glory and greatness of the task before us, and aspiring to greater faithfulness and zeal in the performance of it, in response to what we believe to be a Divine Challenge, we would present ourselves before God and hear what He hath to say to us. It would at any time be presumption to speak in the Name of the Lord had not the speaker first sought, prayerfully and humbly, a message from the Lord. I ask you now to believe that the present speaker has done that, and believes that, unworthy though he knows himself to be of the occasion, and still more of his Lord, he has received a message he is to pass on.

There has come home to us afresh here what has been so repeatedly dinned into our ears, the clamant cry of a needy world for the Gospel message. We cannot pretend not to know of the opportunity of the day, nor of the greatness of the day because of its opportunity.

When God set the Promised Land before Israel and called upon them to enter in and to drive out all that opposed or exalted itself against God, He gave Joshua the grand promise: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua i. 5). Joshua and the people went forth in humble reliance on the promise of God. Joshua, like Moses before him, was conspicuously a man of prayer. How much there must have been at that time to occupy his thoughts and take up his time. How many things must have needed attention and how many people must have wanted to see him. But in spite of all he found time for prayer (as well as, we may be sure, for meditation in the book of the Law). Up the hill, out on the plain, down in the valley, Joshua surveyed the situation immediately before him, sought direction and yielded himself to obey. What an example and inspiration he must have been to those who served under him and to all the people. We need that spirit of prayer which possessed Joshua. May God give it to us more and more, for it is only in that spirit that we shall be able to overthrow the forces of evil, and rightly establish the Kingdom of our Lord. But it is not to the example of Joshua I ask you now to turn. Isaiah prophesied at a time of great spiritual decline, albeit at a time of much religious observance. He thinks of Jehovah as a great universal King Who requires truth in the inward parts. It grieves

him that the worship that is offered is so perfunctory and unreal. He perceives that in fact the heart of man through pride rebels against God while it offers him certain lip service. To him, or if you like to Deutero Isaiah, it falls to declare how Jehovah the King sends His Servant through Whom there rings out a message of hope to a deceived but needy world. That Isaiah might be the great force that he became, he was called to submit to purging and sanctification that, truly consecrated, he might receive instruction and direction, and be the Lord's messenger. Again, in these days of spiritual decline, we need that spirit which led Isaiah to put himself in the position to see the Lord sitting upon a Throne, high and lifted up, and to submit ourselves to Him that through the purging influence of the Spirit of God we may with true heart and pure lips tell out the truth of God. Are we ready for that? Dare we contemplate such a vision as that Isaiah had? It means such an absolute surrender to God that obliges us to cast aside every preconception or practice which is seen to be inconsistent with the mind or will of God. No one can say what it will mean to himself, or to anyone, until in the providence of God he experiences the revelation of God to his soul. But it must mean a readiness then to obey. It may hurt our pride; it may change our life; it may mean much or little; are we ready for it? Do we in heart ask for it? Whatever the previous experience may be, with most of us at any rate, there is still room for some new manifestation of the power and purity and of the purposes and intent of God.

But it is not to Isaiah, to his vision or his teaching, that I would now chiefly turn your mind.

If Isaiah, at any rate in the later writings, sees things from an Evangelical point of view, Jeremiah's standpoint is ethical. He is always severely practical. What God has said, he conceives, God means and no less. What God demands, God expects and no less. Where there is profession of religion there must also be religious performance, and whereas God reads the heart and would rule the spirit, the performance must be no mere external ritualism but that which springs from the heart. To such a man any compromise with Truth or Duty is unthinkable. With him there must be no temporising expedients.

The nation in his day is secretly convinced of the wisdom of turning to God. It realises that God has to be reckoned with, and that it needs God for what can only be found in God and come from Him. But it is only half-hearted. There is no real earnestness of purpose. It wants to hold on to its sins and at the same time to serve God that it may receive from Him. And, if it cannot frankly do that, it wants to give God such service as is as little unpalatable to its degenerate taste as possible. Those ministers of religion who provide a soporific are to be preferred. If the soporific itself demands something on the part of the individual so that he acquires a smug sense of self-righteousness with which to soothe his conscience, so much the better.

“The prophets prophesy falsely, and the priests bear rule by

their means; and my people love to have it so" (Jer. v. 31). But what is the good of it? "What will ye do in the end thereof?"

Jeremiah is not deceived by the rumour that there is a widespread feeling after God. It is a sign, and an encouraging one, but little more. Rightly served, no doubt, it will become more intense and find relief in God, but if mollified with ointment the amelioration will be only temporary and the disease will become less curable. It is then of the first importance that the right remedy should be prescribed. Faithfully and fearlessly therefore he declares that what the priests are proclaiming is not the Word of God and does not accord with His Will or His Ways.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16).

Stand ye in the ways and see.

We have been doing that these two days and indeed often do it. But how much do we see? And are we taking in what we see? We see, as we have said, a hungry and thirsty world, feeling out after God. Evidence accumulates that in all quarters there is this longing after God. It shows itself in countless ways and is often *given deliberate* and frank expression. Perhaps there has never been an age in which good works more abounded than this. Kindness, sympathy, hearty good fellowship is seen on all sides. In spite of the financial stringency there is much very real generosity. Every deserving cause which appeals to the public meets with a notable response. Perhaps we are so accustomed to this that we hardly recognise the readiness to help which is so general. The B.B.C. appeals and the much-to-be-deplored Flag Days witness to this. And not only is this spirit seen in giving money, but at no time could one count more surely on a helping hand in time of emergency than to-day. But good works do not satisfy a hungry soul. And, generally speaking, the world is not supposing for a moment that by good works it will find God. There is no delusion on this point, but nevertheless it is a deluded world, and therein lies a large amount of our difficulty.

Let us be frank about it. Twenty years ago, during the War, there was much false teaching given, and in the Churches. In this respect we seem, generally speaking, to have lost our heads during the War. Certainly we lost a sound mind and a right judgment if we may judge by much that was written and said during those terrible days. The Word of God was forsaken that man might set forth his conception of what should be. God's plan of salvation was largely discarded in favour of man's theories. The people loved to have it so. And the preachers played up—or down—to them. Here is an ugly fact we have to face. We, generally, lacked the Jeremiah spirit and sought to get over a difficult moment by temporising expedients, and if not by actually teaching error, by acquiescing in it. The goodness and severity of God were lost sight of in a tolerance unheard of in Holy Scripture. The Death of Jesus Christ was misrepresented or so presented as suggestive

that it was not really necessary, and other ways to God than the one way through Jesus Christ were implicitly, and even explicitly, set forth.

If I do not say that from that time the blessing of God has been withheld, it is because I am conscious of the richness of the blessing which has been since upon us. But I do not hesitate to say that blessing would have been more richly abundant had we been more faithful to His Word, nor do I doubt that from that time we have lost caste with the people of our Land. The decline in Church attendance may indeed be due to other causes also, but I feel sure this is in a large degree the explanation. When the Church abandoned the sure ground of the Rock of Scripture and began to plunge about in shelving sands, she lost the confidence of those who looked to her for guidance and instruction. It may be reasonably doubted whether the Roman Church has gained as much as she claims or even whether she has gained at all in recent years. But it is certain that many have turned to her because she has never swerved from her doctrines, however erroneous in our judgment. Through all criticism and even when her doctrine has been demonstrated as unsound to the complete satisfaction of all reasonable people who believe in the Bible, she has persisted. Her obstinacy has been misunderstood by many to be the strength of conviction and they have sought peace with God in her ranks only to discover that her cocksureness has no foundation, and they have, sadder if not wiser as concerning the chief end in view, drifted away from her and are again tossed on the seas of uncertainty.

Liberty is one of the great keywords of to-day, and has been for the last fifteen to twenty years. It affects all life, and not least the Churches. Men think and say and proclaim anything which seems good in their own eyes. Years ago I was a member of a Clerical Society which met regularly all the year round. It had a limited membership but otherwise had only one rule, which was, Thorny subjects not barred. Men said with perfect frankness and without fear of offence anything they liked. Expression was given to all sorts of weird theories; oftentimes with great earnestness and obvious sincerity, but none the less oftentimes also heretically. All was said in the quiet confidence of the meeting. To repeat outside what was sometimes said inside would be to misrepresent the balance of a man's mind, and those present did not accept what was said until they had searched the Scriptures to see whether these things were so. Probably therefore the Society did no harm and may indeed have done good. But whereas then it was considered fitting to keep such suppositions and theories to the company of friends in the secret chamber that they might be discussed and the truth discovered, it seems customary now that they should be proclaimed as truth by anyone, anywhere; and oftentimes with that authority which attaches itself to the Pulpit.

Liberty has gone mad when it allows a man who has been set apart to preach the Word of God to be content with choosing (often very cleverly) a text from the Bible on which to string his

own personal ideas on some subject which interests him at the moment.

Do I exaggerate? Well, account it as exaggeration, but admit that at the back there is a measure of truth. Exaggeration is largely a matter of degree. Of recent times I have been a listener more than I have been for many years. I do not think anyone will deny that what I say at least contains too much of the truth for us to be happy about things. The world outside does not look to-day to the professing Churchman, Clerical or Lay, either for guidance to God or for direction as to the Christian life, because they do not want man's opinion, but to know What saith the Lord.

It is common in these days to hear the Victorian era held up to scorn (it seems to suggest that deterioration has set in). The Edwardian days are also regarded with some amusement if not derision. And there are not wanting those who, in spite of the great changes which have taken place during the present reign, consider that things are moving too slowly. They almost account the unknown to-morrow as being already out of date. This craze to be thoroughly modern, and to discard and even scoff at all that is old and tried, has given rein to a free criticism of the Bible and the accepted statements of Christian doctrine, so that the un-instructed world no longer believes the Bible to be the Word of God and has come to regard it as, if not a discredited book, at any rate, quite unreliable. Even if, again, I exaggerate there is truth in what I say. The Bible to-day is not regarded, read or trusted as it was. It is not to others generally what it was, and I hope still is, to us. Nor does this modernistic phase affect only the Bible. Any organisation or custom savouring of a previous generation must be changed or at least renamed. It is required of all things that they adopt a new name and wear new clothes. This is not necessarily evil in itself, but what does it mean to the individual who would attach himself to some safe institution or organisation that he may find the truth? There is little remaining which by age or usage can be assumed to be trustworthy, and which has such a position that an inquirer turns naturally to it.

It is no wonder therefore that a distracted world knows not which way to turn.

If we "stand in the ways and see," this is what we see. Surely we must be prepared to do anything that the Christian Church may present a different aspect to the world.

Stand ye in the ways and see, and ask for the old paths where is the good way.

I am asking for a return to the old paths, but let me at once say in anticipation of a just criticism that I do not conceive that it is necessary to walk in the old paths precisely as did our fathers or as we did. Let us keep to the old paths even if our mode of progress differs. I do not ask the girl of to-day to walk as her great-grandmother in crinolines did a hundred years ago, but there is no reason why she should not walk along the same paths.

What are the old paths to which this text points us?

Firstly, it is the way of repentance.

Jeremiah says (vi. 15): "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." There was no sense of sin or shame. If ever there was a need for a John the Baptist it would seem to be to-day. The Call to Repentance is needed by both the professedly religious and the mass who care little about religion; by the twentieth-century Pharisees and Sadducees as well as by the twentieth-century multitude. There is little sense of sin to-day, and where it is found it is often explained as morbidity or neurasthenia or is regarded as an interesting opportunity for psychoanalysis. Sin as an offence against an all-holy God with damning effect is a conception almost as dead as Queen Anne. But sin is sin, and is still the awful thing that it ever was; just as awful as when the Blessed Saviour went into Gethsemane and passed on to Golgotha. Sin separates from God, as millions could testify from the time when Adam and Eve went forth from the Garden of Eden, and as eternity will reveal. To tell a man that sin does not really matter; that it is natural and therefore there is no need to be disturbed about it, approaches spiritual murder. And to take no steps to save a man from that delusion is as culpable.

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. iii. 17, 18).

To whom does this apply? On whom does this responsibility rest? Is it only for a John the Baptist? Is it only for an ordained minister? Does it not rest, in measure, on everyone who professes to be a servant of the Lord Jesus Christ? Does God see us *showing* any concern about the salvation of the multitudes? Does He see in us any concern about it? To those of us who claim to have experimental knowledge of that glorious Gospel which we acknowledge it is the duty of the Church to proclaim to every creature a special responsibility attaches, for around us is a multitude who have never confessed their sin nor sought forgiveness through the precious Blood of Jesus Christ, and the majority of them think it does not matter.

It is customary to-day to place outside many Places of Worship some text or saying to attract the attention of the Wayfarers. These sayings reflect what those responsible think is the need of the world. Too often they seem designed to heal the hurt of the people slightly (to quote Jeremiah), saying Peace, Peace, when there is no peace. On Sunday I passed one such notice, large and very prominent, "Let not your heart be troubled." It may be the words will meet the need of some one of the Lord's people, but as far as the general populace are concerned, they need to be awakened and, indeed, troubled about their soul's need.

Professor Relton, who can hardly be described as one of our school of thought, in this week's *Church of England Newspaper* says:

"An older generation felt no cramping influences affecting its missionary zeal because it was in mind as well as in heart assured that Calvary's work had indeed secured the salvation of the world. Jesus Christ, they believed, had come to a sick world and, as the Physician of souls, had ministered effectively to the deepest needs of men. We, to-day, need to create afresh in men's minds some sense of their desperate state before we can speak to them of a Saviour and a Deliverer."

And again farther on, after referring to the call to a new life of service, he says:

"The fundamental failure of the Church lies precisely here. The demand is made by the Church from men as yet unconverted to do what only Christian converts may be expected to do."

Secondly, it is the way of faith in our Lord Jesus Christ.

I cannot but think that the Lord Himself had this passage, which goes on to speak of finding rest for your souls, in mind when He said, Come unto Me, all ye that labour and are heavy laden, and I will give you rest (Matt. xi. 28). To the world at large, even in our so-called Christian England, Jesus Christ is no more than a figure of history. He has His place in the thought of the many as such but as no more, and with many others He has not even that place. Have we any ground for thinking that the average boy running about the countryside or playing in the streets of the large towns knows the truths of Jesus Christ? Has he, think you, any ground for believing that He, Jesus Christ, is absolutely necessary to him for his present and eternal welfare? And yet we should not hesitate to declare our belief that "no man cometh unto the Father but by" Him, and that "there is none other Name under heaven given among men, whereby we must be saved." To this we are called to give witness, and to this before all else pertaining to the Christian life. But can it be said that this is a mark of the believer's life as lived, generally, to-day? I feel compelled here to say something further. A "Woe is me if I do not" is upon me. Can we say that the average member of the average congregation knows the absolute necessity of Jesus Christ and of faith in Him? How seldom one seems to hear a sermon setting forth definitely (or even indefinitely) the need for regeneration. "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Ye must be born again." Do these words mean nothing? Do they mean what they say? Do they contain a truth of the extremest import for all? We Evangelicals dissent from the unscriptural doctrine of Baptismal Regeneration, but are we not in effect acting as though it was true?

Jesus said to the Jews: "Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," and later said: "Ye will not come to Me, that ye might have life" (John v. 24, 40). To hear anyone to-day bid people Come to Jesus sounds almost Victorian.

And yet many of us heard that call and came to Jesus, and have walked with Him since. There may be no equivalent phraseology, other than those of Holy Scripture such as Believe on the Lord Jesus Christ; or if there is, let us make sure it brings home to the heart of man the same truth the other words conveyed. Language, after all, matters little so long as the truth is made known in a way understood of the people. But repentance and remission of sins should be preached in His Name among all nations. . . . And ye are witnesses of these things (Luke xxiv. 47, 48). This Conference on Evangelism must surely contain this reminder for us all, and must challenge us to bear our witness.

“The man out of whom the devils were departed besought (Jesus) that he might be with Him; but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee” (Luke viii. 38, 39).

Thirdly, it is the way of obedience.

Ask for the old paths, where is the good way, and *walk therein.*

Take My yoke upon you, added the Lord Jesus after He had given the promise, And I will give you rest. Make disciples and teach them to observe all things whatsoever I have commanded you, was His Commission to the Church. The Gospel we proclaim is the message of a free salvation through faith in Christ alone, which is a salvation from our sins and therefore we must walk in newness of life, and by the might of His Indwelling Spirit show that sin has no dominion over us but that rather by His power the fruit of the Spirit is produced in us in place of the old works of the flesh.

It is not, however, only a matter of showing a Christ-like disposition. There is involved also the duty of well doing. The man who believes in Jesus Christ and receives Him must live Jesus Christ. If to-day the world is disposed to good works, the Christian must bestir himself for in them he must ever be foremost.

Walking in the old ways *to us* must also mean something equivalent to the former greater use of the Bible and practice of Prayer Meetings, etc.

All this and much more is covered by the call to walk therein. But there is another aspect which must be considered. We cannot walk in the old paths and at the same time tread the way of those who set forth another gospel. We must be distinct and in some sense separate while we seek to maintain the unity of the Spirit and to walk in love. Can two walk together except they be agreed? But as concerning those that love the Lord Jesus Christ in sincerity and truth we forbid them not for “he that is not against us is on our part” (Mark ix. 40). We would point out to them the better way and give a reason for the hope that is in us, and if then they prefer to go their own way we are sorry but, convinced that we have the Holy Scripture—and History—behind us, we shall persevere in these “old paths where is the good way” and will “walk therein.” For “Thus saith the Lord.”

THE VIRGIN BIRTH OF OUR LORD.

By THE VERY REV. LEB. E. FRENCH, M.A., Dean of Clonfert and Examining Chaplain to the Bishop of Killaloe and Clonfert.

THE Virgin birth of our blessed Lord is a stumbling-block to many, not only among unbelievers, but even to not a few who would claim (in St. James's words) to "hold the faith of our Lord Jesus Christ." There is an influential and increasing body of both clergy and laity in the Church of England who are far from giving an "ex animo" assent to the tenet of the Creed, "conceived by the Holy Ghost, born of the Virgin Mary." A writer in the *Guardian* within the past few months says: "Our faith, like other faiths, has been set in a mythological framework." As he is writing on "the deity of Christ" it will not be questioned that the Virgin birth story is included in the "myths" which he thinks have been incorporated in the Christian faith.

We have become accustomed to such statements of late years. It will not, again, be doubted that the traditional belief concerning our Lord's birth is reckoned among the "impossible dogmas and the evident myths on which they are based," which we have been told are "inconsistent with a plain statement of the essentials of Christianity," or that the scriptural story is among the "inaccurate" and "questionable" history to which other writers have referred in published articles; or that there is an allusion to it in the sentence, "the Jesus of popular religion is largely a mythological figure." Some will notice with relief that it is not impossible to combine acceptance of a mythological element in the Christian religion, as it is generally understood, with belief in the supernatural birth of our Lord. This seems to be the position of Bishop Barnes. In his celebrated sermon preached before the University of Cambridge last October he says: "Let us grant that in the Gospels we have the results of popular preaching and popular myth-making: that the records are not history in the modern sense, but in part results of imaginative meditation and religious enthusiasm"; but it does not appear that he is prepared positively to deny the Virgin birth story or to apply the adjective "mythological" to it as expressing his own belief. A little later in the same sermon he says: "We believe Jesus to have been divine not because of His Virgin birth—such births are common enough in the insect world—but because in Himself and in His teaching He seems to us to reveal God." One gathers from his restrained language that he has not receded from the position he occupied in 1921 when he said in Manchester Cathedral: "I accept the authority of St. Luke, and hold that I can justify my belief in the miraculous birth by sound arguments."

There are however not wanting among recognised leaders in

theological circles those who plainly reject this "belief." Some years ago Dr. Bethune-Baker, Lady Margaret Professor of Divinity at Cambridge, at the annual Conference of Modern Churchmen, speaking of "Jesus: human and divine," referred to belief in "His miraculous birth" as a "docetic theory," and said: "I can only regard this idea of miraculous birth as ætiological and honorific;—in those days as natural and reasonable a way of accounting for a great personality and the experience of which Jesus was the cause and the centre, as it would be unnatural and irrational to-day." And Dr. Major, the Editor of *The Modern Churchman*, in his book *The Church's Creeds and the Modern Man*, published about a year and a half ago, says: "Most modern historians will agree that neither the Virgin birth nor the Panther story is historical." (It must, by the way, be painful to many readers to see "the Panther story" and that of the Virgin birth thus classed together.) Later in the same book we read, "many orthodox Christians to-day regard it (i.e. the Virgin birth) as unhistorical."

In this paper a humble attempt is made to follow the line suggested by Bishop Barnes's words in 1921, an attempt to "justify" a belief in the Virgin birth, or rather, to express the matter in strictly Scriptural language, the Virgin Conception of our Lord.

We may accept the claim which has been made that "Certain things must be left to the judgment of the individual Christian, principally the Virgin birth and the bodily Resurrection," but it may perhaps be found upon examination by some that there is considerably more of "sound argument" than they have supposed which may lead to the conclusion that the doctrine of the Virgin birth is at least probably true. More than this we can scarcely hope for. We cannot prove this article of our Creed, but neither can we prove the existence of God. As the New Testament reminds us, By faith we "believe that He is." But in each case the belief which cannot be proved may be "justified." We may admit that the supernatural birth, even if proved, would not in itself prove the Incarnation; that is to say, the doctrine of the Incarnation is independent of the Virgin birth. Bishop Barnes has well said, "Had Nero been born of a virgin, he would not have been God's only Son." We must distinguish between *the fact* of the Incarnation and *the mode* in which it was accomplished. To assert that the Virgin birth "is a cardinal doctrine of the Christian faith" would be, as the late Dean Armitage Robinson pointed out, "to confuse the Incarnation with its special mode, in a way for which Christian theology offers no precedent."

But we may appeal to evidence of a threefold nature in support of the doctrine.

I. There is, in the first place, the testimony of early Christian writers that this was part of the traditional faith of the Church. This is surely a reasonable way of approaching the subject even in days when many are impatient of tradition, and are, we are told, more concerned with "the orthodoxy of the future" than of the

past. There is, at all events, good precedent for it. It is the method adopted by the great protagonist of the Faith, Athanasius. The little red-haired Patriarch (though, to be sure, he was only a deacon at Nicæa) always asked first, What has been the teaching of the Church? And afterwards, What say the Scriptures? We hold different views in these days on the subject of Holy Scripture from those commonly held in the Nicene period and long after, but the Anglican Church has always regarded the Scriptures as the final Court of Appeal in matters of doctrine, and claims to be "a witness and a keeper of Holy Writ." Nor has she ever been unmindful of the "regula fidei," the "*κανὼν τῆς ἀληθείας*" handed down to her from her spiritual fathers. And this we may take to be the sound attitude, "The Church to teach, the Bible to prove."

Well; the Church in all her branches has undoubtedly taught the supernatural birth of her Lord from very early times. In the year A.D. 114, or thereabouts, Ignatius was thrown to the lions at Rome. At the beginning of his epistle to the Church at Smyrna, which was presided over by Polycarp, the disciple of St. John, he expresses his joy that the members of that Church are "fully persuaded as touching our Lord that He is truly born of a Virgin." In his epistle to the Ephesians he speaks of "the virginity of Mary and her child-bearing, and likewise also the death of the Lord," as being "three mysteries to be cried aloud." Forty years after Ignatius, Justin Martyr, a native of Palestine, asserts and defends the doctrine. Another early witness to it is the Christian philosopher Aristides. Irenæus and Tertullian (*circ.* A.D. 200) both believed in the Virgin Conception. An interesting "*varia lectio*" of St. John i. 13,—"*Who were born, not of blood,*" etc.,—meets us in their writings. Professor Godet states: "Irenæus quotes this passage three times in the singular form, '*Qui natus est,*' etc., thus applying the words to Christ Himself; and Tertullian believes so strongly in the authenticity of this reading that he ascribes the opposite reading (the plural) to a falsification of Gnostic (Valentinian) origin. . . ." We cannot indeed venture to accept this interesting and attractive reading as correct, since, as Dr. Godet also says, "The received reading, '*Who were born,*' is found in all our critical documents," but it does indicate that "the Virgin birth was strongly held in the early days of the Church."

As Bishop Gore observes in his Bampton Lectures, It "holds a firm place in the earliest traditions of East and West." Dr. Swete said: "The story of the Virgin birth was certainly widely spread in the Church before the end of the first century." With this agrees the statement of Dr. Rendel Harris: "Everything we know of the dogmatics of the early part of the second century agrees with the belief that at that period the virginity of Mary was a part of the formulated Christian belief."

Surely such teaching is not lightly to be dismissed as a relic of credulous ages. We may receive it with respect, not only as illustrating the antiquity of the doctrine, but for a deeper reason. If we believe that the doctrine of the Incarnation is the central teach-

ing of Christianity, upon which all else in the Church's "deposit" of truth depends, and that the Holy Spirit has been given to "testify of Christ" and to guide His disciples "into all the truth,"—"How then," Dean Armitage Robinson has pertinently asked, "can I explain the witness of the Church to the Virgin birth, proclaimed by all her great theologians, reverently cherished by her simplest saints, if after all it is a figment of superstitious imagination? Has she unconsciously repeated a lie at every baptism since her baptismal Creed took shape . . .? She, with her mission of truth which dispersed the black night of the heathen religions, driving them off the face of the earth because they were false? I have no answer to such questions as these. I can conceive of no adequate reason why the Church should have been permitted to include this miracle among the sacred mysteries of the Creed, if it never took place—if the Virgin Mary were not the Virgin at all." Obviously this is an argument which will not appeal to all. Some would apply to it Dean Inge's words in his book, *Vale*, "Christianity has at least as much reason as Palestinian Judaism to beware of the traditions of the elders. Error does not become more respectable by being petrified." But it surely must be allowed some weight by those who "believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints." We may bear in mind that the doctrine we are considering is one concerning which, at all events since the early part of the second century, there appears to have been no doubt till a few years ago in the Church in either East or West, and the witness of the Holy Orthodox Church may not lightly be disregarded in a question of this kind.

II. We will readily allow that the Scriptural evidence is not overwhelmingly strong, but this is not to admit that it is as weak as is sometimes implied. It is a common-place in certain quarters to observe that St. Paul appears not to have known of the Virgin Conception, that St. Mark in our earliest Gospel says nothing of it (Dr. Major says "St. Mark and St. Paul know nothing of the Virgin birth story"); and that to the author of the fourth Gospel it appears to be equally unknown. Each of these statements may be met to some extent. It appears to me too much to assert, as my friend Dr. Hitchcock has done, that the Epistles of St. Paul "indirectly establish the doctrine," or to say with another writer in the *Guardian*, "the Virgin Conception is not indistinctly referred to by St. Paul"; but at least a passing reference may be made to Galatians iv. 4. "*Born of a woman*" is consistent with belief in birth from a Virgin, and there is nothing in the whole range of the Pauline writings which is inconsistent with it. The Apostle never alludes to any human paternity of Jesus, though he lays stress on the fact that He was "born of the seed of David according to the flesh."

As regards St. Mark's Gospel, we know that he wrote from information supplied by St. Peter. Our earliest Gospel may almost be taken as coming from the great Apostle; and we know from St. Peter's own words in two passages, as recorded by St. Luke,

the Evangelist *par excellence* of the Virgin birth, what St. Peter's conception was of the "witness" the Apostolic band had to bear. It had reference to "all the time that the Lord Jesus went in and out among us, *beginning from the baptism of John*, unto the day that He was received up from us," and its greatest emphasis was upon His Resurrection. "Of these must one become a witness with us of His Resurrection." It *began*, to quote St. Peter in the house of Cornelius, "from Galilee *after the baptism which John preached*." This is the line naturally followed by St. Peter's "son" in the faith. The Nativity of Jesus does not come within his scope.

Allowance may also be made for a natural reserve in the language of the Apostles and others in the earliest days on account of "Jewish slanders" concerning the birth of Jesus which, Dr. Major thinks, "it is clear were current when Matthew's Gospel was composed." "One purpose of Matthew's Gospel" (he says) "is to disprove these charges." Canon MacColl and others have thought it probable that there is a reference to these slanders in the words of the Jews to our Lord in St. John viii. 41, "We were not born of fornication."

In considering the fourth Gospel, we cannot altogether pass over the verse already referred to, viz. i. 13. Is it not suggestive to find the great statement to which as to a climax the Introduction leads up, "The Word became *flesh*, and dwelt among us," preceded immediately by a reference to "the *children of God*, who were born (or "*begotten*," R.V. Margin), not of blood, nor of the will of the *flesh*, nor of the will of man, *but of God*"? This verse may not (as has already been admitted) be pressed as proof of the Virgin birth or Conception, but those who bear in mind the writer's allusive style as illustrated by the "Ironical" passages in this Gospel (among which the discussion of the people in vii. 41, 42, has been too confidently pointed to as "sealing" the Virgin Conception), will not hastily deny the possibility of seeing here an allusion to our Lord's supernatural birth. "It is also interesting to note," Dr. Hitchcock has observed, "that the plural 'bloods,' not 'blood,' refers to the *woman*, rather than to the element out of which the body is framed," which was Bishop Westcott's explanation. The reference he gives to Leviticus xii. 7, where the Hebrew has "*her bloods*," seems to make this clear.

But, of course, it is to St. Matthew's and St. Luke's Gospels that we turn in our search for direct evidence. It is now generally assumed that the third Gospel originally began, like St. Mark's, with an account of the mission of St. John the Baptist, and that the first two chapters were added subsequently. But it is not denied that they come from the same hand as the rest of the Gospel, and most critics admit that St. Luke was a true historian and an exceptionally careful and accurate writer. In the "Acts" he has been proved to be "astonishingly exact in minute details"; and he has been described as "the one writer in the New Testament who most clearly displays the historical instinct." This, no doubt, has helped Bishop Barnes to "accept the authority of St. Luke." St.

Matthew, or whoever wrote the Gospel which bears his name, had less of the historical spirit, as we understand it, but his account confirms the other. And the most interesting point which emerges from a study of the two narratives is, as has been pointed out by various scholars, that the more closely they are read, the more they appear to be "independent narratives" which "represent respectively the story as told from the standpoint of St. Joseph and the story as told from the standpoint of the blessed Virgin herself." "One shows us Joseph's anxiety and the Divine admonition by which it was relieved. The other tells of Mary's simple faith, which accepts the angelic announcement when it is enforced by the reminder that nothing is too hard for the Lord."

Before leaving the Scriptural evidence, we ought perhaps to notice one or two suggestions which have been made to explain away the story. Those who would dismiss it as a mere myth or a legend which grew up in the early days of Christianity as a plausible way of accounting for the greatness of Jesus and the impression He made upon His disciples, point to such instances of "parthenogenesis" as are to be found in heathen mythology and in the story of Buddha. To this it may be sufficient to reply—as Bishop Gore has done—that we would have to allow a longer time for such a legend to arise and spread in the Church than the interval between our Lord's Ascension and the composition of St. Luke's Gospel affords, and that the idea of any Buddhist influence is "contrary to all the evidence." Dr. Harnack has said: "The conjecture that the idea of a birth from a virgin is a heathen myth which was received by Christians contradicts the entire earliest developments of Christian tradition." Nor should the point be overlooked that both our chief authorities are saturated with Jewish thought. The man who asks us to believe that in such an atmosphere, redolent of the strictest monotheism, an offshoot of Greek mythology would so quickly spring to maturity appears to ask too much.

The Hebraic character of these chapters may perhaps also dispose of any suggestion that the story arose from the wish, so widely prevalent among Christians of a later day, to exalt Celibacy at the expense of wedded love. Will anyone gravely maintain such a theory who remembers the Jewish ideal of happiness, which centred in a family whose head had the joy of possessing a wife like the fruitful vine and a family like a flock?

III. The Church teaches, the New Testament affords evidence, that our Lord was "truly born of a Virgin." To assent to the doctrine is, no doubt, to accept from the beginning the miraculous element in our faith. But this need not disturb us when we remember Professor Huxley's "dictum," "No one is entitled to say 'a priori' that any given miracle is impossible"; and again, "The mysteries of the Church are child's play compared with the mysteries of Nature." Another interesting admission, stated by Bishop Gore in his *Belief in God* to have been made by Huxley, was that "if he believed—which he did not—that Jesus was strictly sinless, he would suppose that involved as well a physical as a moral miracle."

Moreover faith is not irrational. As the Epistle to the Hebrews says, "By faith we understand."

I have been too long in coming to this point, and all that I can now attempt is to indicate one or two lines of thought which seem to some, at all events, to justify the contention that the traditional doctrine is a reasonable one. "Since natural generation invariably gives rise to a new person, it would appear unsuitable in the case of Jesus, at whose conception no new person came into existence, but the already existing Son of God entered upon a new experience," at least according to the faith of the Catholic Church. Further, Christ is the predestined End of Creation. As Canon Ottley used to argue in his lectures on the Incarnation, in Him is seen that for which the universe had been gradually prepared, viz. the perfect expression of the Divine life. "And just as Man is the Crown of Nature, and sums up and embodies all below him in the ascent of Nature, so in Christ the world arrives at a new individual, a new species—the Son of God takes to Himself the nature which from the first He intended to crown by His assumption of it." This, of course, is most readily admitted by those who believe "etiam si Adam non pecasset, Christus tamen venisset." And so in Him we have a new type, supernatural, but not unnatural, a new beginning for the race.

"That which Plato desired when he said there could be no real remedy for the evils of society unless you could make a fresh start, and demanded a blank tablet to draw the lineaments of human life afresh, is found in Christ." Is it too much to argue that the Virgin Conception is suitable to inaugurate this new beginning? The Catholic doctrine, of course, assumes the sinlessness of Christ, in which Huxley did not believe, and that He was "made very man without spot of sin." "A complete break with sinful heredity is of the very essence of the Incarnation." And it is difficult, as the late Mr. Illingworth pointed out, with our modern knowledge of hereditary influences and the mutual interdependence of body and soul, "to conceive that natural human generation should issue in anything else than a contaminated personality." "It may be urged," he admits, "that we have no reason to think otherwise, even in the case of a Virgin birth. But," he proceeds, "the cases are widely different. For of natural generation we have positive knowledge, based on universal experience, that it does as a fact issue in a sinful person. Whereas of virgin birth we have no positive knowledge." It does not, we may observe, necessarily follow from this argument that our Lord was wholly exempted from all hereditary influences. Indeed, when we think of the wonderful faith displayed by the blessed Virgin, which was maintained through so many months, it seems hardly too much to say with a thoughtful writer (in an article in the *Expositor*), "We only do full justice to all the narrative suggests and the whole problem demands, when we recognise that the mother of Jesus was in her maternal function, by God's Spirit dwelling and working in her, so isolated from the sin of the race, and so elevated by faith in, and surrender to God, that

Jesus, as true man as well as very God, did not need to be totally exempted from heredity, but inherited from His mother [His only human parent] not sin, but faith in, and surrender to God, as the dominant tendency of His life."

"Oh, now we are coming," someone will perhaps say, "to the dream of the Immaculate Conception." This, I submit, would be a case of "non sequitur," but we cannot follow up this point, which is beyond the scope of this essay, which may close upon a note of warning.

In a paper read at Truro last June an American clergyman of high standing is reported to have said: "In America almost every Church, except the Roman Catholic and that relatively small body in communion with you which is called the Episcopal Church, has become enamoured of a modernistic and semi-Unitarian denial of the deity of our Lord, and in that same America, *the revolt against conventional codes of conduct has correspondingly become widespread and portentous.*"

Assuming this testimony to be correct, we may also safely assume that to those who deny, in a "semi-Unitarian" manner, the deity of Christ, the Virgin Conception appears, as to others to whom explicit reference was made in the beginning of this paper, a mere myth or legend, and that in many cases rejection of the doctrine concerning it has been a step towards a repudiation of the faith that Jesus was the eternal Word or Son of God made flesh, a faith of which even in New Testament times it could be claimed that it led to the victory which overcometh the world.

Too many ignore the truth that Christianity has been from the beginning a supernatural religion. It has never professed to be anything else. "Great is the mystery of godliness." It is, as the Archbishop of Dublin (Dr. Gregg) says, "a religion of Divine intervention and interpositions. It is a religion of a directing Providence and of a saving grace. It is not the religion of a God Who stands afar off, it is the religion of a God Who is very near. So many of us nowadays are obsessed with the idea of law—natural law and cast-iron uniformity—that we in our short-sightedness think of God the law-maker as imprisoned within His laws. We think of Him Who created man with free-will as incapable of initiating free action Himself. So tremendous has been the reaction from exaggerated views of God which were held in the past, that we have come, from thinking of God as One Who could do anything, to think of Him as One Who can do nothing. And against this trick of the mind such a belief as that of the Virgin Conception bears witness. It speaks of the Creative power of God." This practical lesson should not be missed by those who remember the exhortation, "Take heed to thyself and to thy teaching."

Though we have conceded the point that belief in the Incarnation is not dependent upon the doctrine of the Virgin Conception, still the stages of the "down-grade theology" which in many instances has led not only to the abandonment of the latter doctrine, but also, we are given to understand, to a revolt against formerly

accepted "codes of conduct," may be noted. Such considerations may at least give pause to some who, perhaps without carefully weighing all that can be said for it, are disposed to regard the ancient belief as an unnecessary burden, the jettisoning of which may help to steady the ship; or—to indulge an Irishman's propensity to mixed metaphors—an outpost which may be surrendered without danger to the citadel of the Faith.

Forward in Western China, by Deaconess E. L. Stewart (C.M.S., is.). Here is a gripping story of fortitude and perseverance. The Diocese of Western China is the most remote of the Chinese dioceses from the coast and from European influence, and was founded in 1895. Its chequered history is simply and soberly told by Deaconess Stewart. There is no attempt made to heighten the colours or to play upon the emotions, and for this very reason the story of the trials and persecutions of this infant Church is all the more impressive. How dangerous the work was, and still is, was borne out only a week or so ago, when several missionaries of the China Inland Mission (the Eastern neighbour of the Diocese of Western China) gave their lives for the Faith. Yet in spite of the blindest prejudice and bitterest opposition the work has gone forward. Each loss has been followed by fresh gains. The chief obstacle to the spread of Christianity to-day in this region appears to be the spirit of Nationalism which, after the Revolution, swept through China; and it is most interesting to see how the popular misapprehension that Christianity is a foreign cult is being removed. A native ministry is being built up, and the two assistant Bishops of the Diocese are Chinamen. The authoress suggests, however, that the policy of transferring power from the missionary body to the native Church may have gone too far, and that there is a real danger that we may pander to an exclusive national spirit. The concluding paragraph is full of hope and courage:

"There is no greater argument for the deity of Christ than the Church in Szechwan. If it had been a merely human organisation founded on the teaching of a dead man, it would have disappeared within a few years. If it had not a living Leader Who is more than man, Who knows no failure, and whose Spirit is its life, the Church would have been overwhelmed by the apparent hopelessness of its task. . . .

"But the apparent hopelessness of the quest only makes it more alluring. The powers of hell have been let loose against the Church, but still it advances. It has been shaken, wounded, almost trampled down by the onrushing foe, but it has never retreated. It never will retreat. Those who have eyes to see have caught a vision of the light in the darkness, and by its gleam are pressing on to a brighter future. They are not dismayed by the tumult and the strife, for they look beyond it and see the victorious Christ with China at His feet."

ANTHONY WALKER.

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ANTHONY WALKER, D.D., Rector of Fyfield, Essex, 1650-92, was the son of William Walker, Vicar of Winston, Suffolk, and his wife Mary, daughter of John Bois, Rector of Boxworth, Cambridge, Canon of Ely, and one of the translators of the Authorised Version of the Bible. He gives much information about his mother's family in the *Life* he wrote of his grandfather about 1646, which, however, was first published in Peck's *Desiderata Curiosa*, 1732, from the MS. given to Peck by Thomas Baker.

William Bois, son of a clothier of Halifax, was of Michael House, Cambridge, and an original Fellow of Trinity, which absorbed his old college. He was proficient in music and singing. He came under the influence of Bucer; and under Mary retired into "High Suffolk," near Hadleigh. He was born about 1513; M.A. 1537, B.D. 1546.¹ (A namesake, probably a nephew, also from Halifax, matriculated from Michael House, 1546, and was ordained by Bishop Ridley as of Hadleigh, May 15, 1552.²) He took a farm at Nettlestead near Hadleigh, and lived as a layman. But when a "time of Refreshing" came under Elizabeth, his wife (Mirabel Pooley) urged him to resume his ministry, telling him that he was in the wrong way while he forbore. So he served the cure of Elmsett, close to Hadleigh; was later presented by the Lord Keeper to the living, and in June, 1572, to that of West Stow near Bury St. Edmunds, where he was buried April 23, 1591, aged 78; a brass to his memory is affixed to the pulpit there.

His son John was born at Nettlestead, January 3, 1560/1. His father taught him to write Hebrew clearly at the age of six! He went to school at Hadleigh, two miles from Elmsett, where one of his companions was John Overal, afterwards Bishop of Norwich. He went up to Cambridge at the age of fourteen, and continued there as Scholar and Fellow of St. John's College for twenty-two years. He was ordained by Bishop Freake of Norwich in 1583. After a short time at West Stow (1591-3) he became Rector of Boxworth, N.W. of Cambridge, in 1596, marrying the daughter of his predecessor, Holt. In 1628 he removed to Ely, where he was Canon; but provided a "painful able curate at Boxworth, which he visited twice a year at least." Walker gives some interesting details of his work in the translation of the Bible; he also helped Sir Henry Savile in his edition of Chrysostom. He had learnt three rules from Dr. Whitaker, Master of St. John's, which he carefully observed: (1) Always to study standing; (2) Never to study in a window; (3) Never to go to bed with cold feet. He died January 14, 1643/4, and was buried at Ely; his wife had died in 1642.

¹ Venn: *Alumni*.

² Frere: *Marian Re-action*, from the London Register.

His daughter Mary married William Walker, probably already Rector of the neighbouring parish of Conington, in May, 1618. We know little of his life except a bare outline. He apparently was also of St. John's College; B.A. 1614/5, M.A. 1618; ordained Deacon May 26 (York), Priest September 22, 1616 (Peterborough). Probably Vicar of Caxton, Cambridge, 1626; Vicar of Winston, Suffolk, to the north of Ipswich, 1636-60, where his wife was buried, March 21, 1637/8. A note in the parish register says that he, the lawful minister of the church of Winston, was removed from his cure for twelve years, and after that was by God's good providence recalled and restored again. The dates are not clear; but probably his restoration dates from 1656, when we have a petition and testimony of the inhabitants of Winston on behalf of William Walker, their minister.¹ He was at Winston at Christmas, 1659; but a successor had come in November, 1660.

His son Anthony, baptised at Conington, April 2, 1622, was admitted to St. John's College in April, 1638, aged 16. He is described in the College Admission Register as son of William Walker, Vicar of Winston, Suffolk; born at Conington, Cambridge; school, Ely (Mr. Hitch), two years. His tutor was John Barwick, afterwards Dean of St. Paul's.

Mr. William Hitch of Ely is best known by a story in John Walker's² *Sufferings of the Clergy*. In January, 1643/4, he as Minor Canon of Ely received this letter from Cromwell:

"MR. HITCH: Lest the soldiers should in any tumultuous or disorderly way attempt the reformation of the Cathedral Church, I require you to forbear altogether your choir service, so unedifying and offensive; and this as you shall answer it if any disorder arise thereupon. I advise you to catechise and read and expound the Scriptures to the people; not doubting that the Parliament with the advice of the Assembly of Divines will direct you further. I desire your sermons too where usually they have been, but more frequent.

Your loving Friend,
OLIVER CROMWELL."

Notwithstanding this letter, continues Walker, Mr. Hitch continued to officiate as before. Upon which Cromwell with a party of soldiers, attended by the rabble, came into the church in time of divine service with his hat on, and addressing himself to Mr. Hitch said, "I am a man under authority, and am commanded to dismiss this assembly." Upon which Mr. Hitch made a pause; but Cromwell and the rabble passing up towards the Communion Table Mr. Hitch proceeded with the service; at which Cromwell returned, and laying his hand upon his sword in a passion, bade Mr. Hitch "Leave off his fooling and come down"; and so drove out the whole congregation.

But Hitch does not appear to have suffered for his "passive resistance." He continued minister of Holy Trinity, and apparently Master of the Free (King's or Cathedral) School till his death in 1659; there are several notices of his receiving augmentation.³

¹ Cal. State Papers Dom. 104, 370.

² No relation.

³ Shaw: *English Church during Civil Wars and Commonwealth*, II, 525, 551, 584.

Anthony Walker became B.A. in 1640/1, M.A. 1645. Among the records of St. John's College are some letters from the King, then at York or at Oxford, recommending various men for fellowships. The earlier of these were acceded to; but not those of November and December, 1643,¹ by which Hierome Potkin and Anthony Walker were thus recommended; it was probably as well for both in the end that they were passed over. Potkin's immediate history does not seem to be known; but in 1652 or 1653 he became Rector of Stifford, Essex, where he remained till his death in 1673.

Walker must so far have been known as a supporter of "Church and King." But he came under the influence of Bishop Brownrigg, then Master of St. Catherine's, who urged him to abstain from ceremonies offensive to the Parliament, as his tutor's biographer² relates. In August, 1644, Brownrigg, to whom it would seem he dedicated his grandfather's *Life*, recommended him to Dr. Gauden, Rector of Bocking, by Braintree, to teach his wife's daughter, Mary Lukenor, who afterwards married Lord Townsend. He was ordained by Bishop Winniffe of Lincoln, September 22, 1644. (Winniffe continued to ordain at Buckden till September, 1646.) After being Gauden's curate for about three years, he became household chaplain to the Earl of Warwick, at Lees Priory.³ Barwick says that under Gauden's instruction he became a votary to new doctrines in religion and learned the art of blurting out crude sermons and undigested prayers!

Gauden had himself been chaplain to Lord Warwick, who pressed his appointment to Bocking upon Archbishop Laud, then prisoner in the Tower. Gauden was at the time a strong supporter of the Parliament; for a sermon preached before them he received as honorarium a silver tankard with inscription. He conformed to the various changes enacted, took the "Solemn League and Covenant," and discontinued the use of the Prayer-Book, though Walker says it was continued longer in his church than in any other thereabouts. But, like many others, finding how far the Parliament and Army were going, he turned round to the King.

Walker now became connected with the composition and publication of "*Eikon Basiliké*," the *Portraicture of His Sacred Majesty in his Solitudes and Sufferings*. This purported to be the King's reflections and prayers on the various things that befell him from the opening of the Long Parliament onwards; e.g. "Upon the Earl of Strafford's Death"; "Upon His Majesty's Repulse at Hull"; "Upon the Calling in of the Scots"; "Upon the Army's Surprisal of the King at Holmeby."⁴ But it was almost certainly written (apart from two chapters by Bishop Duppa) by Gauden, who claimed the authorship at the Restoration, and whose claim was admitted by those who knew most. But as the book did much to establish Charles's reputation as a saintly martyr, Gauden's

¹ Baker-Mayor: *History of St. John's College, Cambridge*, I, 538.

² Dr. Peter Borwick.

³ Between Braintree and Chelmsford.

⁴ See *D.N.B.* under Gauden, John.

authorship was still unpublished. But there was a great controversy upon the matter about 1690; Walker's last book, 1692, *A True Account of the Book called Eikon Basiliké*, is on this subject. He declares that he was in Gauden's confidence; he carried part of the manuscript to the printer; he was the means of recovering it when it had fallen into the hands of a bitter enemy of the King. Gauden, before it was finished, asked Walker's opinion of it; he replied that he supposed that it would be much for the King's reputation, honour and safety; but he stuck at the lawfulness of it, and asked Gauden how he satisfied himself so to impose on the world. He replied at once, "Look on the title—'tis the Portraicture, etc.—and no man draws his own picture." But it was originally intended to come out with the King's approval; a copy was sent to him in the Isle of Wight; but things moved so fast that Gauden, having kept a copy, sent this to London to be printed. The last portion of the MS. was carried up by Walker, and delivered by him on Saturday, December 23, 1648, to one Peacock, brother to Gauden's steward or bailiff, who transmitted it to Royston the printer, and who brought Walker six copies soon after it was printed. It was seen through the press by Edward Symonds, the sequestered Rector of Rayne, near Braintree. Walker relates how the manuscript fell into the enemy's hands, and how he was the means of its recovery. Symonds, when staying in Hertfordshire shortly before, had quarrelled on politics with Arwaker, a lieutenant in Colonel Rich's regiment, quartered at the same house. The troop came to London, and Arwaker was quartered at the *Bell* in Carter Lane, the very street where Symonds was lodging. About twelve o'clock on Sunday, January 8, as Symonds was coming from church, he met Arwaker, who said nothing, but followed him home and fired two bullets to mark the door. Symonds got away as soon as the master of the house told him Arwaker was gone; but he returned with six troopers, searched the house, and carried off all Symonds's papers, including the printed proof-sheets; these last, however, they dropped in the road, and the people of the house gathered them up. Next morning Symonds came in great distress to Walker at Warwick House (between Grays Inn and Holborn), telling him that they were undone unless he could help. Fortunately Colonel Rich came to dine there that very day; Walker got Charles Rich (afterwards Earl) to introduce him, and asked the Colonel if there was not a Lieutenant Arwaker in his regiment. He said there was. Walker then told how he had upon a pique broken open a minister's closet, and taken away all his sermon notes and other papers; and to disguise the better, jocularly added, "He hath undone a poor parson, in robbing him of all his tools." The Colonel was good enough to write a note to Arwaker to re-deliver all, which he did so punctually that not a paper was missing.

Walker relates a conversation with his old tutor, Dr. Barwick, who held that the book must have been written by the King, "for no enemy would represent him so much to his advantage, while no friend would write as he doth of the Covenant." Walker

remarks that he could easily have replied, though at the time he acquiesced, that Gauden had himself taken the Covenant ; “ which we may naturally suppose had induced him to write more favourably of it than any of the King’s party or friends, or the King himself, would have done.”

Walker finally sums up the whole matter, justifying his avowal of Gauden’s authorship :

“ I cannot deny that there was more than an appearance of some pious fraud in the affair, which I should by my silence have contributed to the maintaining of. And although God had many holy righteous gracious ends to serve his providence by in the publication of this book . . . yet I confess that I have many cogent reasons to persuade me, that God was not well pleased with Dr. Gauden, others, or myself, for what we contributed to it.”

After Walker had been with Lord Warwick about three years, Dr. Read, the sequestered Rector of Fyfield, near Ongar, died. He had been sequestered in May, 1643, on political and ecclesiastical grounds—for reading the *Book of Sports*, refusing to read the ordinances of Parliament, and declaring that it was utterly unlawful to take up arms for the defence of religion. Several ministers were in turn appointed to serve the cure, the last of them being Henry Havers. Read was buried at Fyfield, January 13, 1649/50 ; Lord Warwick presented Walker to the living, but he arranged that Havers should continue till Michaelmas. Apparently he stayed somewhat longer ; he was appointed to Stambourne in October, 1651. The value of Fyfield was stated at the Parochial Inquisition held at Ongar in September, 1650, as a Parsonage house, Glebe Lands, and a small tenement, £35 ; tithes £120—a distinctly good living.

In 1650 Walker married Elizabeth, daughter of John Sadler, a druggist in Bucklersbury (near the present Mansion House). Her personal and family history are recorded in a manuscript she left on her death in 1690, “ Some memorials of God’s Providence to myself, husband and children,” much of which was included by her husband in *The Holy Life of Mrs. Elizabeth Walker*.

Her grandfather had a good estate in or near Stratford-upon-Avon, but brought it down from about £400 a year to £80. He had one son and three daughters, one of whom married her brother’s partner, named Quiney. His son John was provided with good clothes, a good horse, and money in his purse, and sent to make his addresses to a gentlewoman in that county ; but he thought he had not enough to marry upon.

“ His own prudence, but especially God’s providence, overruling his mind, instead of going a-wooing, he joined himself to the carrier and came to London where he had never been before, and sold his horse at Smithfield ; and having no acquaintance in London to recommend him or assist him,¹ he went from street to street and house to house, asking if they wanted an apprentice ; and though he met with many discouraging scorns and a thousand denials, he went on till he light upon Mr. Brokesbank, a grocer in Bucklersbury ; who though he long denied him for want of sufficient sureties

¹ He cannot have known Shakespeare !

for his fidelity and because the money he had (but ten pounds) was so disproportionate to what he used to receive with other apprentices, yet upon the discreet account which he gave of himself, and of the motives which put him upon that course, and promise to compensate with diligent and faithful service whatever else was short of his expectation, he ventured to receive him upon trial ; in which he so well approved himself that he accepted him into his service, to which he bound him for eight years, to which he willingly submitted, though he was then fully twenty-one years old ; and there he served a faithful and laborious apprenticeship, but much liked of his master and mistress ; and afterwards served him for five years as journeyman, they not being willing to part with him. In which time he had his master's leave to trade for himself in drugs and tobacco, by which he left grocery and was by trade a druggist."

God blessed him with a very plentiful and good estate. He married Elizabeth, daughter of Mr. Dackum, some time minister of Portsmouth.

His daughter Elizabeth was born July 12, 1623. She was their first child, after being married five years. She had at least two sisters who were afterwards married, one to "a very able doctor of the London College," who sent Mrs. Walker many recipes, and directed her by what methods to proceed in the most common diseases. The registers of St. Stephen, Walbrook, record the baptisms of a number of children of John Sadler, grocer, and Elizabeth his wife, but it is clear that several died in infancy ; several were named John. Also a number of Richard Quiney, grocer, and Ellen or Ellinor his wife. Once or twice Sadler is called a "drugster."

Elizabeth suffered much as a girl from spiritual temptations, blasphemous suggestions, and the like. Once, when tempted that there was no God, she was delivered by contemplating His work in *flowers*.

"My father much loved flowers, and as the season of the year would afford, always had his flower-pots standing by him when he sat writing in his shop ; but then they were above in the parlour window, to which I often went to countermine my temptation, in admiring the curious works of the God of nature. With others there was then in flower a *Calcedon Iris*, full of the impress of God's curious workmanship, which the Lord was pleased to make use of to raise my poor heart and thoughts to the admiring and adoring of Him."

She consulted Mr. Watson, minister of their parish, but he failed to help her ; she got much more help from her Aunt Quiney. She got leave to go into the country, and was recommended to Mr. John Beadle, Rector of Barnston near Dunmow, Mrs. Watson's father. Here she stayed six months and returned better, though these temptations recurred at times throughout her life. Here she first met her future husband, Beadle having exchanged services with Walker one Lord's Day. They were married by Mr. Watson at Hammersmith, July 20, 1650. Walker notes that the first visit he made to her with design to obtain her as his wife he opened casually a folio Bible in her father's parlour, and the first verse he cast his eyes upon was Proverbs xix. 14, "A prudent wife is from the Lord." Also when he went to buy a wedding ring, the first offered him had this "posie," "Joined in one by Christ alone." He liked this so

well he looked no further, and it fitted exactly. He does not lay any great stress on such little matters; he can say with the Psalmist, "I hate those who hold on superstitious vanities"; "yet let me with due thankfulness remark not the *effect* but result and consequent."

On their marriage they lived at first at Croydon. On their very first week there was an outbreak of gaol fever there "occasioned by the nastiness and stench of the prisoners"; both the Judges, some of the Justices, and many of the inhabitants died. Walker preached at the Assizes, and was with both the prisoners and the sick; he had some degree of the disease, but it passed off.

He compounded for Firstfruits at Fyfield in April, 1650.

On November 10, 1658,¹ he took a leading part in an ordination in the adjoining parish of Moreton.

Walker's first published work was a sermon at the Restoration, *God save the King* (2 Chron. xxiii. 11): *Pious and Loyal Joy the Subjects' Duty for the Sovereign's Safety*. It was preached at St. Mary, Aldermanbury, on May 30, the day after the King's entry into London. But it had been first preached at "Burntwood Lecture" on the 10th, and elsewhere in city and country. It is dedicated to Charles, Earl of Warwick. It is a good sermon, far from fulsome, pointing out how the King needs his people's prayers. Near the close he speaks out plainly against the drunkenness and profanity which accompanied the Restoration.

"We need not borrow of profaneness to pay our debt of thankfulness to God and allegiance to the King. Men should not reproach the most sober and most loyal in the land as if they were less glad because less mad than some men; as if true joy were inconstant with sobriety and seriousness . . . O that I could prevail with you to pray for the King more, and to drink and swear (I will not call it for him, though too many do, but) for your lusts less. He who put together 'Fear God' and 'Honour the King' well knew that we might honour the King without casting off the fear of God.

"Drinking the King's health is looked upon as the only character of a loyal subject. I confess they have made a very unhappy choice to express their honour to the King. I judge his name to be too august, too sacred and reverend a thing to be 'soakt and sopt in every cup,' and to be made use as a farrier's horn, to force down the drink which neither man nor beast would swallow, but for fear of being judged disloyal."

Walker's action in 1662 is obscure. He is said to have urged his predecessor, Henry Havers, now of Stambourne, not to conform; but ultimately conformed himself. At the Archdeacon's Visitation, September 15 or 16, 1662, when a number of livings were declared vacant under the Act of Uniformity, he is marked "Excused." But on September 26 he was again instituted to Fyfield, compounding again for Firstfruits shortly after. This looks as if he had really vacated the living under the Act, but changed his mind before it was filled up. There cannot have been any doubt of the validity of his original appointment; had there been, it would have come up in 1660, not in 1662. Lady Warwick in-

¹ Or possibly 1657.

duced Walker and Alchorne, the new Rector of High Ongar, to make Lavender, late rector, an allowance out of their livings.¹

In 1663 Walker received the degree of D.D. according to Royal Mandate. He was at one time Chaplain to the King, but it is not clear how long. He was elected by the parishioners in February, 1663/4, perpetual curate of St. Mary, Aldermanbury. There was some discussion as to the stipend, finally settled at £200 gross. But the parish wanted him to reside and hold no other cure, while he was reluctant to leave Fyfield. So in April, 1666, he resigned, John Harper, formerly of Epping, succeeding. The Plague ravaged London during his incumbency. Calamy, speaking of the conduct of the London clergy during it, says: "Some divines of the Establishment maintained their stations with a primitive zeal and fervour. Dr. Anthony Walker of Aldermanbury, through the whole visitation, preached a constant weekly lecture at his own church."²

Walker had monthly celebrations at Fyfield; at least this was their normal period, "though I confess they were sometimes deferred to five or six weeks revolution, because our plain country people in some busy times had not the vacancy from their urgent pressing employments, as Harvest, for serious preparation." This was unusually frequent; churchwardens' accounts show that the normal period in the country during this century was quarterly, with, at least at Easter, more than one celebration at the quarter. Thus at Easter there would be another celebration on Palm Sunday or some other day in Holy Week and/or Low Sunday; there might be one on Trinity Sunday as well as on Whit-Sunday. But monthly celebrations were not very unusual; this was the rule about 1585 in the strongly Puritan parish of Dedham.

Walker had a series of young men training at Fyfield, probably usually working as laymen before ordination; I have not found their names at those Archdeacons' Visitations which I have seen. He took them immediately after they had taken their degree. In his wife's *Life* he says that his curate having died in his house of consumption, he told her he would forbear taking a young man, at least for the present, into his family, because the public charges were so great, and he was able to perform his work himself. She at once replied: "Nay, my Dear, whatsoever thou sparest in, spare it not in that. Thou never keptest them for thine own ease, but for *their* benefit, to train them up to be fit for God's service and useful in the church; and seeing they have all proved so well, and have been so well preferred and provided for, and so approved of in their ministry, continue to do as thou hast done so successfully these many years." Walker adds:

"If every minister of my ability (not to say of double to mine) would please to take a poor scholar into his house as soon as they have commenced Bachelor in Arts, and then are forced to leave the College very raw, because they can no longer have subsistence as sizars; and would lend or give them books, direct them in the reading them, and assist and inspect their studies . . . there would not be so many young students be at a loss for maintenance

¹ Miss Fell Smith: *Mary Rich*, p. 200.

² *Continuation*, p. 31.

and be forced so callow and 'pin-feathered' (a phrase of Mrs. Walker's), and like young partridges to run with the shell upon their heads; and to get bread, be constrained to undertake the teaching others what themselves have so imperfectly learned."

Walker gives part of a letter written by his wife to a young minister who had lived several years at their house. He notices:

"What singular care she would take of these young scholars; who, though when they were first received (bringing more learning than religion from the University) for some time would seem a little uneasy and rather shy of her, and undervalue her pious and strict example and weighty serious counsels for their morals and God's service; yet after a little while had a very great respect for her, and loved and honoured her as if she had been their mother."

Fyfield was rather above the average in education before Walker came there. There is in the registers notice of the taking of the "Vow and Covenant" (imposed by Parliament on all males above fifteen, after the discovery of Waller's Plot), July 23, 1643. The first signature is that of Constant Jessop, Minister. There are about 105 names in all; above fifty sign their names, while several more make their mark with an initial, presumably being able to read but not to write. In Walker's time a school was set up. Mrs. Walker used to buy primers, psalters, Testaments and Bibles to give away; and other good books, *Crook's Guide*¹ especially, to give to poor children and families.

"She much delighted and abounded in that kind of charity; and before she was prevented by settling a school to teach all the poor, that not a boy or girl in all the parish but may be taught to read perfectly, unless it be their own or parents' fault, she used to pay for the schooling of poor children."

Walker himself left by his will land for the support of a schoolmaster to teach the poor children of the parish to read, write, cast accounts, and say their Catechism; also to buy books and paper for the poorest sort of children; also for good English Bibles, and other good books for the use of the poor.

In August, 1660, Walker, coming from London one very tempestuous day, fell into the hands of four robbers. As he was trying to escape one of them struck him on the side of the head with a club; but his hat broke the blow. They took his money, watch, and rings, but none of his clothes; in fact, one of them pulled off one of his own coats and wrapped it round him for some time, and set him under a tree to shelter him from the rain and tempest.

He was in danger in 1685 from malicious accusers. Details are not given; but the date, that of Monmouth's Rebellion, suggests political trouble.

Walker preached the funeral sermons of three of the Warwick family, and published them with striking titles: (1) *Planctus Unigeniti*, at the funeral of Charles, Lord Rich, only son of the Earl and Countess, who died of smallpox a few months short of coming of age (May 23, 1664); (2) *Lees Lacrimans*, at that of Charles, Earl of Warwick, September 9, 1673; (3) at that of the Countess,

¹ Probably Samuel Crook's *Guide to True Happiness*.

April, 1678 ; his text was Proverbs xxxi. 10 f., " Who can find a virtuous woman ? " ; the title of the published sermon is *Eureka ! Eureka ! The Virtuous Woman Found, her Loss bewailed, her Character exemplified. To which are annexed some of her ladyship's pious and useful Meditations* (130 + 30 pp.).

Like nearly all Walker's writings it was published by Nathaniel Ranew, son of the ejected Vicar of Felstead, at the King's Arms at St. Paul's Churchyard.

Walker was present at her sudden death. She left " to my very good friend Dr. Anthony Walker, to whom I owe much on account of my soul's concernments," £100 ; and to Mrs. Walker, a pair of small silver candlesticks. Her *Diary* and *Meditations* came to Walker, and passed to his son-in-law, John Cox of Coggeshall, who returned them to the Woodroffe family at Felstead.

They usually went to Tunbridge Wells for a month in the summer to drink the waters, going first in 1661, and then after some intermission almost every year till 1689. They found some quiet lodgings which they never changed. Mrs. Walker went into society only so much as to avoid the imputation of moroseness and affectation ; she would return as many visits in one day as she received in four or five. " She made that place of divertisement a place of retirement and freedom for devotion." Walker quotes the example of Cardinal Bellarmin, who always reserved September for devotion, contemplation and prayer ; and of Isaac Ambrose, who always spent a month in the autumn in fields and solitary woods, in meditation and thought, " and with intensesst closest most fixed application of his mind to unseen and celestial things." So Mrs. Walker drew " an advantage as conducive to her soul's health and vigour from the still waters of the Upper Springs, as those of the Nether Springs were to the relief of her body." In 1684 Walker published two sermons preached by him at the New Chapel, Tunbridge Wells, under the title *Fax Fonte Accensa* or *Fire out of Water* ; an endeavour to kindle devotion from the consideration of the Fountains God hath made. Designed for the benefit of those who use the waters of Tunbridge Wells, the Bath, Epsom, Scarborough, Chigwell, Astrop, Northall. With a devout meditation by Cardinal Bellarmin upon Fountains of water. Also some forms of Meditation, Prayer and Thanksgiving suited to the occasion. " O ye wells, bless the Lord, praise Him and magnify Him for ever." Epistle dedicatory to Mr. Nathaniel Haws, Citizen of London and Treasurer of Christ's Hospital, through whose exertions the commodious, beautiful and elegant structure of the chapel had been erected at the cost of £1,100. (Walker urges that money should be raised for an endowment.) The text is Revelation xiv. 7, " Worship Him Who made . . . the fountains of waters." The " Devotions for Water Drinkers " include suitable Meditations, Prayers and Thanksgivings ; also short meditations and ejaculations to be used " when the waters are drinking." One of them is " O ye Tunbridge Wells, bless ye the Lord ; praise Him and magnify Him for ever."

The Walkers had eight children. Only two daughters lived to grow up. A long chapter in Mrs. Walker's *Life* is entitled "Her care in the education of her children." She did not send them away to school, "not to save charges, but to avoid inconveniences; therefore that they might not want what she could not perform, she entertained a French dancing-master in the house, and had a writing- and a singing-master come to them at fit seasons." But both died before their parents; Elizabeth at the age of sixteen from smallpox in 1674. Margaret was married on February 1, 1675/6, at St. Dunstan's in the East, by Mr. Gifford, to John Cox, Barrister, of Gray's Inn, son of John Cox, clothier, of Coggeshall. (Lady Warwick was present at the wedding.) On November 19 she gave birth to a son, but sickened of a fever a few days later, and died December 5, 1676. Her mother gives a very full account of her; her father has a long entry in his Register, speaking of her as "femina piissima modestissima humillima obsequentissima prudentissima." The child, John Cox, lived; his grandmother's last long letter was written to him when at school at Felstead, aged fourteen.

Thomas Woodcock, formerly Fellow of Jesus College, Cambridge, ejected in 1662 from St. Andrew, Undershaft, has a notice¹ of a visit of Walker's to Coggeshall.

"Mr. Jessup, minister of Coggeshall in Essex,* became a severe preacher against and persecutor of Dissenters, till he had preached his congregation away. Howbeit he seemed to be of another temper in Ol. Cromwell's time. Dr. Walker came to visit his son-in-law, Mr. Cox, of that town, and preached one Lord's Day in the morning. The friends that dined with him at noon pressed him to preach again in the afternoon, to which he yielded, if Mr. Jessup pleased. He assented; but seeing the congregation fill, while he read the Prayers, began to be uneasy, and called to the sexton to take away the cushion, for there should be no sermon that afternoon; which was done, and the congregation dismissed departed peaceably. And within a few days Mr. Jessup had such a pain in his tongue that it grew to a kanker, whereof he died in a few weeks, never preaching more. Dr. Walker at Tunbridge Wells told Mr. Woodcock that his tongue was pained that very night; that the sexton grew lame on one side and died not long after. So now, saith Mr. W., I am satisfied with the story."

Mrs. Walker died after a few days' illness on February 23, 1689/90. She was not thought in danger till the previous night; but the complication of rheumatism, erysipelas and "peripneumonia" was too much for her. She was buried on the 27th. The entry in the register runs:

"My dear wife, Mrs. Elizabeth Walker, who fell asleep the Lord's Day before, the 23rd, was decently and honourably buried, after living with me 39 years and 7 months, in a scarce to be exampled state of constant uninterrupted most endeared and endearing affection. The Best of wives and women. She was buried in linen as she had desired, and the Law satisfied by information of the Justices, and the 50s. penalty to the poor exceeded near ten times, more than forty good new gowns being given amongst them."

(The last part of course refers to the Act passed under Charles II to encourage the woollen manufacture, that all were to be buried

¹ *Camden Miscellany*, XI, p. 63.

* Inst. Oct., 1662.

in woollen only, under penalty of a fine of £5, half to the informer and half to the poor. In practice when anyone was buried otherwise, the relatives gave the information, thus saving half the fine, and gave the rest, or a larger sum, direct to the poor.) Walker's register not only records a long series of burials in woollen, stating before whom the affidavit was made, but starts by giving an instance in full. Oath was made, presumably by some one who "laid out" the deceased, that he was not put in, wrapped, or wound up or buried in any shirt, shift, sheet, or shroud made or mingled with flax, hemp, silk, hair, gold or silver, or any other thing but what is made of sheep's wool only. (So with the lining of the coffin.) This affidavit was sealed and subscribed by two witnesses, and the J.P. or minister certified that such affidavit was made before him.

In the same year Walker brought out *The Holy Life of Mrs. Elizabeth Walker, late wife of A. W., D.D., Rector of Fyfield in Essex, giving a modest and short account of her exemplary Piety and Charity. Published for the Glory of God, and provoking others to the like graces and virtues. With some useful Papers and letters writ by her on several occasions. Chiefly designed to be given to her friends, who can abundantly testify to the truth of what is here related.*

In August he was again elected minister of St. Mary, Aldermanbury; but, according to Kennet, soon found that the Town did not agree with him. In March, 1690/1, he preached the Assize Sermon at Chelmsford. "The True Interest of Nations Impartially Stated." On September 21, 1691, about nineteen months after his wife's death, he married, at St. Martin Outwich, Margaret Masham, sister of Sir Francis. He was then nearly seventy; she was probably about forty. He now resigned Aldermanbury, for which "he commended his very worthy neighbour, Mr. Lilly Butler, A.M., Rector of Bobbingworth,"¹ who was elected October 25.

He now busied himself with his book on *Eikon Basiliké*, finally going to London to see it through the press. The advertisement of this book (published, like his other books, by Ranew) says: "The Reverend Author, Dr. Anthony Walker, coming to London to publish this treatise, it pleased God before it was produced at the press to take him to Himself."

The exact date of his death does not appear. His funeral sermon was preached on April 18, 1692, by Josiah Woodward, minister of Poplar, on Zechariah i. 5, "The prophets, do they live for ever?" It is a good sermon, but tells us little of Walker's life; Woodward, whom he himself had desired to preach the sermon, having not known him much above two years. He seems to have died rather suddenly. Woodward says that he always showed himself a worthy pattern of Christian moderation, and of general love to all good men. The sermon was published by Ranew.

A board at the west end of Fyfield Church records his gifts to the parish.

"That Atheism, Ignorance, Profaneness and Sin may be rooted

¹ Kennet's Register, 842.

out of this Parish as much as may be, that the poorer sort may have some Refreshment and all the inhabitants cause of Thanksgiving to our good God for some benefit which they and theirs may reap thereby :

“ Anthony Walker, D.D., Rector of this Parish . . . by his last Will and Testament consecrated to the honour of God for ever :

“ About 56 acres in High Ongar ; the rents to be appropriated as follows :

“ £8 to a schoolmaster to teach the poor children of this parish (also one from High Ongar and one from Willingale) to read, write, and cast accounts, and say their Catechism ; £1 to buy books and paper for the poorest sort of children ; £1 for Bibles and other good books for the poor (also 10s. for High Ongar and 10s. for Willingale, ‘ To be disposed of in Bread every Lord’s Day and on Christmas 1s. to twelve poor men and women actually at church, to oblige them to attend God’s worship.’) ”

He left two tenements in Fyfield, the larger for the residence of the schoolmaster, and the other for that of the Church Clerk. The rent of the pasture adjoining to go to keep the houses in repair.

He also gave a silver Chalice, Cup and Patine “ to be used at the Administration of the Sacrament of our Lord’s Most Holy Supper.”

The spread of Christianity from the earliest days through the Roman Empire presents a long series of interesting interactions between the new faith as it affected the lives of the Christian believers and the conditions of the social life in which they found themselves. The account of the various stages by which Christianity spread until it became a world-wide Church and acquired the power and wealth it held in the Middle Ages is told with many interesting episodes by Dr. Shirley Jackson Case in *The Social Triumph of the Ancient Church* (George Allen & Unwin, Ltd., 6s. net). The first chapter is of a general character, and describes “ Ancient Religion and Human Values,” noticing the changes which Christianity introduced. In the second chapter on “ Christianity and Worldly Goods,” the gradual rise of the social standard of Christians is indicated, and the problems of the possession of property that arose. In the third chapter the further stage of “ Christianity and Social Prestige ” is considered. There were many causes of separation on the part of the Christians from the social life around them, and this gave rise to many problems of correct conduct. A further stage was reached when Christianity came into touch with politics. In a final chapter Dr. Case brings the consideration of his subject up to date by the treatment of the duty of the Church to-day. He regards the social duty of Christianity to be the penetration of every department of life—“ nothing short of the Christianising of society.” Parts of the book deal specially with American thought and conditions, but it has also much that is valuable for people of other lands.

REVIEWS OF BOOKS.

THE REFORMATION AND REUNION. By C. Sydney Carter, D.D.
Church Book Room. Pp. 232. 3s. 6d. net.

It might be deemed sufficient to say, in commendation of this volume by Dr. Carter, that the University of Oxford granted its author the doctorate of divinity. That of itself would demand for the book respectful consideration. From every point of view, the treatise deserves a special place on the shelves of the student of religious thought.

It is concerned with "reunion," *the* question of the day. Apart altogether from definite and deliberate plans and schemes, agreeing that conferences too frequently are little more than opportunities for prolonged talk and for the partisan to air his particular views, there does exist a deep concern at the lack of unity among the Christian Churches, resulting in a weakness of witness in a day when witness alone can save Christendom from the perils which threaten its very foundations.

If all are agreed about the need for greater unity, there is wide divergence of opinion not only as to the means by which it may be achieved, but also as to the lines upon which it is to be approached. In our own Church are two apparently irreconcilable views. The one section turn their gaze towards the Roman and Greek Churches, despite rebuffs and an attitude of unbending superiority. Others look with greater hope, a hope which is more in accordance with fact and history, to the Reformed Protestant Churches of Europe, born of the very forces which produced our own Church, holding through the ages the same foundation beliefs, differing only in what many would regard as non-essentials.

Dr. Carter is, of course, among those who hold that re-union can be helped and guided by a careful study of the "Reformation" movement in England and on the Continent, the movement which produced the Church of England as we know it, and the various Protestant Reformed Churches of Europe. The present volume incorporates such a study, together with very clear and definite conclusions to which this study has led the author. It is a thoughtful, scholarly, contribution to this great problem of re-union. Every page gives evidence of a vast amount of research done with accuracy and care.

The book begins with an account of the impact of the "new learning" upon English religion. The movement towards reformation of doctrine is shown to have been the result of the rediscovery, for the ordinary man, of the Scriptures. While it is true that the movement was fostered and assisted by the awakening in Germany, it was in origin indigenous. Dr. Carter traces the successive contacts, due to various political and other factors, of the English reformers with those of the Continent. Most important, for the future moulding of English religious thought, was the prolonged

stay in Switzerland and Germany, as guests of the Continental Churches, of the Marian exiles, who in later days influenced in a very definite direction, the Elizabethan settlement, whose keynote was: "In essentials unity, in non-essentials liberty." The author shows clearly and convincingly, that in its outstanding features the religious settlement under Elizabeth ran parallel in doctrine, not to the Roman and Greek, but to the Reformed Churches. The Anglican doctrine of the Church and the Ministry is in striking contrast to the authoritative pronouncements of the Roman Church but varies little from that of the Reformed Churches. Both drew a distinction between the visible and invisible Church: both agreed as to the marks of a true Church. The teaching of the Greek Church, "no bishop, no Church, no Sacraments," had no support from the Anglican or Continental Reformed Churches. Neither regarded episcopacy as a necessary mark of the Church. The Anglican Church retained it as a desirable form of Church organisation not contrary to the practice of the primitive Church.

With a wealth of documentary evidence in support, the author pleads a similar agreement concerning the Eucharist, and the authority of Scripture as the final and supreme Rule of Faith. While there was divergence between the Lutheran and other Reformed Churches on the doctrine of the Eucharist, it was almost entirely concerned with the mode of Christ's presence in the Eucharist. All the Reformers were in complete agreement on the question of the Reservation of the elements. The practice was condemned by all.

Equally carefully Dr. Carter traces the history of worship and usage among the various reformed bodies, and their divergence from those of the Roman Church. He has no difficulty in showing that, from the days of Elizabeth, Reformed Liturgies, though they may display varieties of expressions and differences of emphasis in connection with some particular aspect of worship, have exhibited no marked or serious difference. Between them is no dividing line.

Many readers will turn with special attention to the concluding chapter in which Dr. Carter sums up the results of his close and accurate studies as they bear upon the question of re-union, and more especially upon certain recent pronouncements and agreements, including the "Intercommunion" agreement with the Old Catholics, Kikuyu, and the South India scheme. History points the true and hopeful path to re-union. Historically the position of the Church of England is among the Reformed Churches of the Continent. Between them and the unreformed Churches of East and West there is fixed a great gulf that cannot be crossed without violation to fundamental doctrinal teaching and belief.

The book ends on a note of hope, born of the conviction that, increasingly, clergy and laity in the Anglican Church are longing for "some outward and visible sign of the restoration of the Broken Fellowship of the Body of Christ." History points the direction in which the Anglican Church must journey towards that desired and desirable end.

Dr. Carter deserves the gratitude of students and teachers for a very valuable contribution to the history of the Reformation settlement and of the development of Anglican doctrine and practice. It is a treatise of outstanding merit. F. B.

THE LIFE AND WORK OF JOHN WYCLIFFE. By Dyson Hague, D.D.
The Church Book Room. 3s. 6d. net.

We recently announced the death of Dr. Dyson Hague, which Evangelical Churchpeople have deep reason to regret, as he was for many years one of the best exponents of the true teaching of our Prayer Book, and a staunch upholder of the Reformation principles of our Church. He did not live to see the actual issue of his last book, *The Life and Work of John Wycliffe*, which will receive a warm welcome from a wide circle of readers. In 1909 Dr. Hague wrote a short life of Wycliffe. Since that date a considerable amount of research has been devoted to the life of England in the fourteenth century, and especially to the life and work of Wycliffe. This led him to a fresh study of the whole subject, and the result of his labours is contained in this enlarged volume, which contains a valuable quantity of fresh matter. Dr. Hague made himself familiar with all that has been written in recent times on the age of Wycliffe and his book contains very useful references and quotations from authorities which will serve as a guide for further study to students.

Dr. Hague had an enthusiastic admiration for Wycliffe and he gives full play to his feelings in regard to his hero. He shows that his eulogies are well deserved, for Wycliffe was the greatest man of his age, its foremost scholar and most influential teacher. Few can realise to-day the courage that was needed to face the whole force of the power of the Church and to denounce the false teaching that prevailed. It was an age when strong terms were used, and Wycliffe's language may seem violent to us, in his descriptions of the Pope and of the Romish doctrines and abuses. We must however remember that the language used in the denunciation of Wycliffe was equally violent and indeed, in some instances, extravagantly indecent. Here is one example taken at random: "This pestilential and most wretched John Wycliffe of damnable memory, a child of the old devil, and himself a pupil of Antichrist." The writer, an Archbishop, goes on to say that he "crowned his wickedness by translating the Scriptures into the mother tongue."

Dr. Hague gives special attention to this crowning work of Wycliffe, and shows the influential position the translation of the Bible had upon the spread of Evangelical truth. Over one hundred and fifty copies of Wycliffe's Bible still exist which show how widespread was its circulation in days before the invention of printing.

Those who are unfamiliar with the character and scholarship of Wycliffe should make a point of reading this book, as it sets out with great clearness the power of a man who had the courage as he came out of the darkness of error to take his stand and risk his life for the sake of the truth which he realised. Extracts from his

writings give an excellent idea of the contents of Wycliffe's works. Some of these were composed in the manner of the Schoolmen-theologians of the age and do not appeal to our day, but others are written in a style and with a force that showed the vigorous intellect and wide learning of this great herald of the Reformation. Accusations of Roman Catholic writers are refuted, and the calumnies of some writers of the Anglican Communion are shown to be baseless, so that Dr. Hague's work provides a summary of the life and writings of Wycliffe such as the student anxious for definite and accurate facts will appreciate. It is a valuable addition to the literature dealing with Wycliffe and his age.

THE QUEST FOR HAPPINESS. By C. H. K. Boughton, B.D. *Hodder & Stoughton, Ltd.* 2s. 6d. net.

In *The Quest for Happiness* Canon Boughton gives an interesting study of the Parable of the Prodigal Son. In a Foreword, the Bishop of Leicester speaks of the convincing clearness with which Canon Boughton expounds and applies to ourselves to-day, what has been described as the most beautiful story in all literature, and we can well agree with his commendation. The book is a study of quite a modern character. It begins with an examination of the meaning of true happiness. It examines ancient theories as well as those of the modern psychologists, and finds that "we can only attain happiness through the unification of personality by a master sentiment." This is the language of psychology. In ordinary language "man's master sentiment must be the Love of God. The true and hopeful quest for happiness lies on the road of discipleship to Jesus Christ." This is the theme that is admirably illustrated by an analysis of the various features of the parable. In a chapter on "The Seeker at Home" there is a brief inquiry into the history of the Fatherhood of God which our Lord made central in His thought. Several modern questions are introduced into the next chapter—"The First Trail," which deals with the prodigal leaving his home. The true nature of sin is illustrated in various ways, and the attitude of the elder brother is shown to indicate the lack of love which is an often unrecognised form of sin. The chapter on "The Far Country" again displays with many interesting modern illustrations the consequences of sin as it is seen in its effects upon the lives of men. In "Noontide Reflections" there is the first suggestion of penitence as the prodigal comes to himself, and here "Conversion" is studied from the modern psychological point of view. "The Second Trail" indicates the beginning of the return of the prodigal to his father's house, and the meaning of Confession is studied together with its modern developments, including the practice of the Group Movement. The limitations of any system of sacramental confession are indicated, and it is clearly shown that sacerdotal absolution has no place in Confession as properly understood. The following chapter deals with the meaning of forgiveness and shows that true forgiveness is the issue of love,

while love in the Christian sense of the term must be jealous of moral requirements. The question has often been raised, "What room is left by the Parable of the Prodigal Son for the Cross?" Canon Boughton rightly points out that the scope of a parable is limited, and we cannot expect to find in any one parable the full teaching. This parable must be interpreted in the light of the rest of Our Lord's teaching in which the Cross has a definite place, and the personality of Christ has to be considered, as forgiveness depends upon it. The last chapter indicates the end of the quest, the prodigal has returned home, and he knows that he is forgiven. The grounds of Christian assurance are thus displayed. This interesting study is not only a useful guide to the study of the parable, but is also suggestive of some of the modern methods of approach to the old story of God's love and man's need of forgiveness.

THAT STRANGE MAN UPON HIS CROSS. By Richard Roberts, D.D.
Allenson & Son, Ltd. 3s. 6d. net.

Dr. Roberts has written an interesting but somewhat unusual type of book. He considers the Life and Death of Christ from an unaccustomed point of view. "Has Calvary lost its significance in modern religious life and thought?" is the question on the jacket of the book, and his answer is based upon a passage from a letter from George Tyrrell to Baron Von Hügel in which he said: "What a relief if one could conscientiously wash one's hands of the whole concern. But then there is that Strange Man upon His Cross who drives one back again and again." Without attempting to write a complete Life of Jesus, Dr. Roberts presents his examination of the life of Our Lord as far as possible without the light of any preconceived theology. He seeks to avoid any distorted view that "nineteenth-century bourgeois compromise with Christianity" may have produced, and to set out the impact of the personality of Jesus upon individual souls. In the first place Jesus was a teacher. He was a Modernist in His day. Life had many characteristics then similar to those of our own day, and He brought to bear upon them the new order of life of the Kingdom of God that sprang from the inward rule of God. A crisis came when He was silenced in the Synagogue and He found it necessary to adopt some other method of preparing the way for the Kingdom, and so the Teacher emerged as the Man of Action. He proceeded by the method which led ultimately to His Crucifixion. He had to deliver the Challenge of the Kingdom to the massed forces of obstruction and reaction in Jerusalem. He had, in effect, to show that the Kingdom meant a new doctrine of sovereignty, the sovereignty of service as contrasted with the sovereignty of power. It meant the proclamation of a society held together by love and not by compulsion, and showing that the ultimate ground of all true and fruitful human relationships rested in a man putting himself in the second place. The Kingdom of God had to break through, and to transform the political and the social scene. This breaking through did not seem

to be effective, and Christ faced the alternative of the Cross. It was "inevitable in such a world as this, that Jesus should come to this cruel end." And "so Calvary is an epitome of the world." While in our common human conflicts the issue is never clear-cut, it is always a muddle of mixed motives and cross-purposes, but "there is a certain steep absoluteness in the contrast between Jesus on the Cross and the world that slew Him." Thus is made clear the inevitableness of the conflict that is raging even in our own day between the forces of the world with its materialism and baser values and the invisible Kingdom of God with its Spiritual values, and only through the Cross of Christ has the victory of the Spiritual been made possible. Dr. Roberts has brought out the striking contrast between these two kingdoms in this interesting study, even though a partial one, of the Life of Christ.

DIE MISCHNA. *Sukkah*, Text, Uebersetzung und Erklärung . . . von Hans Bornhäuser, D.Th., Vikar in Mannheim. Berlin, Töpelmann.

The *Mishna* is the corpus of the Jewish Oral Law, based on the Written Law, and covers the Pentateuchal legislation. In its present form it is practically a compilation of the celebrated Rabbi Judah the Prince, who flourished towards the end of the second and beginning of the third Christian centuries. Its importance for students of the New Testament is such that its study cannot be neglected by them. Many of its treatises have been translated, with introductions and explanatory notes, within recent years, and we welcome the latest, that dealing with the Feast of Tabernacles, known in Hebrew as *Sukkah*, by the learned Dr. Bornhäuser, vicar in Mannheim. Since the reviewer's *Sukkah* (published by the S.P.C.K. in 1925) was written much illustrative material has been collected, and of this Dr. Bornhäuser has freely availed himself, particularly of the excursus on *Das Laubhüttenfest* in Strack-Billerbeck's *Commentary on the New Testament* (Vol. II, pp. 774-812). The present work may be commended not only to scholars, but to beginners in the study of the Mishnaic dialect, since the author is at pains to explain even elementary points of grammar and construction. In the textual-critical section fragments now found in Cambridge, Oxford and New York are used for the first time, following the example of Malter in his edition of another Mishnaic tractate, *Taanith* (on the public fasts), published in Philadelphia, 1928. The Introduction follows in general the plan of the series (usually known as the *Giessen-Mishna*) of which it forms a part; and of special value is the section on the relation of the *Mishna* to the *Tosefta*, on which Dr. Bornhäuser promises a separate edition to be published shortly. The translation is well done, and there is no need to compare it with the works of others in this respect. Valuable are the longer notes on Jesus and the Feast of Tabernacles, and on the use of the word "tabernacle" and allied words in the New Testament. This edition supersedes all modern editions,

though those who tread in the old paths may profitably browse in the commentary of Dachs, and in the Rabbinical commentaries published in Romm's *Mishna* and elsewhere. Dr. Bornhäuser is to be heartily congratulated on his work, which adds lustre to the series.

A. W. GREENUP.

THE ATONEMENT. The Dale Lectures for 1933. By Robert S. Frank, M.A., D.Litt., LL.D., Principal of the Western College, Bristol. *Oxford University Press*. 6s. net.

These lectures were given at Mansfield College, Oxford, under the Dale Trust. They present a view of the Atonement quite different from that to be found in Dr. Dale's great work on the subject. Dr. Frank gives in his Preface some details of the development of his thought, which has led him "to the conclusion that the explanation of the Atonement which goes to the very heart of the matter is the theory associated with the name of the great medieval schoolman, Peter Abelard. It is the doctrine that Christ reconciles men to God by revealing the love of God in His life and still more in His death, so bringing them to love and trust Him in return." This theory, which is commonly called the moral theory of the Atonement, should in his view be more correctly spoken of as "the experiential theory," and as this implies both object and subject and the relation between them, it is unfair in his view to label it as subjective, because "it is in truth fundamentally objective, inasmuch as God, Christ, the Cross and the Divine love are all the objects of human trust and responsive love." He found that earlier statements of the Abelardian theory are inadequate, and in Anselm's *Cur Deus Homo* he saw a method of Christian thinking, which by combining the insight of Abelard with the method of Anselm would justify the experiential theory.

The discussion leads out into a wide variety of topics, and includes the consideration of many philosophical problems, which it would be impossible to follow in a brief review of the argument. At the outset the relationship of authority and reason is analysed. Three lectures are devoted to a criticism of authority. Four provide "the rational construction of the metaphysic" and develop the positive doctrines of Christianity from that basis. The criticism of the Biblical material, first in the Old Testament and Synoptic Gospels and then in the Epistles and Fourth Gospel, brings out many interesting features which help the author to clear away objections and assist in building up his deductions that rightly interpreted they show that God is Love and that we love Him because He first loved us. In these "we have already the essential elements of an Abelardian theology."

A chapter on the "Historical Theories of the Atonement" is devoted to the explanation of their inadequacy, and incidentally Brunner's *The Mediator* receives severe criticism. His own purpose is to set out "the doctrine that Christ died to reveal the love of

God, and thereby to kindle our hearts to an answering love . . . and we should see whether every true thought about the Atonement, Biblical, historical, philosophical, theological, cannot be based upon this principle." This cannot be satisfactorily done if the discussion is "too narrowly limited to what is generally understood by the doctrine of the Atonement. It will involve the outlines of a system in which God, man and sin, the world, Christ, the Church and the sacraments, faith, hope and love all find their place." In fact, "it must put us at a point where we can see light on all the problems raised by the Christian religion." It is not surprising therefore that the chapter on the "Outline of a Metaphysic of Christianity" deals with abstruse problems of philosophical thought and that on "Revelation through Christ" with problems of theology of a similar nature. Dr. Frank's own conclusions are given in a chapter on "The Forgiveness of Sins." "It is the fact of sin that turns the doctrine of the Revelation of God's love through Christ into a doctrine of Atonement." Sin is the rejection of the divine love. Forgiveness is a restoration of the sinner to communion with God. It must not be complicated with notions of expiation and satisfaction. In accepting forgiveness we cast no slight on the moral law, we simply recognise love as the highest moral principle. Forgiveness does not remove the consequences of sin. "Christian theology has gone astray in thinking that it was the sufferings and the death themselves that saved us; whereas the saving power was in the love that carried our Lord into them and bore them. Their value is not purificatory, or expiatory, or satisfactory: it is revelatory." The sacrifice of Christ on the Cross has only one coherent interpretation and that is in the fundamental understanding of the Cross as the revelation of Divine Love. The closing chapter is a "Reconsideration of the Historic Theories of the Atonement." This is an able exposition of the Abelardian theory, but it still leaves the impression that the final word on the Atonement has not been said yet.

JOSEPH WOLFF. *His Romantic Life and Travels.* By H. P. Palmer, M.A. *Heath Cranton, Ltd.* 7s. 6d.

Mr. H. P. Palmer has on several occasions contributed to THE CHURCHMAN and in his *Bad Abbot of Evesham, and other Medieval Studies* he reprinted several articles dealing with the life of the Middle Ages which had appeared in its pages and in those of other magazines. In his present work he gives us a record of a life of a missionary and traveller living in the early part of the nineteenth century whose adventurous and romantic career has been almost forgotten in these days and whose name is now known to very few.

Wolff was born in 1795, the son of a Jewish rabbi of Franconia, and at an early age he left home tormented by doubt of the Jewish version of Christianity. He was without a penny but contrived to subsist by giving lessons, possessing some little knowledge of Latin, Greek and Hebrew. After varying experiences and some

persecution from the Jews, he at length settled in Vienna where he joined the Roman Catholic Church and desired to become a missionary. An interesting account is given of his subsequent adventures and life in Rome. He became a student at the Collegio Romano, but, critical of Roman propaganda, one of his greatest pleasures was to contradict and ventilate his views in the lecture room. The outcome was that he was sent from Rome to Vienna in the charge of a messenger of the Inquisition. He eventually came to England, was admitted into the Church of England and was befriended by Henry Drummond and Charles Simeon, who arranged that he should go to Cambridge to study with the object of taking up missionary work among his own people in connection with the Society for Promoting Christianity among the Jews. He began his missionary work as a layman in 1821 and worked in Palestine and the near East. He was ordained in 1838 and admitted to the priesthood, on the recommendation of Archbishop Whately, by the Bishop of Dromore. (Here is evidently a misprint—Dromone is given in the text.) He eventually became Vicar of Ile Brewers where he died in 1862.

G. C. P. B.

ESPIONAGE : THE STORY OF THE SECRET SERVICE OF THE ENGLISH CROWN. By M. C. Richings. With 24 Illustrations. Pp. 295. Hutchinson & Co. 18s. net.

If anyone wishes to combine historical information with all the excitement and interest of a detective novel he will be able to find what he wants in the present volume, with its arresting and intriguing title. The authoress, who, under a *nom de plume*, has already an established reputation as a writer on historical subjects, has set before herself the task of describing through the centuries the secret service of the English Crown. The result of her labours is a book of great interest and value, which gathers together into one a host of tangled intrigues, plots and counterplots which from time to time have disturbed the peace of England.

As the writer points out, the idea of Espionage is almost as old as the earliest historical records. "Egypt knew it in the days of the Pharaohs," and England learned it from the East. In the Middle Ages it became a regular part of the policy of the Doge and Council of Venice, very largely because it was "well suited to the quick-witted, subtle Latin temper, for it required an adroit use of the opportunities of the passing moment, rather than concentration on the future." According to the writer "the origin of any Secret Intelligence system of the Crown dates roughly from about 1330," and the earliest known example of an Exchequer payment for secret service was that of £44 7s. 8d. for the payment of a King's Messenger in 1332. From that time onward with fluctuating fortune and varied success the Kings of England pursued a policy which involved of necessity much employment of secret agents and much dark and tangled dealing. Not, of course, that a

regular system of secret intelligence was in force under every sovereign, or that the system when established was necessarily complete and effective. Thus of Richard II's reign we read that "there is little secret intelligence recorded in his reign"; in fact, it was "neglect of a careful intelligence policy" which was "the immediate cause of the downfall of Richard of Bordeaux."

It would obviously be impossible to attempt to summarise the long history of duplicity and crime contained in this volume. In the course of it we have brought before us most of the tragedies of English history. There are references, often with many interesting details, to such tragic events as the murder of Richard I and of the Princes in the Tower. As the years proceed naturally the Secret Service becomes more elaborate, better organised and more extensively employed. There is much here about Perkin Warbeck, a character redeemed to some extent by his devoted attachment to his beloved Katherine. Incidentally, it is to be noted that from Margaret of York's intrigues "Henry Tudor was moved to organise his marvellous system of Secret Service, which was the actual policy of the Tudor Despotism," though policy hardly seems the right word here. There is a full account of the murder of Richard Hunne in 1514, a case which brought to the front the whole question of the immunity of criminous clerks, which was denounced by Friar Standish at St. Paul's Cross, for which he was condemned by Convocation, who in turn were soundly rated by Henry VIII, "royally angry at their action." The writer's comment on this case is interesting. "It was the City of London that led the way to suppress capital crime when the criminals were 'spiritual men.'"

Meanwhile, under Henry, "Cromwell was busy examining the old espionage of Henry VII and bringing it up to date on modern Italian methods. He adopted the odious system of 'paid informers,' whom he rewarded lavishly . . . he overran all England with his spies." Such a policy, rightly stigmatised as un-English, might be effective but it could never be popular. With the accession of Elizabeth different methods were employed. Cecil reorganised the Secret Service. "He had used special agents for his Intelligence work. Now Cecil brought them all, at home and abroad, into one organised branch of Government Detection of Treasonous Conspiracies." The policy was perpetuated and developed by Walsingham, who was friendly with Italians and learnt much from them or from Macchiavelli. There is a good account of him, as well as a good portrait of him, in this volume. He was, we are told, a "fine linguist, and he knew the tricks of every nationality that he met." He could discriminate "with astounding skill the real from the false," and "his trusted men became actually, though not in name, a Political Police, Agents of the Crown, who could sometimes apply for search warrants and advise him to make arrests as he thought fit. It depended upon the nature of the work and secrecy required."

One is tempted to go on making quotations, especially from the

Stuart period, but what has been written is sufficient to indicate both the nature of the book and the absorbingly interesting matter that it contains. There is a long account of Monmouth's rebellion, with several full-page portraits, and one's opinion of James II will not be improved by a perusal of these pages, which depict that miserable monarch in his true colours. The volume is brought right down to almost present times by the inclusion of war and post-war plots. A Bibliography indicates the sources of information used by the writer, and reveals the care taken to establish a high degree of historical accuracy. There are some minor slips, as for example the inaccurate translation of the famous and historic phrase *Delenda est Carthago*. A full Index is provided. The book is extremely interesting to read, being written in a lively and vivacious style, and the well-produced illustrations add greatly to its value.

C. J. O.

THE ETHICS OF POWER: OR, THE PROBLEM OF EVIL. By Philip Leon. London: G. Allen & Unwin, 1935. 10s. 6d.

Had this volume been called "Egotism and Evil" (the title of one of its sections) it would give the reader a fairly good clue to the aims of the author throughout. It is not an easy book to follow—especially in the early part—and it is much too long; hence even a sympathetic reader may occasionally feel a certain impatience, even weariness, as he turns the pages. The last half of the book, perhaps because it is more "objective" (to use a favourite word of the writer), appears, at least to us, the most valuable. Mr. Leon's contention that moral evil arises less from a desire for wrongness *per se* as from basal egotism, contains a deep truth: whether it contains the whole truth is a matter that might reasonably be questioned. "Evil, be thou my Good"—to use Milton's words—suggest that the source of evil consists alike in an attitude of implacable rebellion against God (the sole source of Good), and in a hatred of Goodness *qua* Goodness. In describing the nature of that lust for power, which has always been a fruitful element of misery throughout recorded history, Mr. Leon justly refers to Communism (as we see it functioning in Russia) and to Hitlerism as manifested—almost to the point of national insanity—in modern Germany. Genuine morality, we are told, is to be found in "the *free communication* between persons," and this, the antithesis to egoism, is best discoverable in the Christian tradition. There, its prominence is unmistakable. This fact, of itself, is one reason why men like Nietzsche, who detest Christianity and its "slave morality" (for so they stigmatise it), are such ruthless and unrepentant egoists. Mr. Leon's book is, as we have said, not easy reading, for the most part; yet it is a valuable piece of work within its limits, and is significant as well as suggestive.

THE ESSENCE OF PLOTINUS. By Grace H. Turnbull. Based on the translation by Stephen MacKenna. *Oxford University Press.* 10s. 6d. net.

This book contains extracts from the six Enneads of Plotinus, together with an outline of his philosophical system, and an account of his life by Porphyry. There is also an appendix giving passages from Plato and Aristotle on which Plotinus depended, and showing how several later writers were indebted to him.

The chief value of Plotinus to the Christian thinker lies in his insistence on the fundamental Spirituality of the Universe. The principle on which his arguments are built up is, of course, characteristically Greek, and rests upon principles that are almost axiomatic to Greek thought. Thus the Goal of all existence is an Unknowable Divinity, the One or the Absolute. The aspect of God which is knowable is called Divine thought, and this includes the Platonic Forms or Ideas, the shadows of which are found in the material world. God is known to us by a kind of metaphysical insight. We see also the typically Greek idea of time as the life of the soul in movement and the image of eternity. There is a prejudice against matter as belonging to the realm of becoming, in contrast to the Divine realm of Being.

The philosophy of Plotinus is really made to serve as a religion by its association with mysticism. At the first it needs to be corrected and supplemented by the Christian revelation. The primary need of man for salvation from sin rather than Illumination must be stressed, and the Greek view of matter must give place before the Incarnation. But it has served in the past and can still serve, as a speculative background to which the Christian religion can be fitted.

Miss Turnbull's book is an excellent introduction to Plotinus ; it will commend itself to all students of the Philosophy of Religion.
E. D.

FOR US HE CAME. By S. T. Fraser. *S.P.C.K.* 1s.

"Lo, I am come to do thy will, O God." These words from the 40th Psalm is to the writer to the Hebrews the keynote of the life of Christ. He devoted His whole life to the doing of the will of His Father, and His death upon the cross was His final act of self-dedication. This interpretation of the life and death of Christ has never received the attention it deserves. The dedication by Christ of His whole life to the doing of the will of God should surely occupy a large place in the theology of the Atonement, for it is here that we find the perfect at-one-ment of our human wills with the will of the Lord.

In *For us He came* Mr. Fraser sets out to interpret the life of Christ in this light. The title of each chapter refers to the doing of God's will ("I seek not mine own will," "My meat is to do the will," etc.). But unfortunately we must own that the hopes raised by glancing at the index of the book were not altogether realised

when we came to read it through more carefully. Indeed, the titles of the chapters appear to have little connection with the pages that follow. The book is devotional rather than scholarly, and no real attempt seems to have been made to work out the interpretation of the life of Christ indicated. Even judged by devotional standards the book does not always satisfy. There is a good deal of conjecture which is not always supported sufficiently by the facts as recorded in the Gospels. There is a certain "sugariness" about the language, which, despite passages of real beauty, is sometimes wearisome. Yet in spite of these blemishes there is much in the book that is of real value, and few who trouble to read it will lay it down without feeling that they have been brought more closely into touch with the mind of their Master.

A. B. D.

IS WAR OBSOLETE? By Charles E. Raven, D.D. Pp. 186. *George Allen & Unwin, Ltd.* 4s. 6d. net.

The choice of Dr. Raven as Halley Stewart Lecturer for 1934 was an act of wisdom on the part of the trustees, if one may judge by the result. In a day when "Peace or War" forms the subject of so many volumes, this book breathes a vigour, a sanity, and a sincerity that ranks it high above the many.

Dr. Raven writes from the point of view of one who knows war by personal experience, and of course from the standpoint of a Christian. He is concerned at the inadequate contribution hitherto made to the cause of peace by the Christian Church and by the hitherto unsatisfactory presentation of both sides of the case. What was lacking in the presentation Dr. Raven supplies most adequately. He does not minimise the many difficulties, e.g. of conflicting loyalties, that have to be met and solved. He frankly faces the problems of "guidance" and of civic obligations, the duty of a Christian to the State and the whole question of the use of force. He has no difficulty in showing that the Church must face up to the present position, for though the cause of peace may be only one stage in the path of Christian adventure, yet upon the issue of "peace or war" depend many other issues of vast importance to mankind.

What is the solution for the Christian? To know the mind of Christ by being filled with His spirit. To live, controlled not by law but by love.

Dr. Raven has given us a volume of sound, sane, high thinking on a subject which we can ignore only at our peril.

THE POWER AND SECRET OF THE JESUITS. By René Fülöp-Miller. *Putnam.* 5s. net.

The book under review was first published in 1930 and has recently been reissued by Messrs. Putnam in their "Black and White" Library.

The author tells us that he does not write as a professional

historian, but tries to picture those human passions and dreams, achievements and failures, and to picture no less those factors of cunning, infamy, heroism, intrigue, despotism, sagacity and deception which have played their part in shaping the Jesuit Movement.

The subject matter of the book is vast, and we are taken all over the world wherever Jesuits have penetrated and established their missions. The eight parts into which the author has divided his work give us an illuminating account of "the Spirit of Jesuitism," a sketch of the personality, aims and work of its founder, its moral philosophy, the "end and the means" and the struggle with Progress.

Writings concerning the Society of Jesus may be numbered by thousands from the foundation of the Order to the present day. Books like Nicolini's *History of the Jesuits* and Walsh's *Jesuits in Great Britain* criticise and deal with the history and aims of the Order, while a very considerable number of historical writers like Joseph Hocking have written books such as *The Jesuit* and *The Scarlet Woman*, exposing the methods of the Society.

In the present work, the chapters on the Confessional are illuminating, and on the whole the book is interesting and instructive, particularly the historical section. We cannot, however, agree with the conclusion that the Jesuits rendered an "undoubted" service to the "progress of civilisation" and to the endorsement of J. C. Herder's dictum that the "good which humanity has obtained through them must always be worthy of praise and will certainly benefit the future."

GOD WHO CREATED ME. S.P.C.K. Paper, 1s. 6d.; cloth, 2s. 6d.

This is a book written by twelve campers for campers and for all who would know fullness of life. It is a book for camp worship as well as for the individual quiet time. Every year some eleven hundred schoolgirls gather in the Federation of University Women's "Camps." The General Editor is Miss Lilian C. Cox. There are twelve topics for twelve weeks. The Editor takes the first week when the topic is God the Creator. Her section begins with Monday, "Out of Doors," and then the rest are headed, "In the beginning, God"; "God, Maker of Men, Maker of Me"; "The Joy of Creating," "The Otherness of God"; "We have seen His Glory," and on the first Sunday the subject of Worship. Prayers, readings and meditations are provided. Many of the small illustrations are a joy. Campers should acquire a copy. It will deepen devotion.

A. W. P.

NOTES ON RECENT BOOKS.

IT is not easy to make the history of the development of Christian doctrine interesting to a popular audience, but the Rev. Alan Richardson succeeded in doing so to gatherings at Swanwick and elsewhere, and he has issued in book form the substance of his addresses as a simple introduction to the subject for those who have had no previous technical training in theology—*Creeds in the Making* (Student Christian Movement Press, 2s. 6d. net). At the beginning, he shows that historically Christianity was founded upon the belief in the Resurrection. In the second and third centuries the person of Christ was the subject of discussion. Mr. Richardson says that the modern Protestant interpretation of the word "catholic" as meaning universal—the sense adopted by the Reformers—is certainly unhistorical and that it should mean "non-Schismatic" or "orthodox," yet he has himself to acknowledge that "in the earliest times, as in the letters of Ignatius, the word catholic in the phrase the Catholic Church had simply meant universal." It is difficult therefore to see how the Reformers' use of the term can be unhistorical. It is certainly a more correct use than that which applies the word, and strictly confines it, to a sectional interpretation and limits it to accretions of doctrines in the Middle Ages. The difficult subject of the Trinity is treated with all possible clearness and this is followed by the further elucidation of the doctrine of the person of Christ in the fifth century when the Church was faced with various heresies. "The Church made no creeds and definitions until these were rendered absolutely necessary for the very existence of the one faith by the false speculations of the heretics." The development of the doctrine of the Atonement in its various stages is clearly stated. Of the Moral Theory which is so popular at present he says: "It is very helpful and true as far as it goes, but it is not the whole truth: it does not explain all that the Christian experience of forgiveness contains." There is no one theory of the Atonement binding upon Christians. The closing chapter deals with the doctrine of the Holy Spirit, and there will be general agreement that "the Church today sorely needs to reawaken to the full realisation of the significance of her ancient doctrine of God as Holy Spirit." Mr. Richardson has provided a useful little manual which should prove very helpful to those desirous of giving instruction on the general outlines of the formation of the creeds.

Mrs. Helen M. Cobbold, who has had a wide experience of many branches of Church work, has written "a practical guide for the inexperienced" under the title, *The District Visitor* (S.P.C.K., 2s. 6d. net). It covers all the familiar conditions which are known to parochial workers and deals with the difficulties which even the experienced still find to present problems. The personal equip-

ment of the Visitor is at the outset the principal matter, and although Mrs. Cobbold does not dwell upon the necessity of spiritual fitness she fully recognises that to whatever school of thought a worker may belong, the personal experience of Christ as Saviour is necessary, if the equipment is to be adequate. The advice given is of a most practical character and it can be adapted to parishes of every character.

The Modern Missionary, "A Study of the Human Factor in the Missionary Enterprise in the Light of Present-Day Conditions," edited by J. H. Oldham (Student Christian Movement Press, 1s. 6d. net). Missionaries from various parts of the principal mission fields have set down in the light of present-day conditions the qualities and preparation most needed by those who go out to take part in the work. They represent China, Africa, the Near East and parts of India. The changing conditions of life in missionary lands has led to the development of new qualifications in the Christian workers, and the experiences recorded here will provide those contemplating work overseas with some hints as to the best methods of preparation so as to qualify themselves for the special work they may be undertaking.

Prayers for the Christian Year is the title of a Book of Prayers issued "By Authority of the General Assembly of the Church of Scotland" (Oxford University Press, 3s. 6d. net). The Preface explains that the observance of the Christian Year ceased in the Church of Scotland at the Reformation, but it is desirable now that a return should be made to the general practice of Christendom and commemorate the chief facts of the Christian Faith. To enable this to be done with decency and order the General Assembly has had this series of prayers drawn up as a means of guidance for ministers in making their own preparation for leading the worship of the people. Many sources have been drawn upon and our own Book of Common Prayer has contributed no small portion of the contents. In addition to prayers for the principal Church seasons provision has also been made for such occasions as the last Sunday of the year, Watch Night, Peace Sunday, and Harvest Thanksgiving. Many beside the members of the Church of Scotland will find this selection of prayers useful as a guide to prayer. In range of thought and in diction they possess outstanding excellence.

Prebendary Wilson Cash has already shown himself to be possessed of the very useful gift of getting to the heart of St. Paul's thought in some of his Epistles and of interpreting it in clear and instructive terms to his hearers and readers. To his previous books, *Helps to the Study of the Ephesians* and *Helps to the Study of Philip-
pians*, he has added *Helps to the Study of Colossians* (C.M.S., 1s. net).

It is the outcome of a series of Bible readings given at the weekly prayer meeting in the chapel of C.M. House. After an adequate introduction and an outline and statement of the contents of the Epistle, each chapter is examined and its chief points set out. The study does not claim to be in any way a complete commentary, but the contents of each address provide an explanation of the thought of the passage considered, and these will be found sufficient not only for private study but also for use with group study circles. Each section concludes with an appropriate prayer. The author says that "the writing of this little book has deepened my belief in the inspiration of God's Word, and if these notes prove of help to others the time and labour spent on them will be fully repaid." The outstanding lesson of the Epistle is contained in Chapter I, verse 18: "That in all things he might have the pre-eminence."

The discovery of the literary remains of Thomas Traherne by Mr. Bertram Dobell is one of the romances of literature. A full edition of the work was published a few years ago. A selection entitled *The Felicities of Thomas Traherne*, chosen and edited with an Introduction by Sir Arthur Quiller Couch (P. J. A. E. Dobell, 3s. net), has now been issued. No one is more qualified than the Editor to give an estimate of Traherne's special qualities, and this selection will be valued as much for its Introduction as for its actual contents. Traherne lived in the difficult days of the seventeenth century, and in verse and prose set out with rich imagery the moral and spiritual truths of the Christian faith as he apprehended them. This selection gives an excellent insight into these special aspects of his thought.

Michaelangelo is one of the great figures of Italian art. Every visitor to Italy is impressed with the magnificence of his work and many are thrilled with delight in the presence of his painting and his sculpture. The Oxford University Press has issued a charming volume, *The Master. A Study of Michaelangelo*, by J. Howard Whitehouse and Colin Roche (10s. 6d. net). The volume is not intended to be a life of Michaelangelo, but it is an endeavour to give expression to the joy which from boyhood onward has been given to the authors by the contemplation of his works. They have acted independently of the views expressed by critics. They have avoided the language of art developed in recent years, which they find meaningless, and they simply give their own appreciation of him as the great creative artist and the almost faultless craftsman. The book is admirably illustrated with representations of the principal works of the artist both in painting and sculpture, and the account of each is written with knowledge and discrimination. As a gift book to any lover of Italian art this volume could not be surpassed.

CHURCH BOOK ROOM NOTES.

WINE OFFICE COURT, FLEET STREET, E.C.4.

The Keswick Convention.—Arrangements were made for the first time last year for a National Church League Stall at the Keswick Convention. The Stall was well patronised, and from remarks made by customers, it was evident that the opportunity to purchase our publications and to learn of the activities of the League was much appreciated. The success of this venture has encouraged us to arrange for a stall again this year. A number of our publications, particularly those of a devotional nature and those dealing with Sunday School work, will be on sale. The General Secretary, the Rev. T. Ashton, will also be at Keswick and can be seen at the stall by appointment.

Dr. Dyson Hague.—Our readers will be grieved to learn of the death of Canon Dyson Hague, several of whose books have been published by or through the Church Book Room. His latest book, *The Life and Work of John Wycliffe*, has just been published at 3s. 6d. (post 4d.), the final proofs arriving in England only a few days before his death.

He was a constant contributor to *THE CHURCHMAN* and other Evangelical Magazines and his writings were valued for their scholarship and clearness. His present book has been pronounced by some of those who have seen it before publication to be the best of his works, and we have no doubt that it will have a wide circulation.

Over twenty-five years ago Canon Dyson Hague wrote a short life of Wycliffe as an historical study, taking pains to secure all the literature upon the subject that was then available. As important additions have been made to the fund of Wycliffe literature since that time, the author has carefully revised the original book, which has been largely rewritten and added to from material gleaned from recent knowledge and research.

The Prayer Book.—*The Story of the English Prayer Book*, which has reached two editions, and *Through the Prayer Book*, are two other books by Canon Dyson Hague, published at 3s. 6d. each (post 5d.), which have been noticed and recommended several times in this Magazine. A smaller book of particular value also published by the Church Book Room is *The Holy Communion of the Church of England* (1s. 6d., post 2d.), which has a commendatory Preface by Bishop Knox. An older book which is almost a classic, and which is obtainable at 1s. (post 3d.), is entitled *The Protestantism of the Prayer Book*, with Prefaces by the late Bishops J. C. Ryle and H. C. G. Moule. In addition to these the Church Book Room holds the stock of his valuable little book on *Confirmation, Why we have it: What it Means: What it Requires* (6d., post 1d.).

The Reformation.—An important work entitled *The Reformation and Reunion*, by the Rev. C. Sydney Carter, D.D., has just been published by the Church Book Room (3s. 6d., post 4d.). It is issued with an "Appreciation" by Bishop Knox in which he states that the imprimatur of the University of Oxford on the historical correctness of Dr. Carter's presentation of the Reunion Problem cannot fail to command the attention of all who desire to form a sound judgment on that question. The subject matter

of the book formed one of three theses which were accepted by the University in 1933 meriting the degree of Doctor of Divinity. Bishop Knox describes the book as invaluable and states that it should be prayerfully studied and mastered. The Bishop of Manchester (Dr. Guy Warman) contributes a "Foreword" in which he warmly commends the book and welcomes its issue at a time when we are beginning to think of the 300th anniversary of the placing of the Bible in our Anglican Churches. Dr. Carter's account of John Dury's efforts to promote unity and union throughout Protestant Christendom, which are not by any means as well known as they should be, is one of the many matters which Dr. Carter treats very clearly, showing their bearing upon the main thesis of his book.

The *Expository Times* says of it: "One of the most valuable studies which we have had the pleasure of reading for some time. . . . It proves that some things which the Anglo-Catholic has repeated so often and so dogmatically that he not only believes them himself, but has wellnigh persuaded others to accept their truth, have no historical justification at all. . . . The price of this excellent book is so low that we trust it will find the dissemination its merits deserve. It should be in the hands of all ministers, theological students and many laymen."

Viscount Brentford.—A few copies remain of Mr. H. A. Taylor's biography entitled *Jix—Viscount Brentford*, which was originally published at 21s. These copies can now be obtained from the Church Book Room at 7s. 6d. each, post free. In writing this book, the author was assisted by much intimate material which Lord Brentford had prepared with a view to the publication of a book of memoirs, and on which he was working when his last illness overtook him. In Mr. Taylor's book Lord Brentford's political life and his activities in connection with Church matters are well portrayed, and as the *Observer* states in a review: "The biography leaves admiration for a personality compact of energy and goodwill and the sincerest kind of public spirit."

"Is It True?"—A new series of booklets under the general title of *Is It True?* is being published by the Church Book Room at 1d. each, or 7s. per hundred. The first of the issue is now in print, and is entitled, *Is It True that We shall Live after Death?* by the Rev. C. W. R. J. Anderson, B.D., Vicar of St. Peter's, Islington.

Infant Baptism.—Within the Church there is an astonishing difference of opinion upon the subject of Infant Baptism, and we are constantly receiving testimonies to the value of a little book entitled *Infant Baptism*, by Canon A. E. Barnes Lawrence, written some little time ago. One clergyman recently told us that he had given the book to his Lay Reader who had acknowledged that he did not really understand the subject; but after reading this little book two or three times, he realised its importance. The Vicar on paying his next visit to the Book Room bought more copies of the book which he said he wished to always have by him to give in similar cases. The book is obtainable at 7d. post free.

Confession.—There is a strong movement to re-establish the practice of systematic Confession to a priest in order to obtain private Absolution, and we feel that Canon Meyrick's pamphlet *The Confessional* will be exceedingly useful in the consideration of this subject (4d. post free).