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# THE CHURCHMAN

October, 1935.

## NOTES AND COMMENTS.

### The Reunion Movement.

**T**HERE can be little doubt that the movement for the reunion of the Churches has lost much of the impetus which it received from the Lambeth Conferences and from the various meetings of the representatives of the non-Episcopal Churches and of our own Church, at one time so full of promise of definite action. Even the South India Scheme has been assailed with criticism on all sides when it seemed as if general agreement had been reached. The cause of this failure to advance to some satisfactory conclusion is largely due to the rigid theory of episcopacy which has all along been the chief obstacle to unity. Some of the non-Episcopal Churches have gone a long way in accepting the historic episcopate while stipulating that no theory of episcopacy should be laid down. This is apparently not sufficient for those members of our Church who follow the lead of the Tractarians and require an almost mechanical theory of the transmission of grace by the laying on of hands. This theory has never been accepted by Evangelical Churchmen, and never will be accepted, as it is contrary to all experience as well as to the well-recognised fact that the Apostolic Succession in the early days of the Church was mainly a guarantee of sound doctrine which had been passed down from the Apostles' time through the succession of bishops. The only hope of any measure of reunion lies in the rejection of both Roman Catholic and Anglo-Catholic theories of the ministry and of the rigid institutionalism and static system of organisation which are derived from them.

### In View of the Lausanne Conference in 1937.

In a recent number of the *Contemporary Review*, Dr. A. E. Garvie, the well-known Congregationalist leader, examined the present position of the Reunion Movement and gave a strong statement of the case in favour of it. Writing as a theologian he said: "To me the unity of the Church visible to the world is essential, because it is rooted in the reality of God Himself as revealed in Christ." The manifestation of this unity is necessary to the full effectiveness of the Church in its witness and work. But at the present time the vision



of unity is not influencing the purpose and prospect of the Churches as it ought. There is an assumption that the legitimacy and even the necessity of the divisions and their continuance needs no defence. But unity does not mean uniformity and the helps of the past may be hindrances in the present. As long as what may be described as the Catholic view prevails this obstacle will appear insuperable. Unless it can be shown that by divine command a fixed organisation belongs to the permanence and the efficiency of the Christian Church the refusal to contemplate the possibility of change must be challenged. What is the minimum of uniformity and the maximum of liberty which is consistent with the manifestation of the unity of the Church? In his opinion there must be a commonly preached Gospel, a commonly recognised ministry and commonly accepted sacraments, and these could be secured without any of the rigidity of the organisation of the past. In view of the Lausanne Conference of 1937, of which Dr. Garvie is one of the leading members, these sane expressions of opinion should be a help to the achievement of some practical results.

#### **Our Communion Service.**

If any of our readers are under the impression that our present Communion Service is safe from further attack and from efforts to secure drastic alterations, we warn them that they are grievously mistaken. There are many signs that a vigorous attempt is in preparation to restore some of the features of the Communion Service of the Prayer Book of 1549 and even to go beyond that, as some are desirous to adopt portions of the Roman Mass. Propaganda to secure these ends is being sedulously promoted. There is the endeavour of some of the extreme men to draw up a form according to their own fancy, and to secure its use in as many churches as possible so as to present it to the bishops as an ultimatum which must be accepted. Less extreme men are fostering the idea that there is "a very long history of dissatisfaction with the book of 1662." Those who pose as our liturgical experts are endeavouring to prove that some structural alterations are required in order to bring our present service into line with liturgical requirements. Most of the alterations suggested are in what is called a "Catholic" direction and aim at bringing in prayers for the dead and some form of epiclesis. A more extreme demand has recently been formulated which says that our 1662 service has no ecclesiastical authorisation whatever, and that the pre-Reformation service must be restored in its entirety. This means the adoption of the Roman Mass. We venture to think that the great majority of Churchpeople are content with the service as it is at present, and would resent the proposed changes. If, however, that service is to be preserved, strong resistance will be necessary in face of the determined effort to secure changes.

#### **The European Situation.**

It would be very difficult to prophesy what the position will be in regard to the Italian-Abyssinian Dispute at the time when these

Notes appear in print. At the time of writing all appearances seem to indicate that nothing will stop Italy from its determination to launch a fierce attack upon Abyssinia. What the outcome of this will be no one can say, or what complications may arise to involve other nations in armed contests. In spite of the Compact of the League of Nations and the Kellogg Pact it seems that methods of arbitration have proved futile in the prevention of war. This is a sad comment upon the fickleness of nations and upon the determination to use any means that may enable them to obtain their objects.

The state of religious affairs in Germany at the time of writing seems also to indicate greater difficulties, and that there will soon be more determined action. The Government seems to be bringing increased pressure to bear upon the Confessional Church, and no doubt intends to suppress it if possible by the application of measures of financial deprivation. The Roman Catholic Church is also being subjected to increased pressure, and there is every prospect of a keener conflict in the near future. The claims of a totalitarian state allow of no compromise with the aims and ideals of religion when the exclusiveness of racial ideals are incompatible with the universalism of Christianity. We need not remind our readers that all these conditions demand earnest prayer that God will overrule the wilfulness of men and bring the nations into subjection to His rule of Love.

#### **Church Pastoral-Aid Society.**

It is generally accepted at the present time that centennial commemorations of past events and of institutions of proved worth should be appropriately celebrated. We remind our readers that arrangements are being made for the celebration of the fourth centenary of the Reformation, and we hope that all will do their part to make the commemoration as representative and adequate as the occasion demands. There will also be a centennial celebration next year which should be of great interest to all Evangelical Church-people. For a hundred years the Church Pastoral-Aid Society has been at work, and has been one of the most valuable agencies in assisting the Church to perform its mission. There are hundreds of the poorest parishes throughout the country where the ministrations of the Church would have been altogether inadequate but for the assistance which has been so generously given by the Society. Large grants have been made to such parishes to enable them to secure the services of both clerical and lay workers, and the reports of the Society and its monthly magazine show what it has been enabled to accomplish. Many of the clergy bear willing testimony to the help which the Society has given them in difficult spheres of work, where it would have been impossible to carry on in any way adequately to the needs but for the grants given for the support of workers. A forward movement is being arranged by the Society in connection with its Centenary, and we are sure that it will be supported generously by all who wish the Church to bring the Gospel home to the masses.

### Our Contributors.

Most of the contributors to this number of *THE CHURCHMAN* are well known to our readers. Bishop Knox in the opening article considers the position of the celebrant at Holy Communion, and puts some important facts in a light that will probably be new to many of our readers. Canon Lancelot employs a somewhat novel method in his treatment of the Sermon on the Mount, but it will be seen that he gives a number of helpful suggestions. Dr. Sydney Carter makes good use of his wide and accurate historical knowledge in his account of "The Pre-Reformation Catholic Church."

Dr. Montgomery Hitchcock presents a number of important points in regard to the prospect of the "Reunion of the Protestant Churches." Principal Dodgson Sykes' paper on "Christ as Saviour" was read at the Oxford Evangelical Conference but was not ready in time to appear in our July number. Principal Cameron Waller, of Huron College, Canada, treats of St. Paul's Epistle to the Ephesians as an appeal to Gentile Christendom. We welcome contributions from across the seas where *THE CHURCHMAN* has many readers. The Rev. Alfred Thomas gives an account of one side of the work of the Church Pastoral-Aid Society which will be read with interest in connection with the Centenary of that Society. Mr. E. H. Blakeney's brief note on "This Liberty" represents a point of view peculiarly appropriate at the present time.

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INDIA'S WOMANHOOD. By Christine I. Tinling. With a Foreword by Mildred Cable. *Lutterworth Press*. 1s. 6d.

Miss Tinling has written a most inspiring description of the Ludhiana Women's Christian Medical College, founded just forty years ago by Dr. Edith Brown, who on going out as a pioneer medical missionary felt the urgent need of competent Indian colleagues and immediately set herself to the task of providing means of training them. The result of her efforts is the marvellous work of this great college, known far and wide, still guided by Dr. Brown, now a Dame of the British Empire, who, in the course of years, has trained doctors and nurses for most of the missionary societies. It is a most interesting story and should be read by all who are concerned in the welfare of Indian Women.

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Messrs. Longmans Green & Co. issue a fourth impression of *The Life of Grace*, by the Right Rev. Walter J. Carey, formerly Bishop of Bloemfontein (2s. 6d. net).

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## THE MEANING AND IMPORTANCE OF THE POSITION OF THE CELEBRANT IN THE OFFICE OF ADMINISTRATION OF HOLY COMMUNION.

BY THE RIGHT REV. BISHOP E. A. KNOX, D.D.

Ante-Communion Rubric: "*The Priest standing at the North Side of the Table shall say the Lord's Prayer.*"

THIS paper is occasioned by the report of the Cromer Convention published in the *Record* of July 5th, 1935. The Cromer Convention is a gathering of a numerous and influential section of "Evangelicals." Through its "Own Reporter" it published the fact that, in the principal Communion Service on that occasion, the Celebrant faced Eastwards throughout, and that he and his assistants wore white stoles. It was hinted also by the Reporter that the time had come for Evangelicals to reconsider their adherence to the Rubric which orders the Minister to stand at the North side of the Holy Table, that is, facing Southwards and not Eastwards. The importance of the action at Cromer lies in the fact that, hitherto, it had been a current belief among Evangelicals that the Eastward position symbolised what they held to be false Eucharistic doctrine, that is, the doctrine of Sacrifice offered, whether by continuation or re-presentation, on the Altar for the living and the dead, and that coloured stoles were associated with the same "false" ritual. Now it is true that many clergy as well as laity profess to regard all ritual as almost a matter of indifference, and adopt whatever seems to be fashionable for the time being. Others, the more thoughtful, say that whatever makes for the maximum of uniformity in public worship should be preferred. There is, we agree, much to be said for uniformity. Nothing is more undesirable than that the devotions of worshippers should be distracted by diversity of ritual. The writer of this article holds this belief so strongly that when it became his duty, as a Bishop, to officiate in Churches of very diverse doctrinal tendencies, he made it his rule to adhere to the practice of the Church in which he found himself, so far as he could do so without committing illegalities. In Churches where the Eastward position was used, he conformed to it in the manner practised by Archbishop Benson when consecrating him (see below, p. 258). It is not, therefore, any indifference to the advantages of uniformity that dictates this article, nor is it intended to be an attack upon the clergy who have, on conscientious grounds, and not for mere fashion's sake, fallen in with the custom of the Eastward position.

The adoption of the Eastward position at Cromer was not a mere following of the use of Cromer Parish Church. It is even probable that this use is not, it certainly was not, the use of that Church. It was a distinct Call to the whole body of Evangelicals

to give up the North End position—not a *deliberate* call, but, practically, a call. The subject considered at Cromer was *the Church*; the deliberations all turned on the strengthening of individual spiritual life by sharing in the common life of the whole Church. The occasion was intended to be a demonstration of Church Unity. It can hardly be doubted that one of the reasons for adopting the Eastward position was the desire to remove a barrier which divides Churches at the Holy Communion. On one side is the common practice of the Eastern Church, the Roman Catholics and the Anglo-Catholics (i.e. the Eastward position); on the other the more Conservative Evangelicals of our own Church, and some of the Reformed Churches. The brethren at Cromer determined to “symbolise” with the non-Protestants by using the Eastward position, and wearing white stoles. “Here,” we can imagine them saying, “are matters of no doctrinal significance. Let us take this step, even if it be but a small one towards unity; let us remove customs that make for division and have no serious meaning.” Had they been challenged to prove the doctrinal insignificance of their action, we can hardly doubt that they would have said that this was the law of the Church of England as laid down in the Lincoln Judgment, when Edward King, Bishop of Lincoln, was prosecuted for adopting the Eastward position, and acquitted in an elaborately reasoned and apparently learned Judgment.

To such a friendly challenge as this either of two not less friendly answers might be given. Those who retain the North End position might content themselves by quoting the words of that Judgment: “The North End position is beyond question a true liturgical use in the Church of England.” “It was for at least two hundred years practically, or actually, the sole use. The Eastward position was one of the celebrated Six Points of the Ritualists, adopted by them about the middle of the nineteenth century to undo the ritual of the Reformation, and to restore pre-Reformation uses and doctrine.” Such an answer as this would be perfectly fair, but it would carry no conviction with those who have challenged us. We should seem to them to be merely obstructive Conservatives, refusing to march in the path of progress towards unity.

The other reply is to re-examine the Lincoln Judgment, for, though it is the Judgment of a Court, it is not sacrosanct, and in the very passage where it denies the doctrinal significance of the Eastward position, it actually contemplates the possibility of revision. Here are the words:

“It will be observed that the argument under this head (i.e. the use of the Eastward position after 1662) is of a cumulative character, and that no point of the evidence is conclusive when isolated. It is the concurrence and coincidence of such indications as have been referred to that gives them force. It is possible that further research or argument may hereafter throw additional and perhaps novel light upon this somewhat obscure subject, devoid as it is of doctrinal interest.”

Now, in the sacred cause of truth, which is after all as sacred to

our friends as it is to us, we bespeak their attention to an inquiry which has convinced us : (a) That the Court in the Lincoln Judgment was misled in some of the historical evidence on which it relied. (b) That it overlooked historical evidence which pointed to the opposite conclusion. (c) That it never appreciated or even examined the grounds on which the doctrinal importance of the position of the Celebrant rests.

Even if we fail to convince those who differ from us, we shall at least establish such grounds for our belief that, unless our argument is wholly disproved, we shall make it impossible to allege that there is nothing beyond mere blind conservatism to be said against the Eastward, and in favour of the North End position of the Celebrant.

For the purpose of this examination it will be more convenient to reserve to a later point in our inquiry what we regard as the cardinal historical error of the whole Judgment, expressed plainly in the first of its conclusions that " the term the North side was introduced into the rubric of the Liturgy to meet doubts which had arisen owing to a general change in the position of the Holy Tables." Although it is true that the Holy Tables had begun to be substituted for Altars between our First Prayer Book (1549) and the Second Prayer Book of Edward VI (1552), we cannot agree that this Rubric was then introduced merely to solve a doubt or difficulty. Certainly, if that was its sole object it was a dismal failure, for the Court goes on to show that doubts and difficulties were increased rather than ended, and that, when the Holy Tables were restored to the East End, about the middle of the seventeenth century, the Bishops who had promoted this restoration solved the difficulty, so it is alleged, by *disobeying* the Rubric, by standing at the North *End* instead of the North *Side* as the Rubric ordered—nay, more, that when in 1662 they had the opportunity of removing this difficulty by substituting " End " for " Side," they did not do so. Surely this does not make sense.

We turn aside, however, for the present, from the complicated arguments of the Court as to the difficulties over the Rubric from 1552 to 1662, because they have no real bearing on the question before us. What we have to consider is this : When the Convocations in 1662 framed the Rubric by which we are governed, did they intend the North Side to be an exclusive use, and if so, in what sense, or to be an alternative use with the Eastward position ? The Court was " of opinion that a certain liberty in the application of the term existed." The argument of this article is that the Court was mistaken in the grounds on which it rested that opinion. What then were those grounds ? They may be summarised thus :

(1) That the Bishops at the Savoy Conference expressed a preference for the Eastward position.

(2) That the Bishops did not in their visitations make the Celebrant's position an article of inquiry.

(3) That engravings, contemporary and later, show books placed in the centre of the Holy Table, as though the minister would stand before them.

*First*, then, as to the Savoy Conference in 1661 on which the Court laid much stress, because the Bishops countered the Presbyterian desire that the minister should turn himself to the people throughout the whole ministration by replying that "when the minister speaks to God it is fitting that both he and the people should turn another way, as the ancient Church ever did." No doubt this answer may count as evidence that some of the Bishops preferred the Eastward position, but it is no proof that they even left room for it in the Prayer Book of 1662. What the Bishops said in the Savoy Conference is of little weight against the decisions of the Convocations when revising the Prayer Book at the end of the year 1661. The Court takes no notice of the conditions under which the Prayer Book was revised by the Convocations. Nearly four months after the Savoy Conference that Book was rushed through the Convocations in twenty days, rushed, because the House of Commons was impatient to pass the Act of Uniformity, and threatened to pass it with an unrevised Prayer Book annexed to it. Now the leaders of Prayer Book Revision in the Convocations were Cosin and Sancroft. They both desired revision in what we should call the High Church direction. But they had to remember that any vital alterations would certainly be challenged in the House of Commons, and then, as now, the idea of the revision of the Prayer Book by the House of Commons was anathema to the Convocations. On the other hand the House of Commons had no idea of being ruled by the Convocations. Professor G. M. Trevelyan, who is a recognised authority on this period, has a notable passage in his *England under Queen Anne*. He writes (p. 52):

"The Church of England was liked because she did not attempt to interfere with life, as Papist and Puritan in their different ways interfered. But when the High Churchman made clerical claims of his own over the laity, he at once aroused the same impatient temper that had destroyed successively the power of Rome, the power of Laud, and the power of the Puritans. The history of England can never be understood unless we realise the presence of another force at work besides the rival religions—the unorganised, but very real passion of anti-clericalism."

Now, bearing this point in mind, we understand readily why the Convocations did not alter the position of the Celebrant in Holy Communion. Though the High Churchmen had adopted the North End as a compromise (so the Court alleges), they had, at the Savoy Conference, put on record "their preference for the Eastward position." It was no secret that Cosin and his erstwhile chaplain, Sancroft, were the accepted guides of Prayer Book Revision in the Convocations, and that they were of the same outlook and temper as the clerical party which had so large a share in occasioning the Great Rebellion. It was not impossible to have framed a Rubric permitting the minister to stand either at the North End or facing Eastward. But such a Rubric endangered the safe passage of the Book. The Rubric of the Second Prayer Book of Edward VI (1552), repeated in the Elizabethan Prayer Book of 1559, was once more confirmed in 1662—"The Priest standing at the North Side of the Table, shall say the Lord's Prayer."

Nevertheless, the Court held that "a certain liberty in the application of the term existed."

The Court admitted that it could produce no *direct* proof of this liberty. It also entirely omitted to notice the new and exacting stringency which the Act of Uniformity in 1662 introduced into the conduct of Divine Service. It would be vain to search for any such stringency in the previous revisions. It is true that the Elizabethan Act of Uniformity required the Service to be conducted in the form in the Book prescribed and "none otherwise." But it made no inquiry into men's consciences. It required no one to express any approval of the form so long as he used it. It contained no such clause as the following: "In regard that nothing conduceth more to the settling of the Peace of the Nation . . . and to the intent that every person within this realm may certainly know the rule to which he is to conform in Public Worship." Still less did the previous Uniformity Act require "every Parson, Vicar, or other Minister whatsoever . . . openly and publicly before the Congregation assembled to declare his unfeigned assent and consent to the use of all things in the said Books contained and prescribed." For this declaration a special form of words was prescribed: "I do hereby declare my unfeigned Assent and Consent to *all and every-thing*<sup>1</sup> contained and prescribed in and by the said books."

In face of the fact that every clergyman was required by this public declaration to declare his unfeigned *assent and consent* to the Rubric: "The Minister standing at the North Side of the Lord's Table," it needs the strongest evidence to prove that every minister had liberty to add words, which not only were not in the Book, but which had also in the revision of it, been rejected—"or standing afore the Holy Table." It is singular that a Court containing among others the historian, Bishop Stubbs, should have omitted from their Judgment all mention of the Caroline Act of Uniformity and of its new and exceptional stringency. Recollection of it will lead us to examine very closely the proofs which the Court accepted as evidence of a liberty of which there is no trace in the Prayer Book.

*Second*: The Court had to acknowledge that the contemporary Commentators on the Prayer Book, Wheatley and Nicholls, not only recognised no such liberty, but even in the case of Wheatley condemned the Eastward position on the ground that the Rubric "was enjoined for no other end but to avoid the practices of the Romish Church." This reason Wheatley did not withdraw till his third edition. It practically reappeared in his seventh. Wheatley is at least evidence of the existence of this belief in learned ecclesiastical circles of his own time, the beginning of the eighteenth century. The Court, quite rightly, adduced this evidence of contemporary opinion, but failed to put into the same scale with it the accompanying weight of the stringency of the Act of Uniformity.

On the other hand, the Court relied partly on the evidence of the Bishops' and Archdeacons' Articles of Visitation: "We have extant no less than eighteen sets of articles exhibited by Bishops, and

<sup>1</sup> The italics are ours.



six by Archdeacons in visitations. Not one of these twenty-four, except Pory, refers to the minister's proper place as being at the North Side or End." The argument from silence is proverbially dangerous. If the Court had given full weight to the Act of Uniformity, it would hardly have adduced this evidence. For that Act on St. Bartholomew's Day 1662 purged the Church of all Puritans who might have been likely to neglect the Rubric. It had established uniformity in all, even the smallest minutiae. The silence of the visitation articles is, at least, open to the construction that no inquiry was made because no inquiry was any longer necessary. The one exception, Archdeacon Pory's Articles, seems to be due to his having reissued *verbatim* Bishop Juxon's Articles which were prior to the Act. The writer knows only one Bishop, and that himself, who examined his clergy on every one of the rubrics. The usual course is to inquire where there seems to be likelihood of disobedience or negligence. This support on which the Court rested does not seem to be well founded, but rather inimical to the Court's decision.

*Third* : More reliance seems to have been placed by the Court on Engravings. Of these some sixty belong to the period which concerns us, that is the period dating from the 1662 Act of Uniformity onwards. Of these, sixteen are said to show definitely Eastward position, eighteen the North Side or North End, the rest either give no indication, or more often such indications as "Eastward North of Front." To examine all of these engravings was a task beyond the writer's reach. He selected, however, for examination the one engraving which has the appearance of being specially decisive, a plate by Hollar, which is described as follows, in page 194 of E. S. Roscoe's Edition of *The Bishop of Lincoln's Case* (London, 1891) :

"1662 Eastward—Two large cushions for use are in front. The Archbishop of Canterbury comes out of the North door of St. Edward's Chapel, vested in a . . . cope. The third prayer being ended, the said Archbishop standing afore the Altar began the versicle, 'Lift up your hearts.' The Archbishop having left (being aged) the Bishop of London went up to the High Altar and began the Communion" (i.e. administered).—*Coronation of Charles II* (Engraving by Hollar), pp. 176, 184 (Soc. Antiq.).

Although the Coronation of Charles II preceded the Act of Uniformity by a few months, yet the Rubric then in force was the same as that by which we are governed. The service was a service full of antique ceremonial, in which, if in any service, the tradition of the Eastward position could hardly fail to have survived. It was conducted by Bishops soon after concerned in the Savoy Conference. All these considerations tend to give it a decisive character. Also, Hollar is the artist whose plates appear in Sparrow's *Rationale of the Common Prayer* (1657); and the plates in Dr. Sparke's *Scintilla Altaris* are said to be of the Hollar type (Roscoe as above, p. 133). The question is whether these plates are historical evidence of a practice, or artistic conventions? Unfortunately the Secretary

of the London Library reports that he can find no such engraving as that above quoted in any volume of the Society of Antiquaries.

While this article was in the Press reference to the British Museum produced the same negative result. The engraving could not be traced in the volumes of the Society of Antiquaries. (The opportunity given by this consultation of the British Museum produced by the courtesy of authorities the interesting information embodied in the Postscript at the end of this Article, which is here continued with the scantier material at the writer's disposal.)

There is, however, a closely detailed record of the Coronation of Charles II in which it is recorded of the Bishop of London, who was acting for the Archbishop, that he placed himself on the North side of the Altar, (1) after the proclamation of the King, (2) after the Sermon, (3) for saying three prayers after the Litany. Not once through the whole account are we told that he stood "afore the Altar." The position taken by the Archbishop, who was not celebrating, was probably "Afore the Altar" facing Westward. This record is preserved by White Kennet (Bishop of Peterborough) in his *Register* of documents, and in Ogilvy's profusely illustrated account of the Coronation of Charles II. A folio double-page plate in the latter work shows, out of all there assembled, only the King kneeling "afore the Altar" (i.e. Eastward), apparently on a cushion, while a Bishop, saying prayers at a Faldstool on the Altar steps, faces Northward.

Hollar's evidence, when tested by historical records, cannot be said to have *historical* value, yet the Court laid it down that historical facts supply the only material known to the Court from which a just account can be formed of the meaning of the term which is the "present subject of charge." There is good reason to put a low estimate on the historical value of engravings as evidence, the more so, since hardly one of the engravings represents an *actual opening* of, or conducting, a Communion service in the Eastward position, while some of those showing the North End show a *minister standing there*.

It is especially curious that a learned Court conducting a historical inquiry missed the consecration of the four Scottish Bishops on December 15, 1661, that is, when the revision of the Prayer Book had just been practically completed by the Convocations. If, in fact, the Eastward position was intended to be an alternative, it seems hardly possible that it should not have been used at a Consecration Service conducted by four Bishops, of whom three had taken part in the Savoy Conference. These Bishops were parties to the policy of restoring Episcopacy in Scotland; they had insisted on the ordination of Leighton and Sharp as deacons and priests, taking no account of their Presbyterian ordination; they were not concealing their own preferences out of respect for Scottish predilections; they bowed to the Altar and taught the Scotsmen to do the same, to Alexander Brodie's grief and horror: while an eye-witness, the Rev. James Brown,<sup>1</sup> tells us of the Bishop of London who "had

<sup>1</sup> *Analecta Scotica*, Edinburgh, 1834. For full quotation see *Robert Leighton*, by Bishop Knox (J. Clarke, 1930), p. 176.

the action" (i.e. celebrated) that he "placed himself on the right side of the Altar, Worcester on the left." (To the Scotsman the right and left are governed by the thought of a minister behind the Table.) We should note also that this Scotsman, following current phraseology, calls the "ends" "sides."

This detailed account of the actual conduct of a service is, in fact, of crucial importance. These English Bishops preferred the East End (so the Court alleges). The Prayer Book which they had just completed was on its way to the King and to the Houses of Parliament. When, if not on that occasion, should they have demonstrated the "liberty" with which the Courts credit them? If the Eastward was a lawful position, the consecrators of the Scotsmen were traitors to their own consciences and to the liberties of the Church of England by adopting, as they unquestionably did, the North End or Side position.

A word must be said here of the Rubric before the Prayer of Consecration in which we read: "When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration." This was a new Rubric, not altogether new, if we take into account Laud's Scottish Liturgy, but new to our Prayer Book, in which from 1552 onward the direction had been: "Then the Priest standing up shall say, as followeth." The object of the new Rubric, as it declares, is to secure the ready and decent consecration of the Elements *before the people*. (The Puritans at the Savoy Conference had desired the "manual acts" in consecration of the Elements.) The Court attached so much importance to the manifestation of the consecrating acts, that it condemned the Bishop of Lincoln for not having had the *intention* to display them. It is not enough that there should be in the mind of the minister no intention to hide the acts. It must be his object to make them visible. In my long experience of the ministry, I came across only two ways in which the Rubric, so interpreted, could be satisfactorily obeyed. One was that the Minister facing East, having brought the vessels from the centre of the Table to the North End, himself returned to his position at the North Side, and so displayed the acts. The other was that used by Archbishop Benson at my Consecration, who used throughout the Eastward position; in the performance of the manual acts he turned from the East to the West. Here was a deliberate intention to display the acts. Having myself followed this use in Churches where the Eastward position was the rule throughout the service, I am bound to add that it was not a position which made for "more readiness." The turning round to replace the Paten, and the recital of the words, without book, facing the people, tended to great nervousness and "unreadiness." All the attempts which I have seen to display the acts by ministers facing Eastward have resulted either in concealment of the acts, or in adoption of a slantwise position, which is not rubrical, and does not make either for decency or openness. I doubt not that the

intention of the Rubric is to justify the Minister's standing before the Table, while he arranges the vessels, while it leaves him to return to the North End without specific instruction to do so, in the same way that, without instruction, he returns to it, after placing the Alms and the Bread and Wine on the Table.

It remains for us to discuss the alleged doctrinal insignificance of the Celebrant's position, the very core of the decision of the Court, a subject which I approach with sincerest reluctance, since, by implication, to maintain the doctrinal importance of the North Side position is to accuse my brethren of neglect of sound doctrine. I have no such intention. There are those who use the Eastward position because they believe it to suggest the offering of a sacrifice on the Altar. These will not expect me to endorse their doctrine, but will agree with me that the Eastward position has doctrinal significance. But a very considerable number of my brethren have used, and continue to use the Eastward position—as I did, in Churches where I found it customary, because I accepted the dictum of the Lincoln Judgment, accepting the Judgment, that is, without studying it. Had I read it carefully, I must have found it unconvincing. Nor do I doubt that where my arguments carry persuasion, those who accept them will have more confidence in refusing to abandon what the Court itself admitted to be a true liturgical use in the Church of England, "and," they will be able to add with no small confidence, "the *only true* liturgical use in the Church of England."

It is evident from the line of argument pursued by the Court that the promoters of the suit against Bishop King tried to argue that the Eastward position was a sacrificial position<sup>1</sup>—"the natural attitude for one offering a sacrifice," and that it conveyed "some sacrificial doctrine of the Eucharist against the doctrine of the English Church"—to which the Court replied that "no significance can be attached to a form, act or usage unless that significance is in accordance with the regular and established meaning of language or symbol whether liturgical or other" . . . "the imported sacrificial aspect of the Eastward position is new and forced, and can take no effect in rendering that position either desirable or otherwise."

Now it is, perhaps, the tendency of English judicature to reduce a controversy to some one definite point, and, separating that point as far as possible from immaterial issues, to concentrate inquiry on it, and on it alone. So the Court chose to treat the Rubric ordering the North Side position as an order necessitated by the alteration of "altars attached to the East wall" into "tables moved into the chancel or body of the Church." It appeared to the Court that further complications arose by the setting of altars table-wise, that the standing at the North side became impossible when the "tables"

<sup>1</sup> One of the very few engravings showing a *minister* in the Eastward position is thus described: "Comber's short discourses. . . . Minister in surplice, scarf and hood kneels Eastward before the Altar of burnt offering." Emblematic, Roscoe, p. 190.

were once more removed about 1640 to the East End, and that the North *End*, which the Court declared to be beyond question true liturgical use in the Church of England, was, in strictness of fact, a compromise adopted by Caroline High Churchmen as the best solution of a Rubric impossible of fulfilment. Yet those very High Churchmen, with the stringency of the Uniformity Act of 1662 before their view, repeated this same impossible Rubric—impossible because (as it is alleged) the *end* of an oblong cannot be a *side*. As we said before, this repetition of an impossible Rubric does not make sense.

Those who are interested in this argument of the Court may find, if they choose, a scathing examination of it in Mr. J. T. Tomlinson's *Historical Grounds of the Lambeth Judgment in the Lincoln Case* (London). My reason for not following Mr. Tomlinson in his argument is that it seems to me that the case was wrongly stated. I quite agree with the Court that "neither those who approve nor those who disapprove of an action which is recognised by authority can really invest it with any sense contrary to the sense of the authority which recognises." I have stated above my reasons for believing that the Church of England from 1662 onwards did not recognise the Eastward position, but definitely rejected it. The grounds for this rejection will be, necessarily, not the opinions of this or that Churchman or Liturgiologist, however eminent, but the legislative acts of the Church. Yet behind the acts there must, of necessity, be doctrinal reasons, to which the Church refers in the second Preface to the Prayer Book of 1549. "The most weighty cause of the abolishment of certain Ceremonies was that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still."

Now the question which the Court ought to have examined, and never did examine, was this: "Was the North Side Rubric (a change in long-established ritual confessedly), a direction necessitated by temporary disorder *and no more*, or was it an essential part of the Communion of 1552, the transition from the Lord's Supper and Communion commonly called the Mass to the Lord's Supper *or* Holy Communion? No one can read the argument of the Court without being impressed by the ineffectiveness of the new Rubric for purposes of order. It did, in fact, make confusion worse confounded, and it sinned against the principle that the ceremonies should only be changed, if they are dark and misleading. If the Eastward position was retained as an alternative, there was no excuse for not retaining it as the only use, no excuse for a change which made for diversity and disunion. The Court, in fact, never faced this difficulty at all, never betrayed the least consciousness of it. They never put themselves in the position of worshippers who were confronted at the very opening of a new service with a most startling alteration of ritual. Yet they claimed to be judging as historians, a claim which

no one can make who cannot envisage the past, and see events with the eyes with which contemporaries saw them.<sup>1</sup>

It is especially singular that the Court which expresses so correct a view as to the authority from which we ought to seek information as to the significance of a liturgical usage, does not, in any part of its examination of the Celebrant's position, refer to the Preface on Ceremonies, the authorised and official explanation of the Church, in the First Prayer Book of Edward VI (1549), of the reason why some ceremonies were retained and some disused. Had they referred to this Preface, they would have seen how reluctant Cranmer (for the Preface is his work) was to change any ceremony unless it was superfluous and burdensome, or had lent itself to superstitious or avaricious abuse. The Court would also have noted that Cranmer, though he refused to be guided by foreign Churches, felt that some explanation was due from the Church of England to the other Churches of the Reformation.

Two important considerations suggest themselves. First, it is exceedingly improbable that so important and significant a change as that from the Eastward position to the North End should be made without strong reason, and, secondly, that Cranmer was not without knowledge of foreign liturgies, or indifferent to them. Now it is well known that Gardiner and other Roman Catholics found in the First Prayer Book of Edward VI (1549) all that was needful for the Mass, the office which above all others had lent itself to "superstitious and avaricious abuses." Here was a definite reason for Cranmer's using the pruning knife more freely in the Second than in the First Prayer Book on the ceremonial of the Mass. The same reason that prompted in the Second Prayer Book (1552) the abolition of vestments, and the removal of prayers of sacrificial import, as well as the excision of the word "Altar" from the beginning to the end of the service could not fail to suggest also the removal of the Eastward position. Further, as concerns Continental Churches, Calvin was very busy in 1550 over the attempt to bring the Reformed Churches into line over the doctrine of the Eucharist. He practically persuaded the Swiss and Zwinglians to abandon the merely Commemorative Meal or Supper, and to establish a profound sense of the Real Presence of Christ, not in the Elements, but in the souls of faithful communicants. This is the characteristic feature of the Prayer Book of 1552, and it is characteristic of our Prayer Book to-day. We do not, with the Presbyterians, sit round the Lord's Table with a Minister facing West, at a commemorative sacred meal, nor, with the Roman Catholics, worship the Lord on His Altar-throne, the Priest facing East, to lead us in this worship, but we *kneel* at the Holy Table, where the Minister, standing at the North End, conducts our devotions, and from the Holy Table feeds us with Bread and Wine consecrated to be a token

<sup>1</sup> The Court seems to have accepted Cosin's view, but with modification. Cosin represents the North End as a compromise after rebellion occasioned by the Eastward rubric of the First Prayer Book. But the rebellion was significant of doctrine, and so was the compromise.

and means of our receiving the spiritual food of Body and Blood of Christ.

All this important history the Court overlooked. They overlooked also the not less important statement in the Preface to the Prayer Book of 1662: "Our aim was . . . to do that, which to our best understanding we conceived might most tend to the preservation of peace and unity in the Church, the procuring of reverence, and exciting of piety and devotion in the public worship of God." Yet, while they might, by the insertion of a few words, have established beyond dispute the Eastward position, the liturgical use which they are supposed to have thought most suitable and "tending most to the procuring of reverence and exciting of piety and devotion," they did not do so. They did not, while carefully examining the Rubric, of which examination there is proof positive, insert the simple words, "standing afore the midst of the Holy Table or at the North Side thereof." The Court did not even attempt to explain this inaction. It is submitted that the *authoritative explanations of the Church* contained in the Prefaces to the Prayer Book (1) invest the North End position with doctrinal significance, (2) establish it as the true and only liturgical use in the Church of England.

But if we are asked to suggest the kind of false doctrine that moved the Reformers in England and on the Continent to reject the Mass, we would use some words written by Professor Raven in his *Jesus and the Gospel of Love* (Hodder & Stoughton, 1931), p. 347:

"The Jesus of Rome is the Lord of the *Civitas Dei*. As King of Kings He is the Head of the Heavenly Host, angels and archangels, saints and virgins, and of the hierarchy on earth, the successor of St. Peter, the bishops and clergy. Through His ministers, celestial and terrestrial, the Most High has covenanted to dispense His grace to mankind; through appropriate intercessors He receives their petitions; through appointed sacraments He bestows His favour. Supreme among gifts is His own flesh and blood, when, as Victim in the holy sacrifice His priests bring Him down and offer Him upon the altar that the faithful may receive the food of immortality. He is still Man in name. . . ."

The same truth is more concisely but not less forcibly expressed in Keble's lines on *Gunpowder Treason*, where he appeals thus to those who were being, or had been, lured by the Church of Rome:

"If with thine heart the strains accord,  
That on His Altar-Throne  
Highest exalt the glorious Lord,  
Yet leave Him most thine own;  
O, come to our Communion Feast,  
There present, in the heart  
Not in the hands, th' Eternal Priest  
Will His true self impart."

Now Keble, when he wrote these words, used the North End position.

Maintainers of the unquestionably "true liturgical use in the Church of England," the North side position of the Celebrant in Holy Communion!—it is for you to remember that in this act of

obedience to your Church you are upholding her Scriptural teaching as to the Being of her Lord and Master, namely that He, being Very God and Very Man, by the sacrifice of Himself upon the Cross, whereto He was sent by the love of God for the world, has wrought so perfect a reconciliation, that nothing can be added to it, nor any further presentation of it be made to the Father, on Whose right hand He is seated in glory, and has so entirely removed every barrier, or even supplementary intervention, that we have access with boldness into the holiest. No priest stands between us and the glorified Son of Man in heaven.

Nay, even when it is urged that the grossest superstitions connected with the Mass are now no longer believed, and that no return to them need be feared, and when you are called to conform, as it is said, "to usages in themselves innocent but attractive, since they make for the unity of Christendom," your obvious reply is that you cannot forsake a plain command of your Church for one which is at best of doubtful validity: also that, when you forsake that plain command in order to join yourselves to a multitude which is predominantly committed to a humanly mediated access to your Lord, you obscure truth, and become partakers with those who place the Priesthood between you and your Lord.

If you take the Eastward position you may try to persuade yourselves that you have no sympathy with such false teaching, but who is to know where you draw the line, or at what point you part company with false teachers? Men cannot read your consciences, but they can judge your actions. Acts speak louder than opinions. You increase a multitude of which the overwhelming majority is pledged to utterly unscriptural doctrine. It is your duty to your own Church as Churchmen, your privilege as Evangelists of the true gospel, to maintain the living truth of God, and your still greater privilege to suffer for so doing, if that be the will of Him Who has loved you with a love passing knowledge.

P.S. Results of inquiry in the British Museum :

*First* : White Kennet and Ogilvy are confirmed in their statement that the Bishop of London, being Celebrant at King Charles II's Coronation, did not celebrate in the Eastward position, but from the North End.

*Second* : The Court rested its conclusions mainly on Hollar's engravings. In those engravings the Artist's design was to show that the instructions of Joel ii. 17 were fulfilled, and that the Litany was said "between the Porch and the Altar." A corner of the Holy Table was shown with a book resting on it. The Court gave weight to the fact that it was no part of the Artist's purpose to illustrate any significant use, and that therefore more credence could be given to the representation as a historical record. But did the Artist intend to show any presentation of the Holy Table? He certainly showed only a corner of the Table, with a book on it, and without any Communion vessels. The Litany and Communion Services were, as Sparrow tells us, "distinct" services. No doubt



the Artist intended to show a symbol of a Holy Table—but there is a long, long distance between that purpose and the inference from it that he intended to show a record of the mode of conducting a Communion service or even of preparation for conducting it. The inference of the Court will convince only those who wish to be convinced.

P.P.S. To facilitate reference to Ogilvy's work the title runs as follows :

"The entertainment of His Most Excellent Majestie Charles II, in his passage through the City of London to his Coronation . . . To these is added a brief Narrative of his Majestie's Solemn Coronation by John Ogilby.

Printed for Richard Mariot and Thomas Dring and are sold in their shops in Fleet Street, MDCLXII."

It is in the London Library.

PURITAN SALT. The Story of Richard Madox, Elizabethan Venturer. By George Walker. *Lutterworth Press*. 4s. 6d.

The name of Richard Madox, Fellow of All Souls', Oxford, the author tells us, does not appear in the *Dictionary of National Biography*, and yet in the attractive narrative of his life and adventures given in this volume there is much which would, we think, entitle him to a place there. He was a Puritan when the name was newly coined, when it was the creed of the adventurous, and advanced youth accepted it as the newest fashion. He had the patronage and protection of Leicester who had much to do with his various appointments. He was privileged to move in the company of Drake, Hawkins and Frobisher and of such prominent scientists and merchants as Dr. Dee and Michael Lock.

The author has gleaned much of his material from his hero's diaries and sea journals, from some letters preserved in the Calendar of State papers, and from "A Sermon to Mariners" preached at Melcombe Regis and preserved in the British Museum. The book gives an interesting account of the early stages of the Puritan Movement and the sea life of the time. It is mainly written round Fenton's unsuccessful attempt to reach the East via the Cape.

In the Religion and Life Books series of reprints the Student Christian Movement Press issue *A Philosophy from Prison* (1s. net). This is a Study of the Epistle to the Ephesians by Canon F. R. Barry. In a Preface to this reprint the author emphasises in face of the developments of recent years the urgent need "to discover the spiritual basis for a true community of persons."

## THE SERMON ON THE MOUNT.

BY CANON J. B. LANCELOT, M.A.

PEOPLE talk of it without always knowing much about it or even where to find it, and, now and then, make their (assumed) observance of it an excuse for neglecting the obligations of fellowship. Let us then ask—and try to answer—a few questions about it.

(a) *Is it not the sum total of Christianity?*

No, far from it. He who preached it died, yet is, we believe, alive now and for evermore. We, His present-day disciples, are to live in Him—"in" is a very significant little word—and to endure, as one day to see His face. Our religion is thus a personal loyalty, a response, the best we can make, to His great promise, Lo, I am with you always. But we pay serious heed to the Sermon, for it revealed His mind, and we are to observe all things that He commanded.

(b) *But there is no theology in it, is there?*

Lots of it, for the Preacher never seems to regard the good life as even possible apart from God. We are to love our enemies in order that we may be His sons, to be perfect because He is, to dispense with anxiety because He is aware of our needs. Recognition of God, His being, His presence, His mercy, His judgment seat—in other words, religion, theology—permeate it from beginning to end. The Preacher himself speaks with an authoritativeness and a confidence which make us want to stop and ask Him, Who then art *Thou*? How dare He revise Moses? is what, I fancy, the rabbis wanted to know.

(c) *Was it not a popular Sermon?*

Yes, in the best sense, in that it taught what the ordinary man ought to know and believe to his soul's health. But the meaning is by no means always on the surface: you must take time and think. Popular preaching to-day is often bad preaching—shallow, noisy, or, worst of all, amusing. There is nothing like that here. The language is simple, the style direct and clear, but the Preacher is always grave. He says much about everyday things like poverty and treasure and anger and rain and clothes, but the question that He seems all the time to want me to ask myself is just this, What does God think about you? That is the preaching that people need, but it is never likely to be popular.

(d) *His was not then a "sweet Galilean gospel"?*

Not at all. His words are words of grace, but they are often formidable enough. His warnings about inward darkness and the broad way and the working of iniquity and the crash of the builder's

house simply frighten me! True, there are rewards offered, of a kind, but who wants them? Only saints will value them, and suppose you are not one?

(e) *Do you really mean to say that the Sermon is difficult?*

Yes, I do: what is the meaning, for instance, of the first verse? Who are "the poor in spirit," and what is "the kingdom of heaven"? The former I should declare to be men of religious and unworldly temper, whose prayer is that they may be allowed to travel through life by that safe passage, as Baxter calls it, of peaceable holiness: the latter, the totality of Christian privilege and blessing, tasted here, enjoyed to the full hereafter. But this, surely, is a large subject, calling not for a paragraph but for a treatise.

(f) *Don't you think that the Sermon really makes any reading of the Old Testament unnecessary?*

No, I don't: the Old Testament stands behind it and provides (amongst other things) what might otherwise seem to be lacking in it, namely, examples of the more active and masculine type of virtue. Thanks to the Sermon, unselfishness, mercifulness, patience, and such like, have now come to their own, but the manly and heroic elements cannot be allowed to pass out of the Christian ideal. To be good you must still be brave. "His fearlessness" was the reply given by someone who was asked what struck him most in the life and ministry of Christ. So the Old Testament is full of great stories and great lessons: we read them still as "written for our learning" and admire the great qualities they inculcate.

(g) *And yet, blessed are the meek?*

Yes, for who honours the upstart and the bully, or even the man who expects to get worthy and lasting results without pains or trouble? For the best things you must be prepared to wait. The highest requirement of a statesman is patience, said William Pitt.

(h) *Is there, really, comfort for the mourners?*

Yes, though some of them are of all men most to be pitied. What they need (for one thing) is faith in a Providence with a large and comprehensive plan: otherwise they may think the world a meaningless blunder. Besides, human nature is what it is, and it is only through sorrow that many of us ever learn anything of real value. Even pain of body has its uses, for it calls attention to something wrong. We see indeed "through a glass darkly," though light falls for Christ's disciple from the remembrance that "in all their affliction He was afflicted." But He too had a "joy that was set before Him." Easter is the Day!

(i) *"Ye are the salt of the earth": is it true?*

Yes, for though there are many admirable people doing their utmost to keep the earth sweet without making use of Christ's Name, yet they are the heirs of a Christian tradition and owe more

to it than they are ready to confess. But take out of the lives of most of us all that we owe to Christian teachers and Christian saints, and how little that is worth having would be left! To the steady influence of good Christian people in times of social difficulty and disorder I am sure we owe much—how much we may have yet to learn, should their numbers be seriously reduced and their influence weakened by the defection of those well-to-do classes which have most to lose from anarchy and strife, yet apparently are unaware of the debt they owe to the moral authority and example of quite humble folk.

(j) *Was not our Lord's treatment of the Ten Commandments rather drastic?*

Yes, but it looks more drastic than it really is because they all forbid. The young ruler who had kept them was told to go and do something for someone, and not merely to refrain from doing harm. It was a great lesson, and marks a real turning point in our conception of social duty. But the Ten are important all the same. A regiment of recruits without discipline would be a dangerous mob. Rules first, then principles: Moses first, then Christ. But Moses had his place.

(k) *In view of His treatment of the sixth commandment can anger ever be right?*

Yes, it may be, but it is always perilous. "Whosoever is angry with his brother shall be in danger"—the little word translated *without a cause* has almost certainly no business to be there, but was inserted by scribes who apparently thought His statement too sweeping. There are times, a good man once said, when I do well to be angry, but I have mistaken the times. It is difficult to be angry and yet sin not, but we may not rule out anger altogether.

(l) *"Swear not at all": how then are oaths justifiable?*

The thirty-ninth Article of our Church allows a man to take an oath in a cause of faith and charity, and on the requirement of a magistrate: it seems to be rendered necessary by the evil that exists in the world. But a good man should not need an oath to keep him truthful. In social life, said Mrs. Thrale, a thousand variations may occur unless one is perpetually watching. Well, madam, replied Dr. Johnson, and you ought to be perpetually watching.

(m) *What about other impossible commands as, e.g., resist not evil, love your enemies?*

They are to be used as tests and observed as principles rather than obeyed as rules. As they stand, there is scarcely an evil they would not encourage, and, human nature being what it is, society would fall to pieces, and life for many become unbearable. But how different the spirit in them from that revealed in the following: Why do you not turn your cheek to the smiter? Because meekness is not my way, and I mean to give always as good as I get. Why not surrender your cloak? Because what is mine is my own, and

I mean to stick to it. Why not go the second mile? Because I am not a fool and no man shall "put upon" me if I can help it.—Yet to be laughed at for a fool may be the one service you can render to Christ's cause. Probably we all need a much more uneasy conscience about such commands. Because we deem them utopian we are in danger of neglecting them altogether, but they do mean something.

(n) *What then about war?*

To wage it may, on occasion, and in the last resort, be the duty of a nation even predominantly Christian, just as a good Christian father is bound to defend his children, and locks his door every night. It is, alas, a rude world still, and force remains the final tribunal. But no Christian man will *want* to wage war. The fear is that such men may be too few or too weak to modify the national policy, or, in a crisis, to restrain the passions of their fellow countrymen. All said and done, what the world needs is a *Church*, loyal to the spirit of its Master's teaching, and truly, tolerantly, and humanely Catholic, i.e. embracing all the nations.

(o) "*Let not thy left hand know what thy right hand doeth.*" "*Enter into thine inner chamber.*" "*Anoint thy head, that thou be not seen of men to fast.*"

*Is then charity to be unorganised, subscription lists to be forbidden, prayer to be only in private, people always to go about as though dressed for a wedding?*

No, publicity in charity is sometimes necessary, if only to provoke others to generous giving; attendance at public prayer is a duty, if only to confess Christ before men; a serious demeanour and sense of the gravity of life is incumbent upon all. The command *Let your light shine before men* is not really abrogated. But He does hint that there is a danger about success, and popular recognition, and every man's good word; so that a Christian disciple may be driven to ask himself, Am I getting all my reward now? Is there anything left for me to receive on "that day" at the hands of Christ?—as Dr. Newman is said to have asked when he was made a Cardinal. There is such a thing as playing to the gallery and thirsting for the breath of popular applause. But there is also such a thing as doing good by stealth, and the best portion of a good man's life is, as Wordsworth puts it, "His little, nameless, unremembered acts of kindness and of love." Many who remain unknown here and now will come to be rewarded in that day when, as our Lord reminds us more than once, "the first shall be last, and the last first."

(p) "*Thy Father which seeth in secret shall recompense thee*"—*Is this sound? Should not the right thing be done without thought of reward?*

Note, in answer, first, that human nature is such that it readily responds to such stimulus. In moments of weakness the thought of

recompense adjusts the balance. In particular it makes a special appeal to the young, till higher motives come in, and a fuller conception of duty, though we all recognise that to some child-natures prizes may do harm by encouraging a fatal spirit of self-satisfaction. But in most cases the recompense of a gift in return for some special effort or service does real good, just as words of gratitude and encouragement are usually far more effective than incessant nagging. The disciple is not above his master, and even of Christ our Lord it is written that "for the joy that was set before Him He endured the cross."

But note also that the reward is God-given. It will therefore be consistent with His character, and really good for us to have ; such, I must add, as we are actually qualified to enjoy. Other-worldliness does harm only if that other world be conceived on the materialists' lines, and it is not so conceived in the Sermon on the Mount, or anywhere else in the New Testament. There the bliss of heaven is not carnal but spiritual : "they shall be comforted," "they shall see God," "they shall walk with Me in white, for they are worthy." Nothing selfish or degrading in that ! What attraction has it for the worldly-minded ? I do not doubt that God has things in store for us which pass man's understanding : is there a danger of our thinking of them too much ? No, we cannot think of them enough, provided we try to think of them aright. And of heaven itself it is good to pray, as it is of to-day's duty—

"Dismiss me not Thy service, Lord,  
But train me for Thy Will :  
And I will ask for no reward  
Except to serve Thee still."

(q) "*After this manner pray ye*" : is then the Lord's Prayer to be the only one we use ?

No, it is not designed to tie us, but to teach us. You may use your own words, or some form of words which masters of the devotional life have used and written, provided that all is done in the spirit of this Prayer, and for the sake of those objects which it teaches us that we can safely receive or a Heavenly Father wisely bestow. Such a treasury of prayers we possess in our Prayer Book, a book, be it noted, "of Common Prayer," that is, of prayers for joint and public use. Even for private prayer I cannot give better advice than that you should learn some of the Collects by heart and use them. They wear well. They are widely applicable. They cover the circumstances of most men's lives. What better prayer, e.g. amidst professional or business anxieties or before a directors' meeting than that appointed for the First Sunday after Epiphany—"that we may both perceive and know what things we ought to do" ; or, before a long journey by land or sea, than that for the Second Sunday in Lent—"that we may be defended from all adversities that may happen" ; or that other, from the Communion Office, about "the changes and chances of this mortal life" ?

(r) "*Take no thought for the morrow.*" *Need I then work for a living?*

Yes, you must, and capital itself, a product of work and thrift and prudence, will probably be necessary if work is to be found for you. A great business that is to benefit many can hardly live from hand to mouth: it must have reserves, or perish in the evil day. Our Lord's words must be taken, not as subversive of fundamental conditions on this planet, but as indicating *the spirit* in which we are to try and live. This they do in a way calculated almost to irritate, and therefore to make us think. But they do mean something. Thus in respect of work He seems to say to us—Do it with tranquil and grateful mind. Do not, if you can help it, overwork. "In quietness and in confidence shall be your strength." If you have it, be thankful for the joy of congenial work—work, that is to say, which suits your physical, intellectual, and temperamental outfit. What you are in body and mind you are by God's gift—it is no merit or purchase of your own: be grateful if it is met and balanced and satisfied in daily life by appropriate duty. But over-anxiety about the means of life is a slighting of God's care, and a subtle form of mammon worship; it begins with what we call prudent foresight, but it may end by making money itself the real aim, and that is fatal. A man may even himself be quite unaware of the change of purpose.

Or again, in respect of food and raiment—Cultivate simplicity of life. Eschew luxury. Flee extravagance. "Solomon in all his glory" was a great fool, and a burden to his subjects: he taxed them in order to deck himself and his capital with pomp and magnificence, and the end was poverty of soul and vexation of spirit. After all, why fret yourself about a thousand things that you do not really need? Your true wants are few. Try to keep them so. "Deliver me," says Thomas à Kempis, "from the things I cannot do without."

(s) "*Judge not*": *what then about the Assizes?*

This, surely, that for the safeguarding of life and society toleration must have its limits. The gentlest creature alive may be stirred into a flame of indignation against what is impious or cruel. Is there to be forgiveness to an assassin exulting in his crime, or mercy for the successful assailant of innocence, or the unrepentant thief who has robbed a widow of her livelihood? Must I always give a soft answer to the casual acquaintance who with venomous tongue has just stabbed my absent friend and taken his character away? Nevertheless, do not be critical, He seems to say. Do not be always finding fault, or trying to put people right. Old people are, for the most part, exceedingly charitable: young people, on the other hand, are apt to be very downright in their opinions of their elders and of each other. They fail, often enough, to recognise and appreciate large and solid virtues, because of little tricks of speech or manner which amuse or offend them. Learn then to see things, little faults, little mistakes, without mentioning them. See things, yet do not let them spoil your appreciation of what may

be in truth a noble character and a loving heart. And, remember, we are none of us perfect.

- (t) "*Give not that which is holy unto the dogs, neither cast your pearls before swine*": *is there meaning in this?*

Yes, for in the face of malignant hostility or swinish contempt for things of high spiritual value, the preacher of the Gospel will sometimes be driven to hold his peace. The grace of Christ is limitless, yet, for all its bounty, there is a sense in which it cannot be given but must be sought. The merchantman in the parable is represented as paying a heavy price for his pearl—all he had; it was worth it, for it meant peace to his soul. A Roman governor who appeared willing to learn our Lord Himself undertook to teach: to the same Pilate when he had outraged truth by scourging the King of Truth He answered not a word.

- (u) "*Whatsoever ye would that men should do unto you, even so do ye also unto them.*" *Is this always possible?*

No, not the very same things but similar things, done in the same spirit. Gifts, for instance, between man and man, can never be quite equalised, for circumstances are different, and one is poor and another wealthy. But courtesies can be mutual, and treatment fair, and regard for another's position or difficulties freely rendered. Use no man as a mere tool, our Lord would say, as a great philosopher has said since: feel for him rather as a person. Put yourself in his place. How would you, the master, enjoy this little speech if it were made to you? How would you, the servant, like it, if you were thus left in the lurch by your mistress?

- (v) "*Whatsoever ye would that men should do unto you, even so do ye unto them.*" *Is not this enough, without religion and Church?*

It is certainly a great deal, but is there much hope of it apart from religion? Read as a whole, the Sermon on the Mount knows little or nothing of benevolence and brotherly love apart from God: the threads of a persistent and highly ethical theism are woven into its texture throughout. "It is all right if you are good," we are told continually. But is it so easy to be good, even on our own poor level? No, we need for it every ounce of help that we can get, and deliberately to go without the support and stimulus that the Church and the "blessed company of all faithful people" should be able to give, may be not less than perilous. It is sad that so many in these days are prepared to take the risk: they are living really on a kind of inherited spiritual capital which is bound sooner or later to give out.

- (w) "*Not every one that saith unto Me, 'Lord, Lord' shall enter into the kingdom of heaven.*" *Why?*

Because this is the language of a demonstrative but shallow piety, or perhaps of poor, vague, sentimental admiration. But actions are the real test, and not feelings. These have their place.



We may wish often that our own were stronger. But a warm and sensitive heart is no substitute for active goodness. High aims and good inclinations are praiseworthy always, but they do not, of necessity, go very far, and where the will is feeble, and a deep sincerity of conviction is wanting, they may only be precursors of failure and sorrow. So in the following verse even warm-hearted and zealous workers are warned. These have preached the faith, and can even point to results in Christ's cause. But "I never knew you" says the Judge: "depart from Me." Strange, is it not, that (as Dean Church once said) men should sometimes be so deaf to the severity of Jesus Christ!

(x) He "*taught as one having authority*": *is authority tolerable?*

Sometimes not: nevertheless we are dependent on it for much in our early years, and even all through life. Its function is not so much to dictate as to commend, and if we are wise we listen. Here we are struck by the fact that there are no quotations, no dependence on this rabbi or on that, no modesty such as mortal man might display in dealing with such high matters (as e.g., I think, I hope, I believe) but directness and simplicity such as to convince us that He is speaking of that which is perfectly clear to His vision. All through there is no doubt, no hesitation, but simple, lucid, authoritative eloquence, which goes straight home to men's minds and consciences. And, as we believe, it was confirmed by results in act and deed. "Only say the word," begged the centurion: a soldier himself he knew how much could be effected by the word of one who had the right to utter it.

(y) *Does not the Sermon present us with an impossible ideal?*

No, it has become actual once: to enforce it, therefore, is not the hopeless task it would have been had we not possessed the Life of the Preacher himself as its embodiment. Does He say, for instance, "Be ye perfect even as your Father which is in heaven is perfect"? The command is no unreal one, for we look at once to Himself: He, we believe, is the sum total of the Father's perfections. Does He say, "Blessed are the pure in heart"? Then is He thrice blessed—

"A son that never did amiss,  
That never shamed His mother's kiss  
Nor crossed her fondest prayer."

Does He bid us "Take no thought"? No life was ever so complete as His in its detachment from material things or "so serenely cradled" in the bosom of the Father. The real sermon, we may almost venture to say, is Himself. "We beheld his glory," writes a disciple in the name of all the rest. The verdict it was of a long and intimate experience. It is the same with ourselves, taught as we are (we believe) by that Spirit who still "takes of the things of Christ and shows them unto us." His word is arresting alike in its wisdom and in its power: His signs challenge the attention

and are in very truth messages in themselves: then, over and above these, there is the wonder of His character. But take them as they should be taken, one perfect whole, and there is nothing else like it—no such guidance, no equally telling witness for God and the things of God, no other ideal of like winsomeness and chaste and impressive beauty towards which we can direct lives. We yield to its sway. In the realm of duty and moral thoughtfulness He becomes the Master. "Thou art the Truth," we exclaim, or, like the disciple we kneel and worship—"My Lord and my God."

(z) *But this is theology?*

It is, but it brings before us a subject of constantly recurring interest to Christian believers—whence came Jesus Christ? The age-long doctrine of the Church is one of Incarnation. The Word, which from the beginning was with God, *became flesh and dwelt among us*: so we heard on Christmas morning: nor does St. John's doctrine differ from that of St. Paul in *Philippians* or of the unknown author of *Hebrews*. As the Nicene Creed has it, *He came down from heaven*. The so-called Athanasian warns us against explanations which in olden times were found to be either misleading or inadequate, and taken thus, that Creed is exceedingly valuable, though (it must be owned) its stately sentences do not seem to give the average hearer much positive guidance towards a Being "full of grace and truth." For that we turn to the Gospels, the witness of the Apostles, and the words of Christ Himself.

THE CASE FOR FAITH HEALING. By J. D. Beresford. *George Allen & Unwin, Ltd.* 5s. net.

The reader who desires to follow the argument which that well-known writer, J. D. Beresford, adduces in support of his thesis will have to give close attention to it. This book is not a novel. Discussing the question on philosophical lines the writer lays many lines of reasoning under contribution. He teaches that spirit is the only reality. God is immanent and transcendent. Faith and love are essential. The Preface by Dr. H. R. L. Shepard commends the book as "thought-provoking." Doubtless it will receive the attention of many readers.

In *Sheltering Arms* (Oliphants, Ltd., ls.) Mrs. Barter Snow gives a number of useful Biblical Studies which should find many readers.

## THE PRE-REFORMATION CATHOLIC CHURCH.<sup>1</sup>

BY THE REV. C. SYDNEY CARTER, D.D., Principal of Clifton Theological College, Bristol.

**S**T. PAUL tells us that "no one can say that Jesus is Lord but by the Holy Ghost," and he also tells us that it is by the same Spirit, that all those who "own Jesus as Lord" are "all baptised into one Body." Now there is no question but that this "One Body" is the true "Church of Christ" and that "those who have not the Spirit of Christ," as St. Paul says again, are not really members of that true Church, even though they may be enrolled as members of a Visible Church.

If we bear this foundation Scriptural truth in mind it will, I think, explain some apparent anomalies in the pre-Reformation Church. It will also answer the question which was freely hurled at the Reformers in the sixteenth century: "Where was your Church before Luther?"

Now "before Luther," there was certainly a world-wide Visible Church, although it consisted of a Western and Eastern branch which were not in communion with each other and had not been for 500 years. But if we confine our attention to the Great Western Church, we find that very early, and especially in the Middle Ages, it had very seriously departed from the purity of the Faith and the simplicity of the worship of New Testament days. But all the same, undoubtedly it still contained numbers of Christians who owned "Jesus as Lord," even though their doctrines may have been in some respects corrupt or unscriptural. But they were still members of the true Church of Christ.

Now I think the statement of our Article XXVI would fairly accurately describe the condition of the "Visible Catholic Church" in the Middle Ages. For it was not only a clear case of the degenerate and "evil being mingled with the good," but also of the corrupt and "evil having the chief authority in the Ministration of the Word and Sacraments." For erroneous and superstitious teaching and practices were adopted by the Visible Church, and these errors sorely tried the consciences of those who had remained, in the main, faithful to the pure early faith of the Church of Christ. Many of these faithful Christians were in time driven outside the Visible Church by persecution.

Now what the movement known as the "Reformation" did, was to enable these "spiritual" or true members of Christ's Body in several countries and regions "to reform themselves" by purifying their authorised Faith and Worship. But as the great Elizabethan Churchman Hooker said at the time "to reform themselves was not to sever themselves from the Church they were of before. In the Church they were, and in the Church they remained." They

<sup>1</sup> The first of four lectures delivered at Dean Wace House, 1935.

had only become, as he says, "more soundly religious by renouncing idolatry and superstition." But "the indisposition of the Church of Rome to reform herself," led to a severance of outward fellowship with that corrupted part of the organised Church of Western Christendom of which the recognised centre of unity then was the Pope of Rome.

The main question which we have to consider in dealing with the Medieval Church is therefore—"What are the marks or 'notes' of the true Church of Christ?" Do they depend on its outward visible organisation and Ministry, or on its profession of the primitive, scriptural and apostolic Faith? This is not a mere theological academic question. Because if on the latter, then there was always a true Christian Church within the outwardly organised Visible Body even before the Reformation. For all those who held this primitive and apostolic Faith were thus true members of the one holy Catholic Church, even if they were excommunicated by the leaders of the "Visible Church." They belonged to the "blessed company of all faithful people." And the salvation of this elect "Company" does not depend on its actual membership of any outward Visible Church, however much it may be helped by it. For we must remember that the early Christian congregations were voluntary associations of those who "owned Jesus as Lord," and that the Christian Church was from the first a fellowship of these baptised Spirit-filled believers. It was this widespread Fellowship which constituted the "One Holy Catholic Church of Christ."

Now when we consider the main New Testament doctrines which were universally held and taught in this Primitive Catholic Fellowship we shall soon discover that they are exactly those which are conspicuous of Evangelical teaching to-day. For we find that these early Catholic Christians taught :

(1) The sufficiency of the Scriptures as the sole rule of doctrine and life—"the Holy Scriptures which are able to make us wise unto salvation."

(2) The right of direct access of the soul to God through Jesus Christ, the one mediator. "Through Him we have access by one Spirit to the Father."

(3) Justification by Faith in Christ's atoning sacrifice—"In Whom we have redemption through His blood, even the forgiveness of sins."

(4) The transforming power of the Gospel of Jesus Christ as seen in lives of piety and godliness—"If any man be in Christ Jesus he is a new creation."

(5) The Universal priesthood of all believers in Jesus Christ. "Ye are a royal priesthood," says St. Paul.

Now we have sufficient evidence that these Scriptural principles of primitive Evangelical Catholicity were held and taught with varying emphasis by the true members of Christ's Body from Primitive times to the Reformation era. But also there is no doubt that very early, corrupt and false teaching found its way into the Christian Church, so that the gospel of God's free grace was

gradually changed into one of salvation by human merit and special priestly mediation. For instance, the simple symbolical Fellowship Meal of the Early Church was in time changed into the "Mass Sacrifice" offered by the medieval priest for the sins of the living and the departed. A very surprising "development." Other evils and abuses followed, such as the doctrine of a "Treasury of Merits," and Indulgences, the doctrine of transubstantiation and papal supremacy; so that Christianity in the Middle Ages had degenerated from a simple Scriptural and spiritual religion into a rigid, legal and mechanical system of sacrifices and superstitious ritual observances. But, as we shall see, "even in the midnight of superstition and palpable darkness which had overspread the visible medieval Church, there was within it, though not of it, many visible members of the Holy Catholic Church" (Dean Jackson).

The spread, and the realisation, of this corruption of the Catholic Faith of the Church of Christ, was gradual and sporadic, and we have no time to trace it in the earlier Christian centuries, or to refer to those conspicuous Churchmen, who during this period, maintained an apostolic zeal and fervour with the purity and simplicity of Evangelical Faith. But jumping to the eleventh century, we find bodies of Christians, especially minor sects in France and Germany, like the Petrobrusians and Henricians, who by way of positive protest, emphasised, even if, at times, with certain fanatical excesses, the inner spiritual worship and teaching of the New Testament days. These sects made deliberate efforts to return to apostolic teaching and practice as set forth in Holy Scripture. Consequently we find that these teachers referred to Scripture as the sole rule for Christian life. But they were continuously persecuted by the official Church. In fact all through the Middle Ages we find a succession of free spiritual societies or associations, usually persecuted by the Church, seeking a practical and pious Christianity. Such were the female Society of Beguines in the eleventh century and the male Society of Beghards in the Netherlands in the thirteenth century. They lived lives of the greatest simplicity, and spent much time in prayer and were occupied with useful handicrafts and with works of mercy and charity.

For instance, none were allowed to be enrolled as "Beguines" under the age of forty and then only women of the most reputable character. They had to vow a celibate, chaste and separate life. Their discipline was strict and they wore a uniform and the white veil. They had for a time wealthy establishments in many of the large cities, like Mechlin. The Beghards were mainly weavers or tradesmen, and they were also unmarried and wore a uniform and lived a community life under a "Master." They had, like the Beguines, fixed times for prayer and exhortation.

But in due time these Societies declined somewhat from their original ideals of pure, practical piety, and many of them, like the Friars, degenerated into mere idle mendicants. Also in the fourteenth century a distinctly heretical and schismatical section of these Beghards was very active. They joined with some fanatical

Fratricelli and with the "Brethren of the Free Spirit," who propagated very dangerous and harmful doctrines. Many held pantheistic and mystical views, while some practised and advocated lax and licentious principles, involving the virtual abrogation of married life. In fact they held views similar to those now being advocated under the specious name of the "New Morality." They professed, for instance, to restore a divine life of "freedom, innocence and nature," which an un-natural "law of marriage" had overthrown. There is nothing "new" under the sun! Then, as now, there were "nudist" societies and meetings. But this was only a fanatical section.

But the rise of these and other purer sects in the eleventh, twelfth and thirteenth centuries served to demonstrate the moral and spiritual revolt of those who knew, at least by tradition, of the early Evangelical teaching in its main principles. They were thus fully alive to the fact that the sacerdotal system of the Medieval Church had sadly obscured this primitive teaching. Many of these sects were, it is true, short-lived. But the headquarters, it we may so localise it, of this Movement for the recovery of primitive truth, was in the South of France. Now we must not imagine that all these zealous Evangelical Teachers were perfectly "orthodox." We have just seen that some were even "heretical." They lived in a dark, corrupt and ignorant age. They were surrounded by superstitious beliefs, and therefore they often ran into fanatical extravagances or eccentricities of doctrine, as a sort of reaction.

Peter de Bruys, a presbyter, who was the founder of the Petrobrusians, started his zealous preaching crusade in Languedoc and Provence in 1110, and laboured faithfully for twenty years, until he was burned by the furious populace in 1140. He took the Bible as his sole standard of Faith, but apparently he used it in a very "modern" way. For he discriminated critically between the value of the Old and New Testaments, and also between the teaching of Our Lord and of the Epistles. He also rejected Infant Baptism and re-baptised all his followers. His followers, the Petrobrusians, also disliked "churches" and they vehemently condemned the Mass, transubstantiation and the veneration of the Cross. So they had some definite "Protestant" principles.

Another powerful preacher—Henry, the Cluniac monk—whose followers were called "Henricians," also denounced the vices, the general laxity and unspirituality of the clergy, until he was imprisoned by Pope Eugenius III in 1148.

A little later on we come across Peter de Waldo and the "poor men of Lyons." They were also celebrated preachers and apostles of this spiritual movement, but they soon encountered the active hostility of the hierarchy of the Church.

Sects of Cathari or "Purists" had also, about this time, spread extensively in France, Germany and Southern Europe. Their teaching was on some points far from orthodox. In fact, one section taught Manichaean tenets, while others inclined to Docetism.

But even earlier than this, in the Swiss and Italian Alps, the

Vaudois had advocated pure, primitive Evangelical truths. For these Vaudois, besides stressing a knowledge of the Scriptures and the necessity of obedience to their precepts, preached the Evangelical message of salvation through the merits and sole mediation of Christ; and they fearlessly rebuked all sin and evil living. They were described by a contemporary Church chronicler as "an ancient race of simple men, dwelling in the Alps, who love antiquity, and desire to supersede our religion and the creed of the Latin Churches. Their teachers learn the Bible by memory and have a constant aversion to the rites of the Church." But it was of such faithful witnesses to the power of the Gospel that even an enemy wrote "they may be recognised by their manners and speech. They are law-abiding and modest. They shun display in dress, and work with their hands as day-labourers. They do not accumulate wealth, contenting themselves with simple necessities. They frequent neither drinking shops nor dances. In their speech they are sober and modest, avoiding all bad and silly language." We might be reading a description of the Puritans of the seventeenth, or the Evangelicals of the eighteenth centuries, and in the main, I hope, of those of to-day.

We ought here just to mention the great but transient reforming and purifying work of the Friars in the thirteenth century. Even though they may not have altogether grasped or restored the purity of primitive and apostolic doctrine, they were possessed of an apostolic faith and fervour; and practised the Christ-like life of poverty and self-sacrificing service. They were also most moving preachers. But their declension from their definite original ideals and principles was very rapid; although a minority, including St. Bonaventura, called the "Spirituals" or "Little Brethren," remained pure, and clung to their rule of absolute poverty. But this faithful remnant was bitterly persecuted and condemned by the Pope as heretical. Similar societies, like the "Brethren of the Free Spirit," who held secret meetings for prayer and worship also received the grim and relentless attentions of the Inquisition.

Among those aiming at the restoration of a purer faith and deeper spiritual life, and who had a happier and longer, although not altogether a peaceful history, we should make special mention of a company which went under the name of "The Brethren of the Common Lot." Their origin may be traced to the twelfth century from a spiritual revival at that time, occasioned by the worldliness and degeneracy of the Church. They actually received the approval of the Council of Constance in 1415. They established their schools and centres, and spread rapidly, especially in the Netherlands and North Germany. Closely associated with them was a celebrated school of mystics, including such outstanding saints as Tauler, Thomas à Kempis, John Wessel and John of Goch.

These "Brethren" practised a community of goods and lived by manual labour and donations. They also instituted "Brother-Houses," although they were not strict or regular Monastic Orders. They aimed at spreading practical Christianity by transcribing and

circulating the Scriptures, and instructing the common people in Christian truths, and also gratuitously educating the young. It is not surprising to learn that with such pure and self-denying aims these "Brethren" were most unpopular in an age of conspicuous religious corruption and declension. Henry Suso, the great Dominican mystic of the fourteenth century, was most outspoken in exposing the general worldliness and laxity of the times. He denounces the luxury of the Monastic Houses and the corruption and even debauchery of the secular clergy. "All godly earnestness has disappeared and is forgotten among them" is one of his sweeping statements. "Of those who really desire grace," he pessimistically declares, "the number is very small, and were they all to depart this life, Christianity would at once come to an end." That was the gloomy view he took.

Consequently the pious zeal and apostolic lives of these "Brethren" put many to shame; and they were therefore bitterly attacked by the Monastic Orders, who objected to them, because, as they were not bound by vows or rules, they did not constitute a true Order. Attempts were made to suppress them as "heretics" and "rebels," but these attacks were squashed by the Council of Constance, and at this time they even secured fresh papal recognition. Their labours continued for at least two centuries, but they were most active and successful throughout the fifteenth century, and it was between 1425-50 that the greatest number of "Brother-Houses" was built. By the middle of the sixteenth century they had greatly declined, and they had almost died out by the seventeenth century. Several causes account for their gradual extinction. A great part of their work had consisted in hand-copying the Scriptures; and so with the invention of printing, this work died out, for the "Brethren" had not the means to develop printing to any great extent. Moreover, their work as educationists was largely superseded by the wider spread of, and the greater desire for knowledge, which was ushered in with the Renaissance Movement. Again they had gained much popularity by their use of the vernacular in preaching and expounding the Scriptures, but this practice became more and more general, and it was indeed a special feature of Luther's work.

In fact, the Reformation had constituted a crisis for these "Brethren of the Common Lot." It had a disastrously divisive effect on them, since they possessed many positive, primitive spiritual elements, but yet in the main they remained faithful to the current Medieval Church doctrines. Consequently some of them embraced the Reformation Movement, whilst others were driven in self-defence into the regular monastic system.

They were definitely "Pietists," and thus they aimed at restoring a true spiritual life into the Church by an earnest piety of heart and conduct. In this respect it is interesting to notice their affinities with the later Moravian Brethren, while in the transparent purity and simplicity of their lives and their consuming zeal for vital religion, they looked back to the early Primitive Church. We



can form a good idea of the truly apostolic and evangelical principles of these devoted Christians and Churchmen, as we listen to Gerhard Groot, one of the most learned of their leaders. "Let the root of thy studies and the mirror of thy life," says Groot, "be first of all the Gospel, for in it is contained the life of Christ; next, the biographies and sayings of the Fathers, afterwards the Epistles of Paul and the Acts of the Apostles, and finally the devotional works of Bernhard, Anselm, Augustine and others."

Although Groot was a devout medieval churchman, and never questioned the power of the hierarchy or the authority of the Schoolmen, yet the result of his fiery zeal and apostolic labours was adverse to medieval teaching and practice, since he appealed to the Scriptures and regarded the Primitive Church as the model of perfection. This was the position of the later Reformers and they soon discarded the errors of medieval religion. Groot's career was remarkable and in some ways anticipated that of Wesley or Whitfield. Born in 1340 at Deventer, in early manhood he was merely a worldly and avaricious cleric; but a definite spiritual conversion entirely revolutionised his life and he soon became an ascetic and a powerful evangelistic itinerant preacher. His eloquence and fervour were most convincing, and numbers were converted, so that at length his licence to preach, like that of Wesley, centuries later, was withdrawn. He then founded a School at Deventer and his main object and work was the circulation of Holy Scripture. We should remember the preaching of these days, although comparatively scarce, was of a lively, practical and popular character. It was based on personal experience and was therefore emotional and forceful, and in the vernacular.

About the same time in Bohemia, there were other outstanding Evangelical Churchmen and preachers fearlessly proclaiming the primitive and scriptural truths which John Wyclif was, at this very time, all unknown to them, advocating so strenuously and so powerfully in England. One of these—a Canon of the Church—cannot be passed over in silence. Mathias of Janow was a most faithful and fearless preacher of righteousness, who laboured hard for a reformation of current abuses. Anticipating Luther by over a century, he preached justification by faith in Christ crucified, and exalted Him as the only Mediator. To read of his conversion is like attending an old-fashioned Methodist testimony meeting:

"Once my mind was encompassed by a thick wall, I thought of nothing but what delighted the eye and the ear, till it pleased the Lord Jesus to draw me as a brand from the burning. And while I, slave to my passions, was resisting Him in every way, He delivered me from the flames of Sodom and brought me into the place of sorrow. Then first, I became poor and contrite and searched with trembling the Word of God. I began to admire the truth in the Holy Scriptures, to see how in all things it must be exactly fulfilled . . . and there entered me, i.e. into my heart, a certain unusual, new and powerful fire, but a very blessed fire, and which still continues to burn within me and is kindled the more in proportion as I lift my soul in prayer to God, to our Lord Jesus Christ the Crucified, and it never abates nor leaves me except when I forget the Lord Jesus Christ and fail to observe the right discipline in eating and drinking."

When we read such a record let us never be tempted to think that God's Spirit was not actively at work in the lives of His children, so that even in these not altogether miscalled "Dark Ages," He was leading humble believers into the full light of His truth, and into holiness of life and walk.

When we turn to the fifteenth century we find, apart from such well-known characters as John Huss and Jerome of Prague and the Lollards in England, quite a number of outstanding teachers and preachers, almost all of them associated with the "Brethren of the Common Lot." Also they all advocated the spiritual and scriptural truths emphasised so fully and fearlessly by the Reformers of the next century. It is impossible to refer to all these individually, although we may just outline the careers of one or two of the more prominent, and then touch on their general theological position. One of the most learned and active of these "Reformers before the Reformation," as they have been styled, was John Pupper, or as he is more familiarly known, as John of Goch, in which place he was born in the Duchy of Cleves in the beginning of the fifteenth century. He was educated probably at one of the Schools of the "Brethren of the Common Lot," and was specially well read in the Scriptures, the Fathers and the Schoolmen. He was a man of pre-eminent piety and of excellent judgment, and was very keen on the reform of Church life. He founded a priory of Canonesses at Mechlin in 1451 and was their Confessor for many years.

Another equally active and prominent reformer was John of Wesel, who was born about the same time as John of Goch. He was a Professor at Erfurt University in 1440, which at this time possessed a strong reforming element, as well as a very definite "National" spirit. He anticipated Luther in being especially active in his opposition to Indulgences, and he wrote against them in no measured terms in the year of the Papal Jubilee 1450. He could find, he boldly declared, nothing in the Gospels nor in the Epistles, nor even in the early Fathers, to support Indulgences. His denunciation of practical Church abuses and his opposition to papal infallibility was so uncompromising, that he was at length accused of heresy and sentenced to life-imprisonment, and really died of grief in 1481.

But probably the greatest intellectual, doctrinal and spiritual force of the fifteenth century was a contemporary and namesake of John of Wesel—John Wessel (spelt with two s's instead of one). He was born about 1420 at Gröningen, and was the son of a baker, but he lost both parents early in life, and was practically adopted and educated by a lady of means. He received his first instruction from the "Brethren of the Common Lot," and he came under the influence of Thomas à Kempis. But he was of a far more inquiring and self-reliant disposition than à Kempis, and he was possessed of a greater and more positive reforming zeal. Wessel had no use for mere formal or superstitious worship of any kind. He even rejected all set forms of prayer, except the Lord's. He was a great preacher and studied at most of the chief seats of learning such as Heidelberg,

Louvain, Paris and Rome. He died in 1489. He was a profound theologian with a very definite Reforming and even progressive outlook. In his interpretation of Scripture he rejected all fanciful medieval scholastic theories and followed a natural and practical exegesis, and he regarded the Old Testament as the less perfect stage of revelation.

Now if we examine carefully the theological and doctrinal teaching and principles of these outstanding fifteenth-century preachers and Evangelists, we shall find that in the main, with of course minor individual differences, they emphasised the same distinctive truths and principles which were so strongly advocated by their successors, who acquired the title of "Protestant Reformers" in the next century.

First of all they one and all insisted on the primitive Catholic position of the appeal to Holy Scripture as the final standard of doctrine. John of Goch, although he held the general medieval "exclusive" views on priesthood and Ministry, laid down the foundation principle that all Christian doctrine must be based on Scripture; and accordingly, like Luther, he declared that the sinner could only be justified by a living faith in Christ and not by his own works. All authoritative divine teaching was stored in Holy Scripture, and doctrines were only valuable as far as they were in accord with Scripture. Heresy therefore, Goch said, was obstinately maintaining opinions which were contrary to clearly expressed Scriptural truth. Now this was practically the position taken up by Luther at the Diet of Worms a century later. "Scripture," said Goch, "possesses an incontrovertible authority from which nothing can be taken away and to which nothing can be added." Similarly, John of Wesel refused to accept any truth unless he could be convinced that it did not swerve from Scripture. The Scriptures to him were the only safe uniting link and ground of faith; and, anticipating the teaching of our own Homily, on Holy Scripture, he declares that the Scriptures will explain themselves. In fact he says that "the man who instructs and corrects us with the Word of God, he is our Pope and Bishop, though most illiterate and humble of all people." We are reminded how conspicuously Toplady's conversion illustrates the truth of this statement, when he tells us that humanly speaking it was all due to the spiritual ministrations, i.e. the preaching of an obscure Christian in a barn in Ireland who "could hardly spell his own name."

John Wessel also took his stand on Scripture as the only reliable fountain of the Christian Faith, and like the later Reformers, he questioned the absolute authority of both the Church and the Pope, and only followed the Pope as far as he was true to Scripture. With a fearless "protestant" note he asserted that "the will of the Pope must be regulated by the truth of Scripture." Moreover, he definitely claims what has been called the Protestant "right of private judgment," when he maintains that "the Pope and the bishops can make no law on which a Christian is not at liberty to form his judgment."

If we turn to the doctrine of the Church we find that the views of these evangelically minded churchmen are certainly not those of the current mediæval theologians. Thus John of Goch propounded the then startlingly heretical view that the Visible Church was fallible, and he does not scruple to attack the existing hierarchy. He also describes the Catholic Church as the "mystical Body of Christ" of which He is the Head. John Wessel also expounds clearly the later "Reformed" doctrine of the Church. He regards it ideally in its "invisible aspect," as an internal fellowship of believers united by faith to Christ, who is its Head. This fellowship of the Saints is, he affirms, unbroken by the heresy of the governors or leaders of the Visible Society. Consequently to him the unity of the Church under one Pope was merely accidental and not necessary. "We must acknowledge," he says, "a Catholic Church, but we must place its unity in the unity of the faith, in the unity of the Corner Stone, not in the unity of Peter or his successors, as the Church's governors. In this unity of faith are members who have never heard that there is such a person as the Roman Bishop." Like the Reformers, he reaches the Church through Christ or through the Gospel. "It is for God's sake that we believe the Gospel, and for the Gospel's sake that we believe the Church and the Pope, we do not believe the Gospel for the Church's sake."

In the same way John Staupitz, Luther's Confessor, not only held the Pauline doctrine of justification by faith, but he taught that the unity of the Church was found in the union of all believers in Christ by faith. With him also it was not "through the Church to Christ" but "through Christ to the Church."

Again the outstanding New Testament doctrine of the priesthood of all believers (which the Reformers revived) was also taught by these great forerunners of the Reformation.

Mathias of Janow, a Canon of Prague, complains of those who do not wish to know that "to all Christ's faithful people it has been said 'ye are a royal priesthood.'" John Wessel and Staupitz also taught this truth, while Cornelius Grapheus, the friend of Erasmus, expressly declares: "All laymen are priests, and if we except the women and children, have equally a legal right to consecrate the Sacraments, although they would commit sin if they did it without permission." Cornelius Grapheus also fearlessly denounced the spiritual declension of the Church. He says: "In place of the Gospel we have adopted the decrees of the Pope, in place of Jesus, a certain Aristotle, in place of piety, ceremonies, and in place of truth, falsehood." This was a cynical, but fairly accurate description of the mediæval faith of his day. And he adds: "For more than 800 years we have deplorably backslidden from liberty to miserable bondage, from faith to infidelity." There were at this time, we should remember, numbers of devout souls who re-echoed these sentiments, but who dare not openly express them; and it is not surprising that Grapheus fell foul of the Inquisition, and was deposed and forced to recant.

But John of Wesel had been equally outspoken. "The Church,"

he declared, "has lapsed so far from true piety into a certain kind of Jewish superstition, that wherever we turn our eyes we see nothing but an empty and ostentatious display of works, void of the least spark of faith; cold ceremonies and vain superstition, not to call it idolatry." "Behold how the whole face of the Primitive Church of Christ has been changed," he declares. "It is considered 'priestly' merely to move the lips and coldly and unintelligently to mumble the prayers."

And these fearless men did not hesitate also to attack the distinctive medieval doctrines. John of Wesel, like Wyclif, denied transubstantiation, and declared that the consecrated oil was "no better than that in daily use in kitchens."

John Wessel also held that the efficacy of the sacraments depended on the frame of mind of the participants and not on the "intention" of the priest, and so he declared that "whosoever visibly eats, unless he likewise eats spiritually, does not eat at all." Like St. Augustine, he stresses the essential necessity of faith. All is by faith and it is "they who believe in Him who really eat His flesh." Although he admitted that "only a priest can procure Christ's presence *sacramentally*," yet he asserts that "others *without a priest* by virtue of inward participation can partake of the Holy Supper." Zwingli, in fact, learned his doctrine of the Eucharist from a treatise of Wessel's on the subject. It has been well said that "Wessel carried in his bosom the embryo of that which after a time, and under more favourable circumstances, and by the aid of still greater personages, produced the Reformation" (Ullmann).

From this rapid survey we can see that in the centuries immediately preceding the Reformation there were numbers, not only of the humbler Christians, but also many earnest theologians, who had begun to realise keenly the need of a return to a vital and simple Scriptural theology. These "Bible theologians" crop up in considerable numbers, and they opposed the Scholastics and Dogmatists of the Middle Ages. They always urged the reading and study of the Scriptures, and they zealously preached the atoning merits of Jesus Christ as the one way of salvation. For remember that religion in the Middle Ages had become almost exclusively a Pelagian round of moral discipline and of fixed rules and of human merit, for serving and pleasing God. The Church was not an ideal community of free Spirit-filled believers, but rather a strictly confined Society, modelled on the lines of the State, the divinely ordained power being limited to its hierarchy. It was, as it has been described, a "mixed temporal and spiritual universal monarchy, great and mighty by the traditions of the past, but insufficient for the present, and without life and vigour for the future" (Ullmann).

These forerunners of the Reformation, whom we have been considering, who were the true members of the "Holy Catholic Church," were endeavouring to reassert the apostolic and primitive principle of faith and love, the simple teaching of Scripture and the regenerative power of the Gospel to transform lives. They empha-

sised the truth that "Christianity is Christ" in regenerative action on the human soul, and so they proclaimed the gospel of repentance from sin and dead works, and salvation through simple faith in Christ's once offered sacrifice for sin. But above all they illustrated their doctrine by conspicuous piety and spirituality of life and character. What the Venerable Bede said of the saintly Aidan was true of these fearless pioneers for righteousness, for they "were full of apostolic zeal and humility and they fearlessly rebuked vice and sin, and they did not teach otherwise than they lived."

The aim of the Conciliar Movement in its attempted reform of glaring ecclesiastical abuses was reformatory and beneficial; but the entrenched power of the papacy, which it challenged, was too strong for it. Its efforts proved impracticable, and were not sufficiently radical. Thus the Reformers' way of complete freedom from papal domination proved inevitable, but we must not forget what a large part had been played by these spiritual and Evangelical forerunners in breaking up the hard ground, and sowing the seed, and thus preparing the hearts and minds of people for the great Reformation spiritual upheaval of the sixteenth century.

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Quite a number of books are now appearing dealing with various aspects of sex problems and marriage relationships. They deal with these subjects in a spirit of frankness that would formerly have caused some consternation, but in these days it is probably necessary that there should be a certain amount of outspokenness in dealing with these matters. Ignorance cannot be regarded as wisdom where knowledge would prevent mistakes, so that a book like *Why Marry?* by Mrs. Sybil Neville-Rolfe (Faber & Faber, 3s. 6d. net), can be a help to those contemplating matrimony. She writes with candour and sincerity, and draws her lessons from the experiences of many who have consulted her on the problems of their married life, or their proposed relationship with a member of the opposite sex. She maintains in spite of modern innovations that monogamy is in the end the only true basis of the relations of the sexes.

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Much is written on the subject of sterilisation of the unfit, and probably few understand what exactly is implied by it. A book entitled *Sterilisation, A Christian Approach*, by the Rev. J. P. Hinton, B.A., and Josephine E. Calcut, B.A. (George Allen & Unwin, Ltd., 5s. net), explains the nature of the problems and the various aspects of sterilisation—legal, medical, and religious. The Rev. Leslie D. Weatherhead, in a Foreword, commends the book as "an admirable survey of the whole subject."

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A booklet, *Personal: to Boys*, by Dr. T. Miller Neatby, issued by the Alliance of Honour (4d. net), explains physical facts which boys should know.

## THE REUNION OF PROTESTANT CHURCHES.

BY F. R. MONTGOMERY HITCHCOCK, D.D., Rector of Tolleshunt Knight, Essex.

IS it possible to have corporate reunion at present—or must we confine ourselves to co-operation?

In a recent letter to me from the Dean of Christ Church, Dublin, he writes that “a sub-committee of four a side, representing the Church of Ireland and Presbyterians, had several friendly meetings and that there was good hope of a formula being found for some scheme that would draw the two Churches together. But owing to the excesses of the Anglo-Catholics here, there was a cooling off on the part of the Nonconformists in Ireland, and nothing practical resulted. There is an earnest desire for closer corporate reunion as distinguished from co-operation, but the reformed communions in Ireland are held back by a feeling of loyalty to their respective communions in Great Britain and farther afield.”

I have had a letter also from Rev. G. H. Harris, of the C.M.S., to say that—“As far as the large majority of the mission field is concerned, the native Christians and many of the foreign missionaries passionately desire unity in the interests of Evangelisation and the upbuilding of a unified Church.” He makes an exception of Japan, where a large amount of co-operative work is carried on by the non-Roman communities.

A strong desire for unity was expressed in the Jerusalem Conference.

There are many disadvantages in separation—such as overlapping—proselytising—jealousy and weakening of the line—the common line of defence—against Rome. Christianity, as we have it now, has no organic unity. Perhaps the spirit of toleration prevents us from realising the danger of disunion.

As A. C. Jennings says in his *Manual of Church History*: “The triumphs of modern Christianity in the ethical province more than compensate for any loss of corporate cohesion. Working through ecclesiastical organisations of the most varied character, its spirit has won victories which the age of organic unity never attempted.” He mentions “the abolition of slavery, the countless institutes for raising the moral and social condition of the poorer classes, the keener realisation of the sanctities of life, the universal deprecation of needless cruelties in war and in peace.” And he concludes: “Whether the ethical and practical influences which owe their existence to the Saviour’s teaching will ever be again centralised in a united Christian Church, and if so, by what concordats or concessions on the part of the representative bodies of Christianity, it is at present impossible to foresee.”<sup>1</sup>

We are at the beginning of a big movement, and our work is

<sup>1</sup> *Manual of Church History*, Hodder, II, 232.

spade work, breaking down barriers—barriers of prejudice, and Church policy and organisation many centuries old. There may be also barriers of principle. That is a matter to be investigated.

Christian love will help us to understand each other's difficulties, different points of view, different traditions. And the Spirit of our Common Saviour will help us to appreciate the splendid Christian work of those who hold different Church views and discipline from our own.

There are bound to be mutual sacrifices made for a mutual common good. We may have to water down our views; and they may have to level up theirs. The real basis is belief in Christ and His revelation as supreme. We must start to build upon that basis. This principle will show us that the differences between us are due largely to tradition, temperament, and training. Some minds are historical, others practical, some æsthetic, others emotional. Some are highly complex; others are profoundly simple. But all these different gifts are administered by the same Divine Spirit, "dividing to every man severally as He will" (1 Cor. xii. 11).

The Spirit of Christ is the first thing to be cultivated in our movement towards co-operation, which may lead eventually to co-ordination and corporate union.

As the Archbishop of Armagh said at Lausanne: "The Unity of the Spirit must come before the unity of the body. We have, I think, in the past counted too much on settling our disputes by the method of inventing a formula or framing a scheme."

There are people who do not regard our divisions as unhappy. They say they would be unhappy without them. God is not a God of uniformity, but of unity amid variety. Without variety of experience there can be no thought, no life, no beauty, no freedom, no art, no poetry, no interest in life. No two people are made or constituted or think alike. In addition, you have the differences caused by environment, training and tradition.

The parties in the State serve a purpose. They save democracy from becoming a bureaucracy. They prevent Master Demos from becoming a monster tyrant. In an orchestra many different instruments combine and co-operate to produce one grand effect. Their variety of sounds is requisite to the unity of the result.

Apply the principle to ourselves. Suppose a Presbyterian is fed up with Presbyterianism. He would fall out of public worship altogether, if there were no forms to select from. The same applies to the Anglican, Methodist, Congregationalist. This is why so many of the French people are atheists, because the Free Churches were almost annihilated by Roman Catholic massacres and persecutions, and the logical and moral inconsistencies of Rome have turned away the majority of the French people from her fold, and made them atheists. There would be no beauty in a garden if all its flowers were of one kind and colour.

At the same time we must present a *common front to a common foe*. Some missionaries tell us that the natives say: "Settle your



differences and then come out and teach us." But is not that because the Oriental mind does not understand change or development? At all events, this saying shows us that there should be no overlapping in the mission field. Where one denomination has taken up a district, that district should be left to it, even if it be a Roman Catholic Mission, provided that they observe the same rule. At home there are also complaints about the lack of man power and money to carry on Christ's work. But how will you make Chapel folk go to Church, or Church people go to Chapel? Is it by giving the Chapel an Anglican priest, and the Church a Methodist parson? Does not the Chapel attract one kind of mind, and the Church another? People enjoy the services which they love, and understand, as did their fathers and mothers before them. Some like a liturgy, others do not. The Congregationalists have ten short forms that are optional. But there is no likelihood that that will develop into an Anglican Liturgy. By talking to people about this subject I have found out that the laity do not want any change. For example, I asked a Presbyterian—a fine type of man—"Would your people in Scotland like reunion with the Church of England?" "No," he answered, most emphatically. I asked many Churchmen would they like reunion with the Free Churches. They answered "No." There may be a few Chapel folk, a very few, that would just tolerate the idea, but the vast majority would resent it. And if you are bent on some scheme of amalgamation you will have to take the laity into account. You must consider their wishes. The first thing you have got to do then is to prove to them that there are spiritual advantages and other advantages—for English people are very much alive to those other advantages—in a reunion. When you have got the laity ready for reunion, you will have to draw up some common scheme. And that scheme cannot be forced upon them. They must be allowed to debate, discuss, and disapprove, if they desire. Otherwise your attempt at formulating a scheme for reunion will result in making a bigger schism than the one you want to heal.

A reasoning person would say that the first condition of all such efforts in the direction of reunion is that each community desiring reunion should be at unity with itself. Recent incidents in our distracted Church show that it is more distracted than ever, while the Presbyterians and Methodists are settling their own affairs, and putting their houses in order. If certain Bishops would meet certain representatives of the Free Churches at a Round Table Conference, and issue a common report, *after sounding the various lay communions they are connected with*. I don't mean such a memorandum as that drawn up by Drs. Frere and Garvie, *Church of England and Free Churches*, p. 79, which makes the chimerical suggestion of quadrupling the already too numerous and too unwieldy episcopate—but one which will deal practically with the difficulties I have mentioned.

At present the movement towards reunion is entirely clerical or quasi-clerical. To be successful it must have public sentiment

behind it. As Abraham Lincoln said : " Any worthy cause cannot be a failure with public sentiment behind it." We have got to understand our own position as well as the position of others. The first thing to do is to consider the different positions. *Great Thoughts* some years ago published a symposium of articles by different theologians : " Why I am a Presbyterian," " Why I am a Baptist," " Why I am a Methodist," " Why I am an English Churchman," etc. These articles might usefully be reprinted with others bringing the symposium up to date.

Another point is this, that the tendency of the age is towards an *informal* religion. The decline in Church attendance is not merely due to the wireless ; or to apathy, but to other Christian movements outside the borders of all the Churches, e.g. the Brotherhood and Sisterhood movements. Within the borders of the Churches there is loss ; but it is possible that outside their borders the Kingdom of God is gaining by their loss.

We have to overcome the *odium theologicum*, which made things innocent noxious and grievous faults. We have to cultivate that spirit of charity which thinks no evil and is kind. More things unite us than divide us. Sometimes our own differences help to accentuate the underlying unity. We should take Irenæus, not Cyprian, as the model to follow. There were many differences and disputes in the Church of his day, especially regarding the Fast of Lent. He wrote a letter to Victor, Bishop of Rome, admonishing him, and telling him how Christians settled their differences. He said : " They had peace among themselves. The very difference about the fast establishes their concord in the faith."

Irenæus has much to teach us. He insisted on the historic episcopate on one hand, and on the other hand upon the spiritual bond of unity formed by love. He distinctly tells us that Paul " summoned the presbyters and bishops of Ephesus." And although he calls the Roman<sup>1</sup> bishops presbyters, he does not call presbyters bishops. His pen glows when he writes of love—" more excellent than all other gifts." And if he was indignant with those who broke up the unity of the Church, he would have been the first to recognise that the Spirit was working in the Free Churches. He emphasises the catholic or universal nature of the Church, saying—" the Church is everywhere, because they who receive the Spirit are everywhere," and " where there is the Spirit of God there is the Church." And more than this—he speaks in three different passages of the *apostles and prophets* as workers in the Church. On several occasions he proved a peacemaker in the Church. His spirit could rise above the non-essentials into the pure realm of the essentials—the things that are catholic, truth, freedom, love—the spiritual union of all men in God the Father, the Son and the Spirit. And the Spirit will see to it that amid the variety and diversity of methods there will be a unity in aims and ideals in the Christian Body of the Catholic or Universal Church.

<sup>1</sup> Although he says the Roman Church was established by Paul and Peter, he counts Linus as the first bishop.

History teaches us that if we wish to form a *consolidated State* we have to begin with a federation. In the days when the powers of the Greek States were at their height, they formed an *Amphictyonic Council* at Delphi, generally representative of the Greek States—a *federal Church council*—but it fell to pieces because it allowed jealousy and rivalry to enter into its councils; and because it interfered, like Rome, in politics. That is a warning to us. We want first co-operation, and co-ordination. How can we have corporate union when we have not these?

The first step to be taken is to set up a Common Board, representative of all parties in the Church Universal in England, and request them to see that there is no overlapping, no attempt to draw away people from other non-Roman communities, and to settle all disputes between the Christians that may arise, and to arrange also conditions of transferring a clergyman from one church to another, if he so desires, and is not actuated by ambitious motives. The question of *conditional reordination* and acceptance of episcopacy might be settled by a revival of the charismatic ministry of apostles and prophets. If I understand Bishop Wordsworth,<sup>1</sup> he holds that the bishops in their corporate capacity have the power of recovering the old charismatic ministry of apostles, and prophets, evangelists and teachers which existed in Syrian Antioch. "It (the charismatic ministry) remains in the background as a possibility, which may emerge at any time into actuality; and indeed in various forms it is constantly emerging."<sup>2</sup>

Take the case of the Hospitals. We have free or voluntary hospitals and municipal hospitals. The latter must be brought up to the same level of efficiency as the former. This cannot be done by amalgamation; but by co-operation. Accordingly we find to-day that the hospitals are demanding co-ordination—to prevent overlapping and to secure the advice and help of the staff of the voluntary hospitals for the municipal authorities. The Churches should follow this good example.

Some people believe in reunion. Others do not. It requires vision and imagination to conceive a United Universal Church.

There are many of us, on the other hand, who can imagine and visualise an ideal Church—finding "in Christo unitas," and showing "in omnibus caritas," in all things charity.

We see the Church of Christ now, like the revelation of God "in many parts and many fashions." And it grows—Irenæus conceived it growing like a beautiful flower throwing the bloom of its youth around its earthly vessel. You remember that Goethe compared the soul of Hamlet to a beautiful flower bursting through and breaking asunder its earthly vessel. And as it grows, it develops new forms of Christian life; and expresses new parts of the Divine economy. And will do so—until it has developed into the perfect medium of the self-realisation of the Christ; a perfect mirror of the glory and beauty and life of God.

As such the inspired writer beheld her—the holy city, the new

<sup>1</sup> *Ministry of Grace*, p. 150.

<sup>2</sup> P. 149.

Jerusalem—descending out of heaven from God, prepared as a bride adorned for her husband (Rev. xxi. 2). “Come hither and I will show thee the Bride, the Lamb’s wife. And he showed me the holy Jerusalem descending from heaven, having the glory of God.” This is the Church glorified, the apostolic Church—not the Jewish—*founded on the twelve apostles*, filled with the glory and presence of God and the Lamb. This is a vision of the Universal or Catholic Church, living in communion with God, needing naught but God. That was the kingdom for which Christ prayed in the Temple—John xvii. A Church—not proceeding from the world, but from God; a Church sanctified or made holy by the truth; a Church made perfect in a spiritual unity that reflects the unity of God; a Church that gazes upon the glory of Christ, and is with Christ—and has the joy of Christ fulfilled in itself (v. 13).

“Perfected into one.” These words of Christ show us that as we grow more perfect, we become more united by that grand, unifying principle of love. It is for a unity of the Spirit our Lord is praying, not a formal unity; for it is no formal unity that makes the Father and the Son one. “That they may be one even as we are one” (v. 22). St. Paul has the same image of the Church as St. John—a Bride—in Ephesians v. 27. He looks forward into the future because he is a man of vision and imagination. Under the old prophetic figure of a bride he thinks of the Church. “Christ loved the Church and gave Himself for her that He might sanctify her, and present her to Himself as a glorious Church, without spot of sin or wrinkle of age, holy and without blame” (v. 27).

No one could imagine that Paul is thinking of the visible Church on earth, in all its imperfections. It is of the Church idealised, redeemed, regenerated in the kingdom of God. A picture of the ideal Church is given in Hebrews xii. 22—“Mount Sion, the city of the living God, the heavenly Jerusalem, myriads of angels, a festal *ecclesia*, or church of the firstborn, whose names are enrolled in heaven”—a spiritual passage in images taken from the Old Testament. The Church in its idealised condition—that is, the invisible reality the visible church is to express—is described as Zion, the seat of God’s throne, the heavenly Jerusalem. This is the city that is to come (Heb. xiii. 14). Of the same ideal church St. Paul is thinking when he says: “Jerusalem which is above is free which is the *mother of us all*” (Gal. iv. 20). He is not thinking of any visible mundane Church; and yet the bishop of Rome says she is “the mother of us all.”

St. Paul had a great mind and many ideas. Another image of his for the Church was *the body* of which Christ was the head. This image he took from Plato, who saw in man a miniature state with its three classes of citizens—having its perfection in *unity*; and in its threefold classes representing the wisdom, the will power, and the desire of man; an analogy which Plato saw could not be pressed because no single man is independent or “*self-sufficing*.” St. Paul’s figure of the *body*—the Church as the body of Christ—may not be pressed either. And yet it illustrates the principle that the

Christian must be so dominated by Christ, so devoted to Christ, so directed by Christ that he may be said to be completely in Christ, and Christ may be said to be in him. Christ must be the environment as well as the principle of life, the directing *head* as well as the sufficing Spirit.

When the Church of Christ, those who believe and love him, form a real unity, they are, as it were, His body, of which individually they are parts, a body so united and consolidated and harmonised that it is one living organism—"the fulness of Him Who filleth all in all." But this ideal can never be realised by human flesh and blood. As Plato's ideal state existed only in heaven,<sup>1</sup> Paul's ideal exists only in the *heavenlies*—an expression frequently in the Ephesians, which shows the exalted state of the apostle's mind—lifted as it were above the things of earth to the holy of holies, to the serene atmosphere associated with the Divine habitations of the glorified sons of men. So idealised, glorified, and spiritualised the Church is more real than any earthly one—because she is in touch with the great realities, and reflects them in her life and action. No union of visible Churches; no reunion of separated sects can approach the apostle's idea. We can never realise that unity here in any visible society—because it is spiritual and divine. As Westcott says of this figure of the Church as the Body of Christ :

(1) "The unity of the whole is consistent with a wide variety of the parts."

(2) "The essential bond of union is not external but spiritual; it consists not in one organisation; but in a common principle of life."

(3) "It follows that external visible unity is not required for the essential unity of the Church" (*Ephesians*, p. 177).

The body is the neatest and most manifest expression of unity in variety. Divisions, as we see them, are, indeed, a witness to human imperfection. But if we regard the imperfection of our nature, division appears to be the preliminary of that noblest catholicity, which will issue from the separate fulfilment by each part in the measure of its proper function to the whole (Eph. iv. 16). "A man perfect," *teleios* (iv. 13), that is the idea to be realised by the present imperfect body of Christ—that is, a man perfect with the perfection of God, who realises completely the Divine ideal of his existence. The Church when she acts as the body of Christ, in obedience to His will, filled with the energy of His Spirit and His love, expressing in her various and multitudinary activities the operation of His Spirit—may be represented as a "man perfect in Christ."

Who can say that Paul had not vision? He borrowed Plato's figure, but he spiritualised and exalted it. He proceeds—"the fulness of Him Who filleth all in all," words which are thought by some to mean that the Church is the extension of the Incarnation, that it helps to complete the Christ who would be incomplete with-

<sup>1</sup> *Republic*, 592. "Doubtless the pattern is laid up in heaven for anyone who desires to see."

out it. But the Greek words are against that meaning. And Paul could not say that "Christ as yet is being made." It is the Church that is in the process of being made. Our Lord's personality is a complete unity. He can develop Himself: we cannot develop Him. The Church is the medium in which and through which Christ realises Himself, finds His self-realisation in the goodness, truth, love, in which He is realised by the Church. The passage may be rendered: "the Church *in so far as it is (hetis)* His body is the medium of His self-realisation and is also the medium by which man realises Him."

The passage is logical. We pass from a "body" (*sōma*) to a "vessel" (*skeuos*), another Pauline term for body, and a "vessel" is to be filled with something, which is its *pleroma* or contents. But the Church is the "body of Christ," and therefore, the *pleroma* of Christ, because it can be filled with Him. It is His *pleroma*; not that which fills Him up, but that which He fills, with His Spirit, His love and His energy. It is Christ in us and we in Christ. Christ fulfilling Himself in us that we may fulfil ourselves in Christ. If Christ expresses Himself, His ideal and His love through the Church, the Church may be regarded as His self-expression, that which expresses Him, but only because and so far as He expresses Himself therein. The noblest conception of the Church is St. Paul's: "the medium of the self-realisation of Christ."<sup>1</sup> But it is a spiritual, heavenly and ideal conception. It can only be gradually realised, if ever, on earth.

As Salmon says: "This carries the idea of a Church far beyond the limited conception of a concrete or an outward visible organisation, lifts us to the grander conception of a great spiritual fellowship which is *one* under all varieties of external form and constitution, in virtue of the presence of Christ's Spirit in it, and catholic, as embracing all believers." The unity Christ prayed that His people might have was a spiritual unity, a vital unity consisting in the Life and Spirit of Christ. To have Christ dwelling in us is to have membership in His universal, eternal *ecclesia*, which soars above all ecclesiastical forms and differences into the serene atmosphere of "the heavenlies."

For Paul the Church is ideally what Plato's republic was for him—a scheme for the realisation of a divine idea in human life through the framework of a social organism—an *ideal* state, the model of which is stored in heaven. But whereas Plato's state was a *social absolutism*; Paul's Church was a spiritual kingdom, whose King was the invisible Christ. The principle of government in Plato was an external force or compulsion of a visible order, crushing out individual effort, making all after one pattern. The principle in Paul's Body of Christ was the internal force of a Divine love. Plato's state has ended in failure, and led to Romanism: Paul's *politeia* is ever producing new forms of Christian life and service.

The Holy Catholic Church hath continued the same not by con-

<sup>1</sup> See Article, *Expositor*, Aug., 1922, by present writer on this subject, "The Pleroma as the Medium of the Self-realisation of Christ."

tinuation of one and same visible Church, but by continuation of the same Catholic Faith, the same Catholic Spirit.

There is a treatise on the Church by Dr. Thomas Jackson (1626)—Pusey said of him, "One of the best and greatest minds our Church has nurtured." He upheld the invisibility of the true Church. The Church is *invisible as a Church though not with respect to its members*. This was his idea. The Tractarians argued that a man becomes united to Christ by being made a member of the Church; according to Jackson, a man becomes a true and real member of the Church by being united with Christ. He says: "Men may be visible members of the holy catholic and apostolic Church and yet not members of any present visible Church." He also declared that the doctrine of Papal Supremacy and infallibility was an entire apostasy from the apostolic faith.

One of the last official acts of Archbishop Sancroft, the Non-Juror, was an admonition to his clergy—"that the clergy warmly and most affectionately exhort them (people) to join with us in daily fervent prayer to the God of peace for an universal blessed union of all reformed churches both at home and abroad against our common enemies; and that all they who do confess the holy name of our dear Lord, and do agree in the truth of His holy word, may also meet in one holy Communion, and live in perfect unity and godly love."<sup>1</sup>

Bishop Cosin (1650), writing on the orders of foreign reformed churches, in a *letter to Mr. Cordel*, referring to ministers ordained in these French churches, said, if any such "came to incorporate himself in ours, and to receive a public charge or care of souls among us in the Church of England our bishops did not re-ordain him before they admitted him to his charge, as they must have done, if his former ordination in France had been void. Nor did our laws require more of him than to declare his public consent to the religion received among us, and to subscribe the articles established."<sup>2</sup> Bishop Saunderson, of Lincoln (1660), in a treatise on the Church, declares it is used in several senses (1) chiefly the invisible Church—the whole company of God's elect, (2) and the visible—all those who by doctrine and worship make profession of the name of Christ.

I have two suggestions: (1) To regard the Free Church ministries as the revival of the charismatic ministry of the early days—apostles, teachers, evangelists. (2) To emphasise the fact that the *whole ecclesia* is a sacerdotal society, "a kingdom and priests unto God and the Father" (Rev. i. 6), and that all Christians have a priestly character. We find that idea of the priesthood of the laity where we would not expect it.

In the Liturgy of St. Basil—immediately after the words of institution, come the words: "Ye are an elect race, a *royal priesthood*, a holy nation" (1 Peter ii. 9).

In the Canon of the Roman Mass, where the people (*plebs sancta*), as well as the priests, offer conjointly a pure sacrifice. "Wherefore, O God, we Thy servants, *and also Thy holy people*, do offer to Thy

<sup>1</sup> *Two Treatises on the Church*, William Goode, London, 1843.

<sup>2</sup> Wilkins, *Concilia*, IV, 619.

Glorious Majesty out of Thine own gifts a pure sacrifice." They assist at the Mass. It is because the people have selected the clergy as their ministers—e.g. in our "*Si quis*"—that they are entitled to minister to them. In our Church—the Holy Communion must not be celebrated without a congregation. We must emphasise the priesthood of the laity, that the laity have an important place, as they had in early days, in all corporate functions, such as the election of clergy, bishops and in conciliar deliberations. The clergy are simply representatives of the whole Church community. Our Lord's commission was given to the disciples—as a commission to the whole Christian society. It is the Christian Society that gives us our Commission—appointing some to a ministry of office—a local ministry; and others to a ministry of enthusiasm. The Lord gave His authority to the whole society as a whole; not to any official class among them.

"There is nothing in the context," says Westcott, "to show that the gift was confined to any particular group." So says Hort (*The Christian Ecclesia*, p. 30). "The Twelve sat that evening as representatives of the Ecclesia at large, they were disciples more than they were apostles."

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I FOLLOW THE ROAD. By Anne B. Payson. Putnam. 3s. 6d.

This is an account of a modern woman's search for God, and in an introduction Dr. Stanley Jones tells us of a meeting with the authoress after she had read his book, *The Christ of the Indian Road*. It is an attempt to work out a technique for Christian living largely along psychological lines. Mrs. Payson has for the past six years found great help in living the Christian life through spiritual discipline, more especially along the line of "thought patterns." Her life had been influenced by Loyola's *Spiritual Exercises* and by the writings of Mrs. Eddy and Troward, but "since my stroll on the Indian Road I wanted to be of Christ's company. I wanted, for the first time, to live in harmony with His Teaching. I even wanted to go to church—if I were sure it were right and if I shouldn't lose Him in what was said of Him."

The story of how this modern woman disciplined her own life, until from being an inveterate smoker she gave it up and became a surrendered believer and a helper of others, is most interesting. This book will make clerical readers think furiously. It helps one to understand why so many educated people leave the Churches severely alone. Students of religious psychology should not miss it.

A. W. P.

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## CHRIST AS SAVIOUR.

BY THE REV. W. DODGSON SYKES, M.A., Principal of  
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"I HAVE listened," wrote Dr. Stanley Baker in *The Times* (Nov. 30, 1934), "to countless sermons on the League of Nations, social and economic problems, and various current events of the day. In perhaps half a dozen sermons during the last thirty years I have heard Jesus Christ set forth plainly as the Divine Saviour. . . ." While this may be the statement of an extreme case, it is indicative of a growing feeling.

In this respect I quote the words of a Diocesan Bishop who very recently gave a frank and sincere personal word to his clergy :

"They (the clergy)" he wrote in his Diocesan Letter, "can do more by 'Preaching Christ' in place of the moral platitudes or ecclesiastical disquisitions with which we are too often content to feed a hungry people. (I speak as one who probably preaches more sermons than any clergyman in the Diocese and who is very conscious of failure in this respect.)"

In this matter we have a message that is God-given. It is His message, not ours. We are His ambassadors. Our trust and privilege is to give His message faithfully. He is responsible for the message, and He will justify it.

A century ago, when Islington slept spiritually, Daniel Wilson became Vicar (1824-32). He was received with doubts, and people spoke of leaving ; but he said that he wanted to preach one thing—"the unsearchable riches of Christ" (Eph. iii. 8) and that he would not cease his efforts "until Christ was formed in them" (Gal. iv. 19). In eight years he had done a remarkable work, the effects of which have lasted beyond a century. He said :

"We must seize the main, commanding truths of Scripture as the Apostles have summed them up. . . . In the Bible the inspired penmen have not left it in doubt, but have told us that Christ, the power of God and the wisdom of God, is the centre and cornerstone of Revelation. . . . If the minister does not seize this commanding discovery, in vain will he languish about other matters. . . . *A revived Christianity is a revived exhibition of the glorious Person of Christ.*"

May I add that the Lord Jesus Christ is to be presented as Saviour in three aspects :

- (1) He saves from the Penalty of sin ;
- (2) He saves from the Power of sin ;
- (3) He ultimately saves from the Presence of sin.

As we speak of God's "wonderful redemption for sin," I pray that He by His Spirit will guide our thoughts and affections. It is a solemn message :

"I thirst, but not as once I did,  
The vain delights of earth to share ;  
Thy wounds, Immanuel, all forbid  
That I should seek my pleasure there.

It was the sight of Thy dear Cross  
 First weaned my soul from earthly things  
 And taught me to esteem as dross  
 The mirth of fools and pomp of kings.

WILLIAM COWPER, 1779.

We are to deal with sin in the sight of a Holy God. We are to see how it cost the death of God's own Son to deal with our sins. In such a matter we desire no hardness—Calvary is not a school for theologians ; it is a refuge for sinners.

As I look at the early messages concerning Christ as Saviour, I find that the early preachers *gave objective facts about Jesus and His Death*. As they told the facts about Jesus, the Holy Spirit fell. It was not so much subjective experience that formed their message. It was a Risen, Living Lord and Saviour, to Whom all authority in heaven and on earth was given. He was now exalted, glorified, made both Lord and Christ, ordained to be Judge of living and dead. In every speech they proclaimed the Living Lord and Saviour. In His Name they spoke of repentance and remission of sins, of personal faith towards the Lord Jesus Christ. There was no other Saviour (Acts iv. 12). His Salvation brought Justification by faith, Power through the gift of the Holy Spirit, and Inheritance among those that were sanctified.

#### CHRIST A PROPITIATION.

“Christ a propitiation,” said Dr. Denney, “is the inmost soul of the Gospel for sinful men.”

1. Take the message of St. Paul. “By the deeds of the law there shall no flesh be justified in God's sight” (Rom. iii. 20). Every mouth is stopped. The whole world is guilty before God. But now, he declared, there is “a righteousness of God through faith in Jesus Christ.” It is “apart from the law”—that is, statutory obedience cannot justify. It is “for nothing”—that is, justification costs the sinner nothing. It is “by His grace”—that is, the whole is given freely by God in undeserved mercy. The Apostle made two inferences from this : (1) Any self-glorying in man's part is wholly excluded ; (2) The Gospel is for all nations. All this comes about, says the Apostle, “through the redemption which is in Christ Jesus, Whom God set forth in propitiatory power in His blood through faith.” It was all to demonstrate God's righteousness. With Christ set forth in His blood, as a propitiation, it was impossible thenceforward to think that God regarded sin with indifference. In this way He was righteous Himself and He could justify the ungodly. In another passage (2 Cor. v. 21) St. Paul wrote : “God made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him.”

2. Take the message of St. John (1 John i. 5 ff.). St. John dealt with the false pleas of man concerning sin, but he also gave the Divine provision. “If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Upon that assurance we should rest. But with the assurance he

gave the ground of forgiveness—"We have an Advocate with the Father, Jesus Christ the righteous, and He (*ἀντὶς*) is the propitiation for our sins, and not for ours only, but also for the whole world" (1 John ii. 2). The unfortunate chapter division tends to obscure the connection in the thought. That there should be no light view of sin, St. John stressed the fact that propitiation was needed, that the Lord is the Propitiation, and that our sins are the subject matter of His propitiation.

#### DOCTRINE OF THE ATONEMENT

We are sometimes told that Jesus never taught a doctrine of Atonement. The late Dr. Rashdall<sup>1</sup> endeavoured to show that the doctrine was no part of the Master's teaching; it resulted from later reflection. This is a vital matter. I believe that Jesus spoke often and definitely concerning His death. In a context (St. Mark x. 32-45) which has full reference to His death He spoke of giving His life a ransom for many. At the last Supper, He spoke of His blood as Covenant blood shed unto remission of sins. Rashdall lightly dismissed the former words: if the words are genuine, they cannot, he said, bear any reference to atonement—"if it is insisted that they can only bear the meaning which later dogmatic theology put upon them, they cannot be genuine" (p. 56).

The weakness to-day is that we do not realise the holiness of God. Dr. Forsyth has stated that when he spoke of the love of God people listened; but, as soon as he turned to speak of the Holiness of God, he saw a perceptible change come over the audience. We have to recover the note of supreme reference to a Holy God. Without a Holy God no atonement would be needed. It is the Holiness of God that makes us realise sin as guilt. One of our Lord's first concerns was the supreme holiness of God's love, and until this holiness is divinely satisfied, man's reconciliation is impossible.

*It is often urged that God's forgiveness is free; that, as the father received the prodigal son, so God receives the sinner quite freely. There is no need of atonement or propitiatory sacrifice, it is suggested; we ourselves forgive without atonement.*

But it is not in keeping with the New Testament to ignore the other side. The parable of the Prodigal Son was not intended to illustrate the Atonement: it illustrates, as the other parables in Luke xv, repentance. Parables usually have one main thought, and are not intended to be used as full doctrinal statements. There are numerous passages which assert a causative connection between Christ's Death and man's reconciliation. God has taken upon Himself to remove the guilt as well as to show forgiveness. *I suggest that we should take care in our use of language that we do not seem to make the representation that Christ came to pacify an unwilling God. This would be to set the Son against the Father and to break up the persons of the Trinity. The representation of the New Testament is different. "God was in Christ reconciling the world to Himself" (2 Cor. v. 19). "God so loved the world, that He gave*

<sup>1</sup> *The Origin and Growth of the Atonement Doctrine*, pp. 75, 435.

His only begotten Son." It was all the outcome of God's love. "God commendeth His love towards us in that while we were yet sinners Christ died for us" (Rom. v. 8). Our Lord came not to pacify an unwilling Father but to satisfy a broken law.

*Nor should we be tempted to think an Atonement by Christ is immoral, that God punished an innocent Man.* On the contrary, it was the resolve of God Himself to satisfy the law and to endure in Himself the suffering. Far from being immoral, the Atonement is the greatest moral force in the world.

"The love which can literally go out of itself and make the burden of others its own, is the radical principle of all the genuine and victorious morality in the world. And to say that love cannot do any such thing, that the whole formula of morality is, every man shall bear his own burden, is to deny the plainest facts of the moral life."<sup>1</sup>

Similarly Dale<sup>2</sup> says that instead of an indignant cry of shame there arises a cry of thanksgiving and worship for the act of Christ in enduring the suffering which He must otherwise have inflicted. It is a cry of appreciation of the resolve of God Himself in the person of Christ to endure the suffering. To avoid the terrible necessity of condemning man, the Moral Ruler of man assumed our nature and died. "It is," says Dale, "the most wonderful proof of God's infinite love, the supreme manifestation of God's moral perfection." The self-sacrifice which is the flower and crown of human excellence is not impossible with God. It has kindled the most passionate love in man.

"How condescending and how kind  
Was God's eternal Son!  
Our misery reached His heavenly mind,  
And pity brought Him down.

This was compassion like a God,  
That when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew."

DR. WATTS (1709).

#### CHRIST AND HIS SALVATION.

I add some brief remarks on Christ and His Salvation.

(1) *Salvation in Christ is one of Absolute Freeness.* The fact that we are "made nigh by the blood of Christ" is the groundwork of pardon, peace, and power. It is on this ground that we can give the message of the *absolute freeness* of Christ's salvation to a sinner. This freeness is the essence of the good news concerning Christ as Saviour.

The sinner is to come to Christ with all his needs. He is not to stay, no not for one moment, to make himself in a better condition. He is to come *just as he is* to the Saviour who saves from the penalty and the power of sins. The wise sick man does not wait till he feels somewhat better before going to a physician, and the sin-sick soul should similarly not wait one moment before applying to the Saviour.

<sup>1</sup> Denney, *The Atonement and the Modern Mind*, 1910, pp. 102-3.

<sup>2</sup> *The Atonement*, pp. 394-7.

“ Just as I am—Thy love unknown  
Has broken every barrier down,  
Now to be Thine, yea Thine alone—  
O Lamb of God, I come.

Just as I am—and waiting not  
To rid my soul of one dark blot,  
To Thee Whose blood can cleanse each spot—  
O Lamb of God, I come.

Just as I am—Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe,  
O Lamb of God, I come.”

CHARLOTTE ELLIOTT.

“ I thought that I was to bring repentance,” says one.  
Spurgeon answered: “ Do not attempt to do so, but look to  
Jesus for it—Christ is exalted to give repentance.”

“ I haven't enough faith,” says another. Come to Him for it!  
“ I am too bad,” says a third. “ This is a faithful saying and  
worthy of all acceptance that Christ Jesus came into the world to  
save *sinners*.”

“ None are so bad,” said John Newton, “ but the Gospel affords  
them a ground of hope; none are so good as to have any just  
ground of hope without it.”

(2) *Salvation in Christ has Great Privilege and Power.* What  
happens as we find Christ as Saviour? We realise our sin and our  
need, our guiltiness and sinfulness. We seek in the Saviour mercy  
and acceptance, new life and new power. We read the Saviour's  
words and hear them in our soul:

“ All that the Father giveth Me shall come to Me,  
And him that cometh I will in no wise cast out.”  
(John vi. 37.)

We come to Him. We trust Him and His word.

Our assurance rests upon His word and promise, not upon our  
feelings. We find by the Spirit's teaching through the Word and  
in our own experience the wonderful blessings given to us in God's  
Son, our Saviour.

(a) *Forgiveness of Sins.* “ Through this Man is preached unto  
you the forgiveness of sins ” (Acts xiii. 38). The sins are blotted  
out—they are cast behind God's back. The Saviour has blotted out  
the handwriting of ordinances that was against us; He has taken it  
out of the way, nailing it to His Cross (Col. ii. 14).

(b) *Justification.* Though sinners we are accounted righteous  
before God in Christ. This is entirely of God's grace, undeserved  
mercy. Justification by faith is to us not a shibboleth; it is a  
Divine reality in Christ. We learn our standing in Christ, and we  
seek to live accordingly. “ The crown,” said Bishop Ryle, “ has  
indeed fallen from a Christian's head when he leaves the doctrine of  
justification by faith.”

(c) *Indwelling.* Our body becomes the temple—the sanctuary of

the Holy Ghost (1 Cor. vi. 19). The Christian is "sealed with the Holy Spirit of promise." He walks and lives in the Spirit. He knows that Christ indwells him by His Spirit.

(d) *New Strength in Union with Christ.* Thus united to a living Saviour, he finds a new power pulsating through his life. He estimates all things not according to his own strength, but according to the power of Him Who does abundantly above all that we ask or think.

(3) *The Gospel is an individual matter.* In the 1926 Conference it was stated: "Individual salvation is the first and indispensable aim of all Christian work."

The Gospel accomplishes the new birth of the soul. It will have wide results, but it is essentially and necessarily *individual in its beginning*. The Evangelical Revival brought individuals into personal touch with a Living Saviour; there were wider results—according to Lecky, it breathed into the people of the land generally a resolute moral and religious character; it led to much amelioration of social conditions—but *in its work it was essentially individual*. This, I believe, is the Gospel order. It is a personal, individual matter.

It is not by the administration of sacraments, not by outward admission into the Visible Church, but by the Holy Spirit in the exercise of personal faith and touch with a living Saviour that salvation is found.

(4) *The Gospel Order is Salvation first, then response in life.* Henry Venn (1724–97), in his *The Complete Duty of Man*, spoke of the defect of the earlier work, *The Whole Duty of Man*: "It is evident that the great thing that is wanting in that celebrated treatise, towards obtaining the end for which it was written: *since Christ the lawgiver will always speak in vain unless Christ the Saviour be first known.*" He spoke of all treatises written to promote holiness of living as deplorably defective, unless the Cross of Christ was laid as the foundation.

The change in the ministry of Dr. Chalmers has often been related. He thought conscientiously to teach his people the duties of the Christian religion, but the more he preached the duties the less he seemed to achieve in result. Then there came the awakening. He preached the satisfaction of a broken law by the Atonement of our Lord Jesus Christ. It was a new note that had been struck. People heard of the depth of love in the heart of Jesus Christ, and with the knowledge of it there came a breaking down of human souls before the Cross of our Lord Jesus Christ.

(5) *If there is a question where the truth of the Gospel is concerned there has to be loving, faithful witness; there cannot be truce, no not for an hour.* As I read the New Testament, I find controversy, true controversy. If Paul withstood Peter to the face, it was because he was to be blamed in a matter of vital truth and conduct. If anyone proposes the Blessed Virgin Mary or others as Mediators between man and God, it is my duty to Christ and my duty to a sinner to say that there is only one Mediator between man and God, the man

Jesus Christ, Who gave Himself a ransom. The Reformers had no truce on the sacrifice of the Mass, and they did a work in England that has lasted for centuries. In the Mass there is not, and cannot be, a propitiatory sacrifice for the living and the dead: there is no more offering for sins. Truce on this matter, as in the truth of the Divinity of our Lord, in effect denies the truths of the New Testament. The only safeguard, in my judgment, is to maintain in season and out of season the full truth concerning our Lord as sole Mediator between God and man, as the One Sacrifice for sins once offered, as the one Hope of the sinner who comes to Him in personal faith. Our objection to the insistence upon Auricular Confession takes its rise from the truth that Christ is a High Priest Who is able to save the sinner to the uttermost. Any doctrine that sets someone or something between the sinner and the Saviour, that substitutes outward ceremonies for personal trust and self-committal, must for the honour of the Saviour and for safety in the salvation of the sinner, be firmly, yet lovingly, put out of the way, so that the free grace of God in Christ may have its full proclamation.

(6) *Finally, our work is to "preach Christ"—i.e. to preach not a theory or creed, but a Person.* He is a Person Who is a Saviour, able to deliver, able to recreate, able to satisfy, able to inspire. We have to preach Christ according to the Scriptures—to preach Christ crucified. We declare His redemption, the forgiveness of sins in His blood. This is the Gospel: "Christ died for the ungodly." We love the life of Christ in all its beauty; but we do not propose the "Imitation of Christ" to sinful man as the means of his salvation. The message is: "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." He is absolutely necessary—"In none other is salvation." He is absolutely sufficient—we are "complete in Him." He is absolutely accessible—"Him that cometh unto Me I will in no wise cast out." He alone is the Saviour: He saves us here and now from the penalty of sin, He saves us now from the power of sin, and He will finally save us entirely from the presence of sin.

#### LITERATURE.

R. W. DALE: *The Atonement* (1875).

P. T. FORSYTH: *Cruciality of the Cross* (1909).

JAMES DENNEY: *The Death of Christ* (1903); *Atonement and the Modern Mind* (1910); *Christian Doctrine of Reconciliation* (1917).

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"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.

## THE EPISTLE TO THE EPHESIANS AS AN APPEAL TO GENTILE CHRISTENDOM.

BY THE REV. C. CAMERON WALLER, M.A., D.D., Principal of  
Huron College, Canada.

THE epistle is definitely addressed to Gentiles. It is probable that they were, if not actually suffering from an inferiority complex, at least hardly aware of their wonderful position and the opportunity opening before them. An appreciation of the environment of the times is certainly helpful to a right understanding of the force of the appeal which the epistle made in the first century and still makes in the twentieth. (The writer of these notes holds the view that the Epistle was written from Rome while St. Paul was in prison, that it is really a circular letter and that it is the "Epistle from Laodicea" mentioned in Colossians iv. 16. None of these points is absolutely essential to the argument.) Scarcely sufficient attention has been given to the development of the Church in the first century as a Gentile organisation. It is hardly necessary to point out that in the early years after Pentecost the Christian Church was essentially Jewish in character. The two outstanding differences between a Jew and a Christian Jew in those years were that the Christian Jew believed that Jesus is Messiah (Christ) and Lord, with all that faith implied and that the Holy Spirit had come in a new way at Pentecost. But the Jewish Christian still kept sacrificial feasts and worshipped in the Temple, and despised Gentiles and failed to apprehend or appreciate the Divine plan of salvation for the world. After Gentiles were brought into the Church and the decrees of the Council of Jerusalem were passed and promulgated, there still remained in every community where Jewish and Gentile Christians lived together a feeling of superiority on the part of the Jew. It seems inconceivable that this superiority would not in many cases develop a corresponding inferiority complex among the Gentiles. Socially St. Paul tells us in 1 Corinthians i. 26, "Not many wise men after the flesh, not many mighty, not many noble" are called. To a certain extent the social inferiority felt by Gentile Christians to Jewish believers would be offset by other caste distinctions which were not exclusively Jewish privileges. Here and there a Proconsul accepted the Faith, and in a place like Philippi almost certainly a number of Roman citizens were members of the Church, and there were Christians in Cæsar's household. The sense of inferiority to the Jew might not be apparent, but the Roman citizen would almost inevitably look down on one who did not possess it. Hence perhaps the stress in Philippians on the citizenship which is in Heaven, which plebeian and patrician must alike share in the kingdom of Heaven.

Jerusalem as a national centre and the Temple as the heart of Judaism were to be done away, as St. Peter wrote about the same



time as St. Paul wrote this letter, "The time is come that judgment must begin at the house of God" (1 Peter iv. 17).

The downfall of Jerusalem was going to affect the Church. Direct Jewish persecution of Gentiles was going to cease. It was very important that Gentile Christendom should be aroused to its power, and become conscious of its high calling.

Christianity too was coming into conflict with Roman Imperialism. As long as Christianity was regarded as a sect of Judaism it was safe. But as soon as the Christian Church reared its head as an independent religion claiming men's allegiance to Christ as King and demanding loyalty to Him, and so, in the eyes of the Roman, setting up an *imperium in imperio*, and rebuking the idolatries and immoralities of the heathen world, the Church was facing a great conflict. The writer believes that St. Paul's real object in appealing to Cæsar was, if possible, to secure a recognition of Christianity by Imperial Rome. As a matter of history it took 250 years before it was granted, and it is easy to point to some of the abuses which crept in with the recognition. But we are concerned at the moment with the first century and not the fourth, with A.D. 60 or 61 and not 311, and with 1935 more than either.

The Gentile Churches had already been made to learn their unity and power in the thankoffering raised in Galatia, Asia, Macedonia and Achaia for the poor saints at Jerusalem. But it had not had the desired effect of reconciling Jewish Christians to Gentile Christendom.

St. Paul was a prisoner at Rome. There he had a first-hand view of the power, extent, organisation, unity and wonder of the Roman Empire. In every single point the Church as the kingdom of the Lord Jesus Christ is superior.

Is Nero the official controller of all the wealth and power of Imperial Rome? Christ, raised from the dead, at God's Right Hand in the Heavenly places, is "far above all principality and power and might and dominion and every name that is named and . . . Head over all things to the Church." Are Gentiles regarded as "dogs" and "aliens" and "without God," despised alike by Jews and Roman citizens? "Ye are no more strangers and foreigners, but fellow citizens of the saints and of the Household of God."

Are Gentiles excluded from the Temple at Jerusalem on pain of death? "Ye are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the Chief Corner Stone—in whom ye also are builded together for an habitation of God through the Spirit." Are the children of Abraham alone to inherit the covenant promises? "The Gentiles are fellow heirs of the same body and partakers of His promise in Christ by the Gospel." Was personal loyalty to the Emperor the ideal and test of all Roman subjects? St. Paul's prayer for the Gentiles is "that Christ (the royal title) may dwell in your hearts by faith."

Had the Roman legions, chiefly the foot soldiers with their well-known equipment, practically conquered the known world?

Each member of the Church is urged to take "the whole armour of God"—each piece described a spiritual counterpart of the arms of the Roman legionary—and "to stand" to arms.

The foregoing are only a few of the more prominent points which stand out in the Epistle as one reads it in the light of the contemporary history. It is a trumpet-call to the Church to awake to its privileges and responsibilities—St. Paul makes two prayers for the individual (i. 17-23). The point is that the eyes of the understanding may be opened to see and know the hope of the calling, the riches of the glory of the inheritance and the greatness of His Power toward us who believe.

The Church through Christ has something to offer which nothing else can give or do. The second prayer (iii. 14-21) is for the individual to be "strengthened with might by His Spirit in the inner man—that Christ may dwell in our hearts by faith—that rooted and grounded in love we may know the love of Christ and be filled with all the fulness of God."

Herein lies the remedy for any inferiority complex. We belong to Jesus Christ. He has redeemed us. He has forgiven our sins. He has equipped us. He has made us members of His Household. He has enrolled us in His army. He has made us stones in His Temple. On earth we are members of families. St. Paul has a word for the Home life which is so important a factor in all human life and was a matter of concern even to the state in the first century. Wives and husbands, children and fathers, masters and slaves must each learn in their respective relations to apply the principles of Jesus Christ.

Rome was described by a contemporary writer as the sink to which all the filth of the Empire flowed. St. Paul warns his readers "not to walk as other Gentiles" (iii. 17-22). He asks them not even to name the sins of impurity (v. 3-6). He urges them "to have no fellowship with the unfruitful works of darkness." "It is," he says, "a shame to speak of those things which are done of them in secret."

These things were written for the Gentile Church in the first century. A like conflict is still pressing hard upon us. "We wrestle not against flesh and blood but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

If in all the long history of the Christian Church there were, broadly speaking, ever any more startlingly difficult and perplexing years than A.D. 64-75 we do not know. But the same truths and the same glorious spirit and the same practical message which the ambassador of Jesus sent from his prison home may help us in the present time of stress and difficulty.

With Christ we are on the winning side. "Wars and rumours of wars" are not to trouble us. The present menace of an exaggerated nationalism should drive us to a fuller consciousness of our position as members of Christ. With Him we are on the winning side. Apart from Him we are helpless. The ultimate test of loyalty to the

Roman Empire was to sacrifice or burn incense to the statue of the Emperor. The test and the only test for us is, "Does Christ dwell in my heart by faith?" If so, it will be manifest in my life.

If we look round at the different churches of the Gentile world as their life is indicated in the epistles addressed to them, we find party spirit rampant in Corinth, a difference between Euodia and Syntyche in Philippi. Whether there were two women or two parties is not of special import. Their differences led them to pull opposite ways. St. Paul entreats them to be of one mind in the Lord. Everywhere that Jewish influences were manifest there was a lack of unanimity in the great task of Evangelism. How are we better to-day? The process of healing our unhappy divisions goes on very slowly, and will continue to do so, until the urgency of the moment is visualised by the rank and file of the membership of the Church. "Is Christ divided?" St. Paul asked the Corinthians. If diversities of ministries are the gift of the Holy Ghost through the Ascended Christ, can we not be a little more tolerant of differences, and a little more certain of our oneness in the Body of Jesus Christ? We look with hope for some kind of international co-operation through the League of Nations or agreement between some of the major powers in the world's political arena. But why do we not realise the essential unity in Christ of all believers and seek with our whole heart that unification of all the members of Christ's Church militant here on earth for which Christ Himself prayed? It was the spirit of Unity which St. Paul advocates in Ephesians, which enabled the Church to live through those 250 years of persecution. The spiritual unity in the One body is part of our Christian Faith. I believe one Holy Catholic Apostolic Church. Is it not time that the members of Christ's body agreed that we recover the sense of proportion and put the first and important things in the first place? Are not we in the Ministry taking for granted that the people to whom we are sent to minister have a knowledge of the rudiments of Christianity: that they know the saving power of grace, that they have experienced forgiveness of sins, that they know how to meet temptations without falling. And because it is assumed that they know these things they are not taught as they should be. Men and women who should be efficient Christian soldiers find their hearts failing for fear, and we have altogether forgotten that Jesus said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

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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.

## THE C.P.A.S. AND THE SOCIAL CONSCIENCE.

BY THE REV. ALFRED THOMAS, M.A., F.R.S.L.

LIFE has been so kaleidoscopic during the last decade, and the public memory is so short, that it is needful to remind our readers of the Society's active interest in and achievements by way of improvements in the social conditions of our land.

Happily there is now no monopoly of the social conscience. The pulpit and other public utterances bear abundant fruit on every side, as seen daily in the abolition of slums and the provision of artisans' and other dwellings in a special degree as part of the five years' plan. It is not the purpose of this article to ignore the social implications of the Oxford Movement, the special contributions made by Broad Churchmen under the leadership of Frederick Denison Maurice and Charles Kingsley, the Christian Social Union that owed so much to the late Canon Scott Holland, or the similar enterprises originated and maintained by Free Churchmen. God be thanked and praised for all such work as theirs. It is designed to emphasise the fact, since so many have come apparently to regard the C.P.A.S. as a mere medium for the conveyance of money grants to Parishes, that actually the Evangelicals, of which School of Thought it is so representative, were really the pioneers in social reform. When the Society came into existence in 1836 its first task was to institute an enquiry in all the industrial centres as to the social, moral and spiritual conditions of the people, and the earlier records of the Society furnish eloquent and detailed information on these points. Thus a century ago the Christian public was educated on the social question and the necessary support accorded the Society's first President—the great and saintly Earl of Shaftesbury—by means of which he was the better enabled to pursue his epoch-making reform measures. At its Annual Meetings he never grew listless. Reports did not symbolise dry figures to him, but startling facts. He saw beyond the mere tabulated statements harvest fields of Christian labour. Incidentally the unfairness of Charles Dickens's remark that the Evangelicals were so concerned with what he called Foreign Missionary work that they paid little or no regard to the religious and social needs of the masses in the homeland becomes the more apparent. It is true that these investigations in more recent years have been undertaken by other bodies, notably Government Departments, to whom, moreover, the initiative has passed in consequent developments, largely by reason of their greater financial and more powerful administrative resources. But from time to time, even during the last thirty years, Conferences have been held, when the prevailing social conditions occupied the closest attention. Moreover, up to the present day, scarcely a Lantern Address is delivered by the

Organising Secretaries, who are in intimate touch with all parts of the country, but what views are displayed that depict the industrial life of the workers and their housing conditions. When the history of the last fifty years comes to be written, no descriptive account will be complete without adequate mention of the continuous crusade maintained by the C.P.A.S. in the interests of social justice. Categorically speaking, the Society practically concerned itself as early as 1856 with juvenile depravity and profligacy, no fewer than 20,000 children under seventeen years of age being estimated as passing through the Nation's gaols at the time, besides the cases summarily disposed of. This was the direct outcome of parental neglect, and the C.P.A.S. strained its resources accordingly by seeking to uplift home influences through the parochial system and the ministerial and domiciliary labour of their grantee clergy and lay agents. In its earliest reports, hints are also to be seen at the necessity and advantage of probationary methods in this connection. They also truly supply examples of brands plucked from the burning that would have vividly served the picturesque pen of a Harold Begbie, intent upon *Broken Earthenware*, or the author of *God and the Slums*. The Ragged School Movement owed much to our oldest Home Mission Society in the Church of England, which it has exhibited as the Church of the poor man in particular, though seeking the salvation of all. As far back as 1856 the Temperance Cause was championed. The twin social evils, gambling and impurity, have ever been denounced. Evening and Adult Schools were opened in its earlier days, the sufferings and trials of the unemployed and their children ever mitigated, the evil influences of Mormonism resisted, maritime populations and seamen when in home ports were cared for bodily and spiritually, soup kitchens time after time opened, barge-men and boat-men ministered to similarly, Reading-rooms and Coffee-rooms for working men opened to counteract beer shops, Sunday Schools fostered, Female Refuges organised, Rural social amenities improved, Industrial and Reformatory Schools supported, Penny Readings and lending libraries instituted, and later Literary and Debating Societies, the truth that increase in the density of any population implied an increase of mortality insisted on, cleanly habits and thrift inculcated among the people by Clergy, Lay Agents and District Visitors, the connection with the work of popular education ever closely maintained, miners and their families succoured in days of strikes and other times of distress, the sick and the down and out relieved by gifts of money and in kind, long ere Public Assistance Committees were dreamt of, and factory legislation advocated. In fact the Society, directly or indirectly, according to its means and opportunities, ignored no movement designed for the social amelioration of the people. It was, moreover, as the foregoing selected details and others that could be cited amply indicate, the forerunner in works of prevention, rescue and mercy that have since been shouldered by separate organisations created for certain specific purposes.

The Earl of Shaftesbury's funeral was attended by more than

one hundred representatives of Religious and Social Organisations, with most of which he was connected in some measure. The tradition and remembrance of "his enthusiasm for humanity" have characterised and energised this Home Mission Agency ever since. It has touched life at every point, and illumined it—no such organism has done more to relieve the gloom and degradation of slumdom and other mean streets. In fact it may be truly, though not boastfully, said that more social gems glisten in its crown than that of any other Church Home Missionary Organisation, when its history for the past 100 years is fully regarded.

At the present time, roughly speaking, those interested in the welfare of working people and the submerged tenth may be divided into two categories, viz. (1) those intent only upon the spiritual application of the Gospel and (2) others not satisfied with the progress so far made from this point of view, and who are most enthusiastic in implementing only the social implications of Christianity. Thus, in the recoil from "other-worldliness," the pendulum has swung to another extreme.

The C.P.A.S. seeks to preserve a due perspective and equipoise. In the desire for better houses on earth, "homes fit for heroes to live in," it is not oblivious to the Mansions in the skies. Social teaching and practice, however laudable in theory, that omit the spiritual aspects will soon prove defective.

Suffice it to say that the C.P.A.S. yields to no one in its fervent desire to remove, so far as possible and advisable, any glaring economic fallacies and inequalities, to heal all the festering social sores of our modern civilisation, to find the key that exactly fits the lock in our social system, while all the time it realises that no such reforms will "build Jerusalem in England's green and pleasant land" unless men's hearts and lives are changed by Divine Grace. So the Society's Mission to some six millions of people must ever remain predominantly spiritual in its extensive operations among the slums in the centre of large cities, the poorer suburbs and the new housing areas outside the cities and parishes in populous industrial centres. By its grants, the hard-pressed Clergy are enabled to "hold the fort" among smoking chimneys, the spires of whose Churches may be seen like the fingers of hands pointing upwards and heavenward, above the sooty roofs of houses and at times gilding the landscape.

#### THE BROKEN AND BLEEDING.

Our cities and large towns teem with the broken and bleeding in the battle of life. There are crowds with broken hearts, wills, hopes and bodies, like birds with disabled wings. They have lost the power of aspiration, they are bereft of ambition. Such are some of the types to be met with in the pilgrim way, together with a great host of God's erring children, lost and lone, who have been maimed and mauled by the Evil One and who either lie in pathetic impotence or painfully crawl along against the odds of a terrible spiritual bereavement. What can we do now but humble ourselves

for the past and endeavour by God's help to accomplish more for His Kingdom in the days to come? Let us, in the process of the preparations for this historic Centenary celebration, open our eyes, that we may more fully perceive the need and open our hearts more in sympathy after the example of the Compassionate Christ, the great Shepherd of the Sheep. Seek more fully to imitate Him by the bestowal of self-denying gifts, zealous co-operation, bold advocacy and fervent prayer. The cause for which Jesus left Heaven and came down to earth deserves all possible support. Thus, too, will gratitude be practically expressed to the Society and it will be the more enabled to go from strength to strength.

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THE GREAT FRIENDSHIP. By Robert Hamilton Moberly, M.A.  
*Hamish Hamilton. 4s. 6d.*

The Bishop of London introduces this book and the author in a characteristically kindly preface. He is Principal of Bishop's College, Cheshunt. The book is devotionally helpful. The author seeks to be both Catholic and Evangelical. His standpoint may be gathered sufficiently from the following quotation with reference to the Mass. He discusses the word in its original use and continues: "Neither in its original meaning nor in its actual associations is there anything to which the strictest Evangelical need take exception. None the less, the word was avoided by the compilers of our Prayer Book, and the avoidance must have been deliberate. No doubt there was prejudice in this, but there was real wisdom. . . . But much false and harmful doctrine had grown up around the word. The offering of 'Sacrifices of Masses' for the departed had come to be regarded, both popularly and by theologians, as an *addition* to the one perfect sacrifice of our Lord, and also as having power to save sinners from the consequences of their sins without any of the cleansing discipline of penitence on their part." He thinks it would be wise to refrain from the use of the word and closes with this significant admission: "It is not in fact a Catholic term, for it is known only to the Churches of the West. Eastern Christendom has never used it."

A. W. P.

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## THIS LIBERTY.<sup>1</sup>

BY E. H. BLAKENEY, M.A.

NOT, perhaps, for a century or more has there been so resolute an attack on the principles of human freedom as at the present day. If the function of true (as opposed to mere political or party) "liberalism" in the past was to check the power of kings, it is certainly the function of true liberalism to-day to check the power of dictators. The overthrow of thrones and dynasties, following hard upon the Great War, has resulted only in setting up a number of uncrowned despots in the place of hereditary sovereigns. It is ominous, in more ways than one. Curiously enough, it is often forgotten that Scripture itself seems to hint at something of the kind when it speaks, though in guarded terms, of the rise of anti-Christ, by which it signifies not merely a system but an international personage, who draws to himself all the power and prerogatives of monarchs, to employ them ruthlessly to secure unrighteous ends. With the undoubted trend of modern times towards centralisation of authority, this is no uncensored fancy. The gradual extirpation of individual effort, supplanted by officialism and bureaucracy; the extinction of small businesses, which collapse into great trusts and companies; the constantly repeated demand for a single fount of power to exercise lordship in ways unheard of before; the growing desire for international control: all these things appear to be signs of a great collective movement. In Japan—already the dominant power in the East—theorists and practical statesmen have declared, in no uncertain terms, that their ideal is a unified control under an omnipotent ruler. And what Japan thinks to-day may, for aught we know, find its realisation later on. Now the issue of this notable world-idea would, indeed must, were it ever to become translated into fact, mean the end of liberty as we have hitherto understood that word. The dream of Alexander the Great, the vision of Napoleon, have certain implications that we ought not, in present circumstances, contemptuously to dismiss as idle fancies.

It might not be amiss, then, to collect a few—a very few—wise utterances by prophets, and seers, and philosophers, by way of indicating the inherent value of human freedom, in its highest and best sense, as conceived by these men both in the far past and the nearer present. We may begin with a passage from Jeremiah, where he represents Jehovah saying these words: "Ye turned and did that which was right in Mine eyes, by proclaiming liberty every man to his neighbour." Paul lifts the whole conception of freedom to a lofty plain when he writes thus: "Creation itself shall be delivered from its bondage into the glorious liberty of the sons of God." Again: "Where the Spirit of the Lord is, there is liberty"—words which imply that no true liberty is attainable apart from

<sup>1</sup> Notes of a talk given at Winchester College on July 27, 1935.



that divine agency. "Stand fast then in the liberty wherewith Christ has made us free"—a saying which indicates that God, respecting human personality, desires freedom for His children everywhere. In the catholic epistle of James we read: "Whoso looketh into the perfect law of liberty and continueth therein, this man is blest in his deed." Liberty, that is, not to act according to licence, but according to its own proper law, without which it is but a caricature of reality.

We may pass on to secular sayings, all of which teach lessons not dissimilar. Benjamin Franklin finely remarked: "They that can give up liberty to obtain a temporary safety deserve neither safety nor liberty." Curran, the Irish statesman, most truly said: "Eternal vigilance is the price of liberty"—a fact that we must never forget, if we are not to find ourselves tricked of our jewel. The greatest of Spanish writers, Cervantes, put the matter very simply: "Liberty is the choicest possession God bestows on man." Webster, the American orator, declared once that "Knowledge is the only foundation of the principles of liberty," and, in a sense, he was right; but it must be remembered that such knowledge is of little avail unless it involves the knowledge of God—"cui servire regnare"—"whose service is perfect freedom," as the Prayer Book beautifully renders the Latin words, so monumental in their simplicity and strength. Milton, in a famous sonnet, uttered a warning when he wrote: "Who loves that (viz. liberty) must first be wise and good." Burke, in his own splendid way, asked a question which we do well to ask again: "What is the empire of the world if we lose our liberties? We deprecate this last of evils." And one of the greatest of Nonconformist orators, writing at a momentous epoch (viz. during the Napoleonic wars), roundly asserted: "If liberty, after being extinguished on the Continent, is suffered to expire *here*, whence is it ever to emerge in the midst of that thick night which will invest it?" Most true then; most true now. England, thank God, is still the chosen home of liberty, as Wordsworth knew when he dedicated some of his noblest lines to the spirit of liberty; as we know, the very breath of whose nostrils can be drawn only where thought is unfettered, and human life moves in a free air. Tennyson, in two stately poems, preached no less a gospel. Finally, there are the words of Germany's supreme thinker, Hegel; and what did he say? "History, in its beginning as in its end, is the spectacle of liberty, the protest of humanity against any who should dare lay shackles upon it; the liberty of the spirit, the reign of the soul; and the day when liberty ceased in the world would be that in which history would stop."

All encroachments, then, on the "law of liberty" must be resisted even to death; it is the gift of Heaven. It may, like other such gifts, be abused; but, as Bacon long ago pointed out, *abusus non tollit usum*. The old familiar words may fitly ring in our ears: "O give us the comfort of Thy help, O God, and stablish us with Thy free spirit."

## REVIEWS OF BOOKS.

THE RELEVANCE OF THE CHURCH. By F. R. Barry, M.A., D.S.O., Canon of Westminster and Rector of St. John's, Smith Square; Chaplain to the King. *Nisbet & Co., Ltd.* 7s. 6d. net.

When Canon F. R. Barry's *The Relevance of Christianity* was published in 1931, it acted as a stimulus to much new thought as to the full meaning and significance of Christian teaching. It became a study book with many clerical groups and exercised a widespread influence. The fact that it has reached a fifth edition is proof that it presented many aspects of Christian Ethics which needed deep consideration. It was issued as one of the series of "The Library of Constructive Theology" which aimed at making "a candid, courageous and well-informed effort to think out anew, in the light of modern knowledge, the foundation affirmations of our common Christianity." Canon Barry's contribution was "an attempt to state a conviction about the significance of Christ and the presentation of Christianity in its relevance to the claims of life and values." What he then wrote seemed to him "to involve certain important consequences in preaching, worship and pastoral work and our whole conception of membership in the Church." It was suggested to him then that he should attempt the more difficult task of explaining the relevance of the Church. His appointment as Moorhouse Lecturer in St. Paul's Cathedral, Melbourne, when that city was celebrating its centenary in November, 1934, gave him the opportunity of carrying out this design and his book, *The Relevance of the Church*, is the result.

It will receive a welcome as an endeavour to make Christian people realise what the Church should be, what it should aim at accomplishing in the world, and the methods by which it should carry out the work for which it is intended. Although the criticisms of the book apply in greater or less degree to all Christian communities, by the nature of the case it applies more particularly to the Anglican Communion and its various branches throughout the world. Canon Barry has a high estimate of the power of the Church of England, but it is not using it as it should, and it is not reaching out to do the work which it ought to do. He recognises that "what has bred the greatness of Britain is, before all else, its Christianity." "Christianity is woven into the texture of all that is noblest in our traditions." But the whole world is undergoing rapid changes. A new world order is arising. The great problem is what the new order will be—a soulless mechanism breaking down in anarchy and bloodshed or the mastery of Spirit to shape process to its own purpose. "That is the crucial problem of the new age and the answer rests with the forces of religion." The Church is not succeeding and the causes are manifold. Its conception of its duty is too limited and in some directions it is wrong. Institutional theories are responsible for some of the failure. The "Catholic"

type of teaching represents an almost impersonal and mechanical system through which "means of grace" are conveyed. "But the 'Grace' of a living God is not impersonal and no system can be a 'channel' for it. Such a view is profoundly uncatholic; and the evangelical, reformed churches grew up not least by way of protest against this debased medievalism." The Oxford Tractarians have helped to create a false view of the Church. "They thought of the Church as a static institution built upon apostolic succession, and their emphasis lay on its own interior logic"; they thus introduced into English Christianity an introversion and self-concern from which it has not yet recovered. "It has meant a remoteness from living issues and an ecclesiastical self-centredness which has proved itself a ruinous legacy." "Great Christians like Bishop Gore accepted with unconcealed reluctance conclusions which seemed to be logically inevitable, even though they do not correspond with the realities of Christian experience. There was nothing wrong with the arguments, but they led to conclusions that do not square with the facts. The mistake must have lain in false premisses. They sought to define the nature of the Church in terms of institutional organisation." So the Church suffers from the results of the Oxford Movement, and it has to get back to the true condition of its life. Its purpose is to redeem the world, to transform it so that its social order shall be in harmony with the laws of the Kingdom of Heaven. Many of the faults are due to inadequate conceptions of God, and the Church has to realise that the God of the Christian Church is the God who redeems us through Jesus Christ. "To obscure or minimise the uniqueness and centrality of Christ in Christianity is to change it into a different religion." A true worship is essential. There is much teaching about the Real Presence which is incorrect. "It treats the Sacraments as a kind of pipe through which 'grace' flows into the Church, which derives from this its redemptive quality. But this interpretation is so depersonalised, so unrelated to God's other gifts and his work in the heart of the Christian fellowship that it is in the end almost mechanical." These are warnings which go to show how far the Church has wandered from the true conception of its mission and the method of it. In dealing with the modern needs in worship Canon Barry has some radical suggestions to make. He approves of the lines adopted in Liverpool Cathedral. Evangelicals and Liberals are to blame for the flatness of much of our worship as they thought there was no alternative to the Anglo-Catholic ceremonial of High Mass. But now we are passing into a new era. Old fears and suspicions are dying down and out. Party cries and allegiances are becoming obsolete. We fear that the Canon in these statements is shutting his eyes to some facts that are only too obvious in the determination of one party to secure control of the Church and to make the institutionalism which he condemns its prevailing characteristic. We are sure that this school will oppose in every way in its power the suggestions of Canon Barry for the development of the "New Morality" which he believes is to be the

outcome of the work of the Church in the near future. "Clerical methods and ideals we must uncompromisingly reject," yet those are the methods that prevail in a section of the Church to-day that claims to dominate the whole and dictate the methods of the Church's work. Passing from the radical alterations in human society which the Church is to produce if it is to carry to its fullest extent the redemptive work of Christ, there are several points of practical reform in the life of the Church which will raise some discussion. He suggests that side by side with the whole-time ministry the Church should confer ministerial commission on a limited number of its members. It would seem as if the force of circumstances would drive the Church sooner or later to the adoption of some such expedient of employing "non-stipendiary" ministers. The difficulty of raising the stipends of full-time curates is becoming increasingly felt and unless some new expedient is soon adopted many parishes will be even more inadequately served than they are at present. The vision of a united Church which the Canon gives is inspiring, but much prejudice will have to be overcome on the part of the institutionalists before it can be realised. Meanwhile it is well to be so strongly reminded that the task of the Church is to redeem the world and "the less the Church thinks about itself, and the greater its concern for the world which it is God's purpose to redeem, the more will it be true to its vocation."

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**SPIRIT AND TRUTH. THE NATURE OF EVANGELICAL CHRISTIANITY.**

By Dr. Karl Heim, Professor of Theology in Tübingen. Translated by Rev. Edgar P. Dickie, M.C., M.A., B.D., Professor of Divinity in St. Mary's College, St. Andrews. *The Lutterworth Press.* 6s. net.

This is volume five in the Lutterworth Library and is an important addition to the series. It is a translation of the German work, *Das Wesen des evangelischen Christentums*, by Professor Karl Heim, one of the professors at the University of Tübingen. He has been named with Karl Barth as the two outstanding and most influential teachers of the day in Germany. His works have had a wide circulation in that country. Professor Hugh Watt, of New College, Edinburgh, in the Introduction to this translation says: "Circumstances led him to an investigation of the real divergencies between Roman Catholicism and Protestantism and, in no spirit of cheap polemic, he set himself to the exposition of the fundamental standpoints of the two. His little book has gone through many editions, and though there is much in it that applies primarily to Germany, it takes the reader to the roots of the matter. I know no modern book more likely to lead to an intelligent appreciation of, and enthusiasm for, the essentials of the evangelical faith."

We are constantly told by Roman and Anglo-Catholics of the most satisfying system of philosophy which underlies their whole conception of Christianity. It is based on what they describe as "the Sacramental Principle" which they find running through the

whole of life and even nature, and has its culmination in their theory of the Mass with its doctrine of the Real Presence, and of the Church as the extension of the Incarnation. They have accustomed themselves to regard every other system of thought as inadequate and Protestantism especially they regard with special disdain as completely without any philosophical or even rational basis. The value of Professor Heim's work is that it shows with a depth of scholarship that cannot be ignored the weaknesses of the system that claims for itself the title of Catholic and sets out in contrast the profound truths upon which Protestantism rests, and shows that these are ultimately more in harmony with all we know of God's revelation of Himself to mankind.

He recognises the sentimental attraction which the Roman Church exercises over many types of mind to-day, in the midst of so much uncertainty and when there is so great a desire for an infallible authority, but he says decidedly: "We are unable to follow the way to God which is pointed out by the Roman Church." After an examination of the origin of Luther's revolt and the significance of his campaign against indulgences, and an explanation that our Lord's words to St. Peter concerning the building of the Church on the rock give no ground for the theory that a succession of holders of Peter's position was either possible or contemplated, he takes up the central theme of his interpretation of Christianity. "There are two contrasted pictures of Christ producing two different interpretations of all questions of religion, morality, culture, education and politics." The Catholic Church has entered on His lordship of the world. The Catholic Church is entitled to take into itself all mankind and to govern all the nations upon the earth. This is the medieval interpretation. The Gospel stands in striking contrast with this medieval interpretation. The movement of world power of Christ is according to evangelical convictions still in the future. The question of guilt was solved on the Cross. The question of power is not yet solved. This contrast in the interpretation of Christ leads to a corresponding contrast in the answers given to the question which lies at the heart of all religion. How do we find God? "The nature of Evangelical Christianity is summed up in a single sentence, We find God, not in any impression of power, but only through an experience of conscience." This contrast between the authority of the Church and the religion of conscience is worked out with great clearness in the succeeding chapters with its various implications showing the Reformation principles as being in harmony with the teaching of Christ. Such facts as the use of power in the Inquisition and other examples of the exercise of authority are dealt with and their failure to interpret the spirit of Christ is shown, together with the lack of any foundation of priestly claims. The true character of the Evangelical Church is set out and the final conclusion is that: "It is the body which the Spirit of Christ has fashioned for Himself, a wonderfully constructed organism endowed by the living Lord, in its inner life and its outward manifestations, with His own divine nature. The

Church lives solely by that power of Christ through which He forgives sins and calls men into His Kingdom."

This thoughtful book deserves the attention of all students as it presents the basis of Evangelical Christianity in a comprehensive and satisfying light.

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THE FOUNDATION OF THE CHRISTIAN FAITH. By A. Lukyn Williams, D.D., Hon. Canon of Ely. *W. Heffer & Sons, Cambridge.* 3s. 6d. net.

Canon Lukyn Williams describes this book as "A Book for Honest thinkers, whether Jews or Christians," and it is obvious from its contents and methods that he has Jewish readers specially in view. This is not unnatural as Dr. Williams has made Jewish matters his special study, and is unusually qualified to deal with the characteristics of Jewish thinkers. Other readers will find the book also interesting and instructive as it contains many suggestions as to the best way of presenting Christian thought and teaching to those who are not disposed to accept them. The first of the three parts into which the book is divided is entitled "Israel." It gives an opening examination of God's promise to Abraham and the way in which it has been fulfilled. History shows the benefits that have accrued to those nations which have given the Jews a kindly reception. A chapter is devoted to the present distress of the race and the remedy for it. The purpose of the Old Testament is considered especially in regard to the message of John the Baptist which was rejected. The Second Part proceeds to an account of Jesus of Nazareth. The record of His life in the first three Gospels is followed and special attention is given to the significance of the Temptation and the Transfiguration. Obedience and self-sacrifice are the characteristics of life and "if others are to be benefited self-sacrifice is a necessary process in bringing life to them." The chapter on "The Kingdom of Heaven" elucidates the same truth, for the Cross is the culminating expression of the spirit which was characteristic of it throughout. The Fourth Gospel presents the considered faith of Christians. The closing chapter of this section tells of the attraction of the Lord Jesus Christ for a believer to-day. It answers the question: "What is there about Jesus Christ of Nazareth that exercises such a complete fascination over the souls of men, captivates their hearts, wins their full allegiance and holds them bound in willing bondage to Him?" The third Part deals with some "Difficulties and Questions." These include the Trinity in Unity, the Incarnation, the non-observance of the law in general and specially in regard to circumcision, the Sabbath and the dietary laws. The closing chapter answers some questions about certain Christian rites, including the Sacraments. The special line of this volume renders it unusually suggestive for thinkers, and the information which it contains will give fresh insight into many matters that are apt to be ignored by ordinary readers.

THE COMMUNION SERVICE AS IT MIGHT BE. With Introduction and Notes. By Lord Hugh Cecil. *Clarendon Press.* 2s. 6d. net.

The distinguished author of this recent effort in the direction of Prayer Book Revision confines himself entirely to the Communion Service, for with that service controversy in regard to the Prayer Book is chiefly concerned. The learning and devotional earnestness which mark the book are what we might naturally expect from so devout and thoughtful a Churchman as Lord Hugh Cecil; and it goes without saying that there is much in it which Evangelical Churchmen, and not they only, cannot but welcome. The emphasis on careful preparation as a preliminary to reception; the provision that the service shall be said throughout in a distinct and audible voice, and that it must not be supplemented by additional prayers; the prohibition of a service with the priest alone communicating and the encouragement of many communicants where the service is well attended; the defence of Good Friday Communion, are to be welcomed.

Lord Hugh has taken great pains to provide a form of service which he thinks ought to commend itself to Evangelicals and to others who do not describe themselves as such, but who are not Anglo-Catholics. But with all this and with much more which might be added, we cannot feel in any way drawn to Lord Hugh's sincerely meant eirenicon. His provision of vestments, of the Eastward Position, of Prayers for the departed, of the Invocation of the Holy Spirit upon the elements of bread and wine; the *Agnus Dei*; lights on the altar; the oblation of the unconsecrated and, later, of the consecrated elements; the implication in the Notes that incense will be used, and the church bell tolled at the consecration: all these, and there is more that might be enumerated, unite, to use the words of the Royal Commission of 1906, "to change the outward character of the service from that of the traditional service of the Reformed English Church to that of the traditional service of the Church of Rome." And the doctrine underlying this revised service is more in harmony with that of the Church of Rome than with that of the Church of England. The explanations and evasions to which those are driven who hold a doctrine of the presence of Christ in or with the consecrated elements and of the offering of the elements thus consecrated before God, are so many and so subtle that it is impossible to discuss them within the limits of a review, if it would be in place to do so.

Lord Hugh has exerted all his great ability to defend his doctrinal position as being in harmony with that of the Prayer Book and Articles, but his arguments, while they may confirm in their views those who agree with him, are not convincing to those who differ. We may take, for example, his attitude to Article XXIX. He admits that the Article "denies that the unfaithful communicant partakes of Christ," but he adds: "It is notable that it does not deny, though it is sometimes supposed so to do, that the unfaithful communicant partakes of the body of Christ." But this is precisely what the Article does no less explicitly deny. It says of the

unfaithful communicants who receive the Sacrament that "*in no wise* are they partakers of Christ." Lord Hugh does not quote the very emphatic words we have italicised. But we should have thought it impossible to mistake or to attenuate their meaning. The very purpose of the Article was to exclude the idea of any presence of Christ's body and blood in the elements or under their form. But if there is such a presence and the unfaithful partake of it, it cannot be contended, if words have any meaning at all, that they "*are in no wise* partakers of Christ." Lord Hugh, moreover, does not seem to realise sufficiently that his form of service if it were adopted would be but the starting-point from which further advances would be made. The Prayer Book of 1662, possessing none of the features which we are here invited to add, does exercise to a greater extent than is sometimes admitted a restraining influence. But a service compiled after this model would but be an encouragement, if not an incitement, to the re-introduction of superstitions and extravagances which Lord Hugh Cecil would deplore as much as anyone, but which it would be extremely difficult to resist on the premisses which he has here adopted.

W. G. J.

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THE ROME OF THE MEDIEVAL CHURCH (Earlier Section). By Albert G. MacKinnon, M.A., D.D. *The Lutterworth Press.* 7s. 6d. net.

Dr. MacKinnon has been for a number of years the Chaplain of the Church of Scotland in Rome, and during his period of office, he has taken a keen interest in the past history of the City and especially of its religious associations. He has written several interesting books dealing with different periods, and with a particularly vivid and graphic style has delighted hosts of readers who owe him a debt for the impressions which he has given them of important epochs in the history of Christianity in its association with the Holy City. *The Rome of St. Paul* and *The Rome of the Early Church* are doubtless well known to our readers and they will be glad to know that another volume of the same nature from Dr. MacKinnon's pen has recently appeared. We believe that he has recently retired from his position as Chaplain, but we hope that this will not prevent him from continuing the production of these interesting studies of the life in Rome and that he will bring the series down to more modern times.

The recent volume is *The Rome of the Medieval Church*, and it presents the characteristic features of a very interesting period with the same picturesqueness as was displayed in the previous volumes. The material presents ample opportunity for the exercise of Dr. MacKinnon's special gifts, and enables him to give point to his criticisms of the various steps by which the claims and errors of the Church of Rome developed.

The opening chapter represents a riot in Rome. The cause was the attempt of the Emperor Constantius in the year A.D. 357



to compel the Christians to accept an Arian bishop. The ladies of Rome went in procession to lay their case before the Emperor ; " as the procession neared, the heart of the Emperor quailed, his courage ebbed out and he surrendered on the spot." This incident is made the occasion for an instructive account of the controversy between Athanasius and Arius. In a similar way various sites in Rome are associated with events of the past which had special bearing upon the life of the Church. " The Women of the Aventine " introduce us to the life and work of St. Jerome. The statue of Victory speaks of the legacy left by paganism to Christianity in the use of images as objects of devotion. Vivid representation is made of the attacks of the Visigoths upon the city. Alaric left the city a ruin and at the same time St. Augustine was producing the picture of the City of God—the Church of the future. Gregory was " the Moulder of the Medieval Church." He transferred the imperialism of the State to the Church, but during his time grew up the abuse of the worship of relics. " Relics became necessary to the consecration of a church, and so exceedingly valuable an endowment that Councils ordered them to be placed in every church, and threatened to depose bishops who should consecrate churches without them." The Iconoclastic controversy was another of the great disturbance centres of the Medieval Church. Dr. MacKinnon deals with it in his usual graphic way. " A Church on Crutches " is his appropriate designation of the Church which based its claims on the forged decretals of Isidore and the supposed donation of Constantine. " On such a foundation was reared the great structure of ecclesiastical authority in the Middle Ages. The voice of the preacher grows dim. It is smothered under the trappings of earthly pomp and show. Force has taken the place of love on the throne, and the miracle is how the pure flame of truth still flickered under that dead weight of falsehood." The chapter dealing with Charlemagne gives an account of his relations with the papacy and tells of his founding the great Holy Roman Empire. The closing chapters bring the story down to the beginning of the tenth century, which marks the close of the early period of the Medieval Church. The time has been described by Cardinal Baronius in scathing terms. " An iron age, barren of all goodness ; a leaden age, abounding with all wickedness ; a dark age, remarkable for the scarcity of writers and men of learning. In this century the abomination of desolation was seen in the temple of the Lord ; in the see of St. Peter, revered by the angels, were placed the most wicked of men—not pontiffs but monsters. And how hideous was the face of the Roman Church, when filthy and impudent courtesans governed all at Rome, changed sees at their pleasure, disposed of bishoprics, and intruded their lovers into the see of St. Peter." Readers of this entertaining volume will gain an insight into the history of the Early Medieval Church in the most pleasant and entertaining way.

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MAN AND GOD : AN ESSAY IN THE PSYCHOLOGY AND PHILOSOPHY OF RELIGIOUS EXPERIENCE. By Lindsay Dewar, Canon and Chancellor of York. *S.P.C.K.* 7s. 6d.

In this Essay on the Psychology and Philosophy of Religious experience, Canon Dewar has not only maintained, but increased his reputation as one of the leaders of the band of younger scholars in our Church who are doing much to commend the Christian faith to thoughtful people, and in particular to those who are perplexed by the challenge made to Christianity by certain groups of scientists whose reputation seems to depend considerably upon the rather odd claim that their thoughts are "new"! The "New Psychology" and the "New Morality" suggest the discovery of hitherto unheard-of truths in the sciences of Psychology and Ethics, though as a matter of fact, the greater part of the "new" discoveries are revealed to be the presentation in modern dress of earlier and very often discarded theories. Canon Dewar has not failed to hint at this in more than one section of his book.

Canon Dewar's Essay should be read by all who are seeking for a book which deals with the attack on Christianity from the standpoint of modern psychologies and philosophies, as Canon Newsome's book on the New Morality dealt with the attack on Christian moral ideas, by the modern libertine theories. The chapter (2), in which the writer examines the Psychological theories of Freud and Jung is a masterpiece of clarity and compression—a difficult feat to attain. Canon Dewar succeeds in turning the guns of the psychologists upon themselves, and shows how the very charges of unscientific phantasy-making which they lay against religion in general and Christianity in particular, recoils upon their own heads. Their theories are grounded so much upon guesses and phantasies fabricated to support the ideas that they set out to prove, that they are worthless from the scientific standpoint. This is increasingly becoming evident to students of psychology, and the schools of Freud and Jung and their disciples are rapidly diminishing in size and influence, but it is well that Canon Dewar should reveal the weakness of these theories to those who find it difficult to meet the challenge that is provided to Christianity by such teaching.

Canon Dewar's book, however, is much more than merely a criticism of the Freud-Jung-Leuba attack on religion. The purpose of the Essay, as the writer says in the Preface, is to find an answer to the questions, (i) what is religious experience, and (ii) how far is it valid? After an examination of the psychological approach to experience, the Canon deals with what he describes as "the orthodox attack on religious experience," by which he means the forms of Theology which base the proofs of the reality of religion on other than experiential grounds, viz. (i) reason—and here he criticises very ably the consistency of Thomas Aquinas's rationalist theory of religion since it was so far removed from Aquinas's own personal mystical experience; (ii) the "ontal" or metaphysical proof, represented in modern times by Rashdall and Tennant; and (iii) the moral argument represented by Kant, which Dewar shows

to lack effective meaning if considered apart from an intuitive or mystical experience. "The starry heavens above" may speak of transcendence, but "the moral law within" is either pure subjectivism, or the response of the human heart to an abiding reality of which the individual is part, and must be made aware before he can recognise and respond to it. Space prevents any mention of the writer's careful treatment of the weakness of Schleiermacher's form of empiricism, and of the scholarly re-statement (and justification), of Anselm's ontological argument, after it has been straightened out from Descartes's perversion of its original form. Those who are interested in the Barthian Theology are commended to chapter 6, in which Dewar gently suggests that this particular form of Theology is rather a bit of nonsense in many of its parts. The last two chapters which deal with religious experience in the Old and New Testaments suffer from compression, but they suggest that they might be extended into a separate Essay which might conveniently form a sequel to the present volume.

The book is not easy reading for the ordinary student, by reason of the theme dealt with, though the style, in spite of the subject, is a model of clarity in form and expression. Those who are concerned at the modern attacks on religion will be grateful to Canon Dewar for a masterly treatment of the subject. Many similar attempts have been made, but very few have been so successfully achieved, to commend the faith, and justify it.

H. J. C.

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THE FUTURE LIFE. A NEW INTERPRETATION OF THE CHRISTIAN DOCTRINE. By Frederick A. M. Spencer, D.D. *Hamish Hamilton. 7s. 6d. net.*

The first impression left in the reading of Dr. Spencer's work is one of respect for the wide range of his reading and interests. His purpose is not to furnish a proof of survival or of immortality by direct argument, but to set forth the Christian view of the after-life in a form that will prove itself. To achieve the purpose he surveys the books of the Old Testament and sets out his view of the "Hebrew Searchings." Then follows an account of later Jewish literature and the "Jewish Imaginings." An exposition of the "Gospel Revelation" is given, followed by the "Apostolic Beliefs." Chapters on "The Terrors of Hell" and "The Larger Hope" lead on to the consideration of "Greek Speculations" and "Theological Interpretations." After this wide survey of earlier thought and the deductions to be drawn from it we reach the main thesis of the work, where the novelty of the views will give rise to considerable differences of opinion. In examining "Psychic Communications" Dr. Spencer seems to be favourably impressed by the supposed revelations given through spiritistic mediums. It is difficult to accept statements that represent the life of those recently departed as being conducted in circumstances similar to those of this world. Further surprise awaits the reader in the discussion of "The Doctrine of Metempsychosis." An examination of the exten-

sive literature of the subject seems to suggest to him the possibility of reincarnation as a rational conception. The next step in the Chapter on "Evolutionary Immortality" is an endeavour to relate the development of the individual in the future life with racial, if not with cosmic evolution. The Chapter on "The Power of His Resurrection" regards the Resurrection of Christ as the key to the whole problem of the relation of the future of the individual in relation to the whole body and the consummation of the perfected humanity. He speculates hopefully on the final condition of the wicked, but is compelled to acknowledge that there are secrets concerning which even to conjecture is presumptuous. His whole view rests upon the belief that God is love and that therefore all things will be well. "The Consummation of All Things" is to be an eternal and absolute perfection. Although many of Dr. Spencer's arguments may not be convincing to all, and may raise many questions to which no answers can be given, students will find his survey of the vast literature of the subject a suggestive study, and may find some fresh and fertile elements in the wide range of thought compressed in this interesting volume.

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THE FATE OF MAN IN THE MODERN WORLD. By Nicholas Berdyaev.  
Translated by Donald A. Lowrie. *Student Christian Movement Press.* 3s. 6d. net.

Nicholas Berdyaev is a Russian exile, who has been led by his own experiences and the sufferings of his fellow exiles to reflect deeply upon the present condition of the world. He has already given to the world the results of his meditations in several volumes, and he has been accepted as a philosophic thinker with some valuable and suggestive thought upon the future outlook for mankind. In some respects he reminds us of the Spanish writer Unamuno, who has dealt with the conflict of ideals in the world in his penetrating volume *La Agonia del Cristianismo*. In an opening chapter on "A Judgment on History—the War" Berdyaev lays bare the source of our troubles in the disregard of man as man, and the disregard for the spirit of freedom and the grace of God. Yet man is entering a new cosmos, a new order, and a world-revolution is in progress. In the second chapter on "Dehumanisation" he returns to a former theme, the dangers that arise from the subordination of human personality under the domination of the State, and the industrial system with the growing mechanisation of life. This process of dehumanisation is evident in many spheres, even Karl Barth is accused of the dehumanisation of Christianity. Man must be free, but this can only be realised by the truth revealed in Christianity that man belongs to two planes of being, the spiritual and the natural-social. The modern dictatorships indicate a condition of collective insanity and demoniac possession. The world is threatened with relapse into anarchy. Present conditions cannot continue; he therefore goes on to examine the "New Forces in the World's Life." Economism and technics cannot continue their domination. There must be a

moral and spiritual revolution, and it must restore the value of human personality. The race theory is untenable and it is a denial of the Gospels and of Christ Himself. There is a conflict between the things of Cæsar and the things of God, and only a new spirituality not yet defined can bring real recovery. The final chapter on "Culture and Christianity" shows that the purity of Christianity has often been sullied by human elements, and there has been a judgment on Christianity. Yet "outside of Christ, there is no salvation for fallen man." We are living in an insane world, but the new Christianity must rehumanise man and society, culture and the world. It will be seen from the line of thought of the author that he suggests radical remedies for our present troubles, but that he sees the only solution of them in the full understanding of Christ and His Gospel.

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CHRIST THE VICTORIOUS. By Geoffrey Allen. *MacLehose*. 5s. net.

The Rev. Geoffrey Allen needs no introduction. To thousands of readers he is already known as the author of *Tell John* and *He that Cometh*, and to many others as a leader in the Oxford Group Movement. By this latest book, Mr. Allen will gain a more sympathetic and, we think, a more appreciative body of readers. He reveals himself as more mature, less dogmatic, and less exclusive than was suggested by his earlier books. We wonder what is Mr. Allen's present attitude to the Oxford Group Movement. There are pages in this present volume which suggest considerable modification of his earlier views.

This modification has resulted in a book of great worth, particularly on the subject of the real union of Christian believers. The book opens with a consideration of one of the conflicting problems of to-day—"The individual or the community?" Mr. Allen points out that Christ's message throughout His teaching is love, respect, and pity for the individual. So this is a book for the individual, a plea for his freedom, now when throughout the world individual freedom is at stake. For the individual come the questions of Forgiveness, Fellowship, Responsibility, Pleasure and Pain, My Neighbour, Conflicting Loyalties, etc. Only the individual won, forgiven, consecrated, and assured of the Love and Friendship of Christ can help to bring into one purpose, in a united Church, the many scattered branches.

Every page of Mr. Allen's book is worth reading.

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The Protestant Truth Society issue a report of the Debate between Mr. Albert Close and Father Vincent McNabb on the question of Martyrs or Traitors, held in March last at Caxton Hall, Westminster. It deals with the Roman Catholic claim that the executions in Elizabeth's reign were on religious and not civil grounds. Mr. W. Prescott Upton deals with similar questions in his *Roman Catholic "Martyrs" in England* (2d.). It should be read by those desiring to know the facts in order to meet Roman Catholic assertions.

## NOTES ON NEW BOOKS.

**F**ORTY-FIVE *Talks for Bible Classes* (S.P.C.K., 3s. 6d. net) is a collection of lessons by Mr. P. C. Sands, M.A., Headmaster of Rocklington School. Their special aim is to provide useful material for young people in their teens, and to present fundamental subjects in a fresh way, "fresh in matter, fresh in their allowance for the questioning that arises in young people's minds, and fresh in linking up religion with the social questions of the day and modern developments." A useful "Word on Method" is prefixed in which emphasis is laid on letting the class do something for themselves, and on the importance of beginning a lesson in a striking or interesting way. The Bishop of Ely contributes an appreciative Foreword. In the seven courses of the series there is immense variety, and use is made of a wide range of illustration. The Great Days of the Church are considered in relation to modern questions. Five Addresses on Prayer illustrate the fundamental conditions of praying privately and publicly. Lessons on Great Men include John the Baptist, St. Paul, William Booth, Dr. Barnardo. A special section is devoted to the work of Robert Moffatt. Great Mottoes is the heading of another section, while further variety is provided by the consideration of "Other Great Matters" such as Heaven, Suffering, Service, Reverence, The Countryside, The Diocese. An expert teacher dealing with such varied topics could not fail to set out useful suggestions, and leaders of Senior Bible Classes will profit by the perusal of these interesting outlines.

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The Rev. A. F. Thornhill, M.A., the author of *Family Prayers*, one of the most useful collection of prayers for its special purpose, has written another book, *Method in Your Prayers* (Basil Blackwell, Oxford, 2s. 6d. net), which will, we are sure, meet with a very warm welcome. It is just the kind of book which the clergy would like to give to the more thoughtful of their Confirmation candidates. It begins with practical advice, especially in regard to the use of the Bible and Prayer Book. Brief chapters answer the important questions: "What do we mean by Praying?", "What do we mean by God?" and "How shall we begin?" Then follow two chapters on Communion with God, based mainly on the Lord's Prayer and illustrating the wealth of suggestion to be obtained from it. Chapters on Thanksgiving and Intercession pay due attention to these important elements in the prayer life, and give useful illustrations of method. A chapter on the Holy Spirit finds an appropriate place, and the book closes with "A Few Thoughts on Holy Communion."

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*Apolo, The Pathfinder—Who follows?* is a short account by the Rev. A. B. Lloyd, the former Archdeacon of Uganda, who returned to carry on the work of Canon Apolo in the Pygmy Forest of Central

Africa, after the death of that great missionary in 1933. Although well past the age for pioneer work, and in charge of a living in Somerset, he did not hesitate to resign it and to return to the heart of Africa, in order that there might be no break in the work, and he remained until two volunteers came forward to undertake the mission. Mr. Lloyd gives a most interesting account of his experiences and gives vivid pictures of some of the scenes in the life of the remote people whom he visited. We heartily recommend this book as a stimulating record of successful missionary work. The publishers are C.M.S. and the price 1s.

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*The Scripture Lesson in the Infant School and Kindergarten*, by K. M. Kinder, M.A. (S.C.M., 2s. net.), is a book that can be used with caution by those concerned with the teaching of infants. A deep understanding of child-psychology is manifest throughout its pages, and those who are responsible for framing a syllabus of religious teaching will find many useful suggestions. Unfortunately, we cannot escape the feeling that the book is a surer guide in the realms of psychology and methods of teaching than in the realm of theology. There is much in these pages that will cause Evangelical Churchmen grave misgivings, especially in the Chapter on "School Worship." It is, for example, assumed (p. 96) that no difference will exist between the modes of worship used in Council Schools and those used in Church Schools, except that in the latter "the Creed, the Sanctus, the Gloria, and the Ave" may be added. That young children should be taught the "Ave" at all will appear objectionable; but when it is placed side by side with the Creed as an item of "Church" teaching we may justly complain not only of ignorance of the true position of the Church of England, but also of an entire lack of proportion, that the basic doctrines of Christianity should be placed on a par with a Romish Devotion.

No review of this volume is complete without mention of an extraordinarily interesting appendix from the pen of E. Bosward describing an experiment in Class worship taken by children in a Council School at Brighton.

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*The Way into the Kingdom*, or "Thoughts on the Beatitudes," by J. D. Jones, D.D., C.H. (Allenson & Co., 3s. 6d. net), are the reflections of a great preacher on the characteristics of the citizens of the Kingdom of Christ as they are set out by our Lord at the beginning of the Sermon on the Mount. The whole series of Addresses are striking in the originality of their interpretation, in the clearness of their thought and in the wide range of their application. Useful and suggestive lessons are conveyed on many aspects of the Christian life. Preachers who are contemplating a practical course of Addresses on an interesting subject will do well to consult Dr. Jones's treatment of the Beatitudes.

## CHURCH BOOK ROOM NOTES.

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

**Important Notice.**—The particular attention of members of the League is drawn to the importance of supporting the Book Room, which would not only strengthen our cause by the dissemination of sound and wholesome literature, but would also be a financial support and strength to the League. To facilitate this and in order to induce *members* to buy ALL their books through the Book Room it has been decided to supply them with books *post free* in future, and also to provide business reply post free postcards for orders so that books can be supplied by return of post at the *published price* without *any* extra expense whatever.

**National Church Almanack.**—The Almanack for 1936 is in preparation and will be ready early in October, in time for the Church Congress. It is issued at *2d.*, and we should be glad to receive advance orders and to have inquiries as to special rates for distribution. The Almanack contains the full Table of Lessons and Old and Revised Lectionaries. The introductory matter contains notes on Church matters and is specially useful to members of Parochial Church Councils. Members of the League are specially asked to make use of this Almanack and circulate it as widely as possible. The illustrations this year are of Exeter Cathedral and have been specially taken by the compiler.

**Church Congress.**—The League has arranged for a large stall at the Church Congress Exhibition to be held in the Winter Gardens at Bournemouth during the Congress Week (October 5–12). Members of the League are invited to visit the stall (in Block F) and to mention it to their friends. The publications of the League will be on sale, and special mention may be made of Sunday School Lesson Books and material, Confirmation manuals, and leaflets, and Devotional literature, of which a large selection of those specially recommended will be on sale.

**Church and State.**—The following pamphlets are recommended for study: *The Nation and the Nation's Worship*, by the Bishop of Norwich (1s.); *The Christian Church and the Christian State*, by Mr. Robert Stokes, Foreword by Sir Thomas Inskip (6d.); *The Christian State*: Articles reprinted from *The Times*, with a Preface by Sir Lewis Dibdin, D.C.L. (6d.).

**Sunday Schools.**—Arrangements have been made for the publication of a series of six pamphlets relating to teaching in Sunday Schools, price *2d.* each or *1s. 6d.* a dozen. The first of these pamphlets is now ready: (1) *Sunday Schools and their Management*, by Mr. W. G. Lambert; (2) *The Preparation of a Lesson*, by the Rev. Guy H. King; (3) *Thy Servants are Ready*: Hints to teachers particularly on the use of illustrations and stories, by Miss Dorothy M. Graves. Miss Graves's excellent little manual, *Boys Together* (1s.), should also be noted as of great value in presenting the Bible story.

The Sunday School Registers which were especially prepared for the Church Book Room last year with a special form for opening and closing the school, were in great demand, and the supply was very quickly sold out.



For the coming year, we are arranging for the publication of a larger number of Registers. The forms for opening and closing the school have been carefully revised in view of criticisms we have received, and it is hoped that the new Registers will have as large a sale as before. The particulars and prices are as follows: *For Morning and Afternoon Attendances*: No. I, 18 lines, 4½d. each; No. II, 22 lines, 6d. each; No. III, 40 lines, 8d. each. *For Marking Single Attendances*: No. 13, 18 lines, 4½d. each; No. 14, 26 lines, 6d. each. (These are dated from Advent Sunday to the end of Trinity.) The undated Registers are still obtainable at the same prices.

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**Confirmation Register.**—Owing to several communications on this matter the Church Book Room has published a Confirmation Register, as so many of those in existence do not contain sufficient room for the necessary particulars. This, we hope, has been rectified by the new Register which is now on sale. The size is 8 inches by 12 inches, and the price 5s. for 500 names and 7s. 6d. for 1,000 names.

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**Collecting-Boxes.**—It may interest our readers to know that the Book Room now stocks collapsible cardboard collecting-boxes in a convenient form for Freewill and other offerings. These can be despatched for 4s. per 100, post free. Prices for quantities can be had on application, and if any special printing is needed this can be done on payment of a small charge which depends on the extent of the printing required.

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**Litton's "Dogmatic Theology."**—A remainder of the third edition of the Rev. E. A. Litton's *Introduction to Dogmatic Theology* has been purchased by the Book Room and is on sale at 3s. per copy. This edition was originally published at 10s. 6d. It has an introduction by Dean Wace and was edited by the late Rev. H. G. Grey, Principal of Wycliffe Hall. At the present moment the circulation of this book would be a great service. It contains sections on Christian Theism; Man Before and After the Fall; The Person and Work of Christ; The Order of Salvation; The Communion of Saints; The Intermediate State and The Second Advent. Canon A. J. Tait, late Principal of Ridley Hall, states in a short introduction that "it would sound impertinent in the ears of those who know anything about Litton and his writings to say that the book is the product of ripe scholarship; but there is another merit, and that is, that the work is true to its name; it is a treatise on dogmatic theology; it is free from the limitations to which commentaries on the Thirty-nine Articles are necessarily subject; it is a comprehensive, balanced, thorough treatment of dogmatic theology from the standpoint of a loyal son of the Church of England."

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**Reunion.**—Canon C. H. K. Boughton's valuable book, *The Meaning of Holy Baptism*, which was published a few years ago and is now on sale at 1s., will be found of considerable service now that the question of Reunion is occupying so much thought in the Church. The book is really a contribution to the discussion which arose in regard to the First Interim Report of the Faith and Order Sub-Committee in which the members agreed that Our Lord ordained the two Sacraments, but felt that difficulties regarding them required further "study and discussion." Canon Boughton sets forth, with constant reference to Scripture and with much clearness, freshness and skill, the prevailing Evangelical view of Baptism and Regeneration. The book is admirably written and is suitable, not only for the reading of students, but for parents and Churchpeople generally.