

The Fraternal.

VOL. XIII.—No. 4.

FEBRUARY, 1922.

LITERARY AND OTHER CONTRIBUTIONS for the FRATERNAL should be addressed to the Secretary, Rev. E. D. deRUSSETT, M.A., Kenmare, Burges Road, Thorpe Bay.

The secretary's first concern in the beginning of the year, is to gather in the subscriptions which become due on the first of January. As this issue is unavoidably late its value as a reminder has been very effectively demonstrated for less than a dozen brethren have qualified to receive receipts.

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The Treasurer reports that he has very little money in hand, and if he does not receive a considerable sum very shortly, the magazine cannot be issued. We have enough members to pay our way if only they all pay their subscriptions. Please send the enclosed pink slip to the secretary by return of post, unless you are certain of being at Leicester.

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The annual meeting should be well attended, as our President will give an address on "Personality in the Ministry," in the hope that it will suggest thought and provoke discussion. The business meeting will be at two o'clock, so as to enable brethren to get to the Missionary sermon at four. Further particulars will appear in the Assembly Hand Book.

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A questionnaire, of which particulars are given on another page, has been sent out to a number of ministers and laymen. We have not yet received a sufficient number of

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replies on which to base any reliable deductions, but these will be forthcoming in the next issue. Already there is a good deal of diversity of opinion indicated, and the secretary would be very grateful if these questions could be put by some of the brethren to representative gatherings, such as a group of students, a number of professional men, a "fraternal," or a literary society, and the main points of the discussion forwarded to him.

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This request has been put forward with considerable hesitation, for somewhat similar ones have received little or no response. If this shares a like fate, little wonder if one's optimism disappears!

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One word more with reference to contributions to this magazine. What do we want? Well, just the paper which grips a "fraternal"—claim it for us, post it on and it is almost certain to be printed. Most of our best articles are of this kind.

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A hearty welcome to "The Baptist Quarterly." If it were only a little cheaper and had a Minister's Supplement, the "Frat" would be no longer required! Be sure to get a copy.

E. D. de R.

The Lambeth Appeal.

By Rev. J. D. FREEMAN, M.A., D.D.

THE SPLENDID DREAM.

THE avowed objective of the Lambeth Appeal is nothing less than the organic reunion of all Christendom into one vast body which shall include the Roman Catholic and Greek Churches, along with the Anglican Episcopal Church and the Evangelical Free Churches of the world. The whole appeal is worded with constant reference to this colossal conception. The very immensity of this aim constitutes at once the strength and weakness of the document.

Conceived on the grand scale, its world-wide outlook renders it arresting and impressive. It kindles the imagination and stirs the emotions. It recalls the poet's dream of "the parliament of man, the federation of the world." On the other hand, the very vastness of the proposal hampers its authors, rendering it difficult for them to make a definite move in any single direction. Overtures made to one branch of the Church must have regard to the susceptibilities of others. When, for instance, proposals are put forward for union between the Anglican and Free Churches, they are framed with an eye to keeping them consistent with the larger, and perhaps dearer dream of Anglican reunion with Rome.

We of the Evangelical Free Churches realise that we constitute but a small percentage of the people to whom the document is addressed. The question of our union with the Anglican Church is only a minor phase of an immensely greater proposal looming up over the whole situation. In discussing the lesser problem we cannot dissociate our minds from the larger one. In striving to explore avenues to the solution of the smaller matter, we are working under the huge overhang of the bigger pro-

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position. This inevitably tends to fetter our movements and make them cautious and slow. We assume no attitude of hostility. We are ready to participate in and to promote

THE NEW COMRADESHIP.

for which Lambeth appeals. We are ready to co-operate with our brethren of the Anglican Communion on all fraternal and fair lines. We are ready at this moment for all the inter-communion and inter-change of pulpits that Episcopacy will sanction. We shall not hesitate an instant in giving to the world these outward and visible signs of our real unity in Christ. But beyond that, at the moment, we cannot conscientiously go.

Undoubtedly the war has had considerable effect upon us all in favourably disposing us towards this new comradeship. It has enabled us to look more deeply into each other's hearts. We have discovered more of the image of Christ in one another. We have seen His Blessed Spirit moving mightily in the lives of men of divergent creeds. It has created new contacts and coalescences. It has led us to think more of our affinities and less of our antipathies. It has tended to accentuate impatience with denominational barriers of the flimsy sort, and to intensify the demand for the realities of religion to be put into bolder relief.

But it is possible to draw wrong inferences from the influence of the war. War is an abnormal condition of affairs, a vast arrestment of the normal progressive development of humanity. The immediate concern of the soldier who gave his mind to religion was to find peace for his soul in the face of imminent death. He wanted the supreme reality of religion, and at once, and stripped of the theological and ecclesiastical wrappings. But he never asked for any sacrifice of principle. He himself was there on the battlefield to die for his principle. Thousands of men died every day of the war for principle. The message of the war seems to be; "Make the Church of Christ

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more dynamic! Bring reality to the foreground! Let your future course be based upon principles that you are ready to die for."

I agree entirely with the sentence in the Appeal which declares that

THE CAUSES OF DIVISION.

lie deep in the past, and are by no means simple or wholly blameworthy. I would go further, and affirm that the divisions were inevitable, while their results have been by no means wholly regrettable. If—as Lambeth admits—"there are great non-episcopal communions, standing for rich elements of truth, liberty, and life, which might otherwise have been obscured or neglected," then those communions have justification for their separate existence up to the present. If those "rich elements of truth, liberty and life" should be threatened with obscurity or neglect by entering such a reunion as is proposed, these non-episcopal communions are justified in and obligated towards a continued separate existence.

THE WOOING NOTE.

If I understand the attitude of Lambeth towards us, it is this: "You went out from us as the result of a serious disagreement in which there were faults on both sides. You were heady, we were harsh. You were precipitate, we were provocative. You were intractable, we were tyrannical. We were intolerant and you were intolerable. But times have changed and manners have changed. Much water has run under the bridge. Thoughts and customs are different from what they were. We could do with each other now if we were brought together under one roof again. We shall treat you better than we did in the olden days, and we believe you will be willing to moderate your tones and modify your views from the ancient fashion. The great thing is that we shall appear as one before the world. Come back home! Only sub-

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scribe to a few simple conditions—interpreting them as you like—and the thing is done, so far as we are concerned. We shall be lenient. We have grown accustomed to wide divergencies of view and practice among ourselves here at home. We have had to cultivate patience and tolerance in order to keep the ancestral roof over our heads. But it has been worth while. Come back! On many matters we may continue to disagree, but let us agree to disagree under one roof. Before the world, which cannot understand our real spiritual unities, let us appear outwardly and organically one.”

As against that, the question arises: May not our real spiritual unities be better conserved in some other way, by affiliation, or federation, instead of amalgamation?

From the Baptist viewpoint the Lambeth Appeal seems to lay

TWO FORMIDABLE BARRIERS.

across the path to reunion.

The first of these is its manifest sacramentalism, its undisguised sympathy with sacerdotalism. This is writ large over the entire document, emerging at every reference to the ordinances of Baptism and The Lord's Supper.

Since that teaching was largely responsible for driving us out of the Church of England, the prospect of becoming re-identified with it seems scarcely likely to woo us back.

We halt at those opening words, which read:—

“We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ, which is His Body.”

We hold that “the universal Church of Christ, which is His Body,” includes all souls that are united to Him, the living Head, by a living faith. The Baptism which incorporates souls into that Body of Christ, is not (in our convention) a baptism of water, but a baptism of the

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Spirit. "For in one Spirit we are all baptised into one body . . . and were made to drink of one Spirit."

Moreover, must not the Lambeth formula regarding baptism necessarily raise the old controversy as to who the baptised are? It must be well known that in the profound conviction of some nine millions of evangelicals known as Baptists and Disciples, this Lambeth dictum concerning baptism comes from men who are themselves unbaptised. These nine millions hold that infant baptism is no real Christian baptism at all, inasmuch as it does not at the time of administration, carry with it the knowledge, consent, will, or intention of the subject. Are they hereby called upon to admit a thing to be what they believe it is not? Does not that involve some juggling with conscience?

A later statement in the appeal runs as follows:—

"The vision which rises before us is that of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians."

This larger vision rises for a moment, only to fade instantly from view. While the simple avowal of Christian faith is put forward in this part of the appeal as a sufficient basis of union, it is definitely negated in other parts of it.

We halt at that statement about baptism, being well convinced that it is intended to cover the doctrine of baptismal regeneration.

We repudiate that doctrine as being subversive of the truth of the Gospel. When it is claimed that the soul of an infant is regenerated in connection with a rite performed upon it by another, apart from any conscious voluntary participation on its own part, we feel that a departure has been made from the realm of reality and reasonable belief for an excursion into the realm of magic. We could as easily believe in the magical effects of bones, relics, and images for healing the body. On the matter

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of the ordinances, we are more in sympathy with the position of the Quakers than with that of the "Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church," who issue this appeal.

THE STIFF CLAIM MADE FOR ACCEPTANCE OF THE EPISCOPATE.

It is claimed to be "the one means for providing an authoritative ministry," and "the best means for maintaining the unity and continuity of the church."

The olive branch held out to us is extended by a hand which still firmly grasps the episcopal staff and makes no attempt to conceal the glistening of the episcopal ring.

Dr. Shakespeare is undoubtedly in harmony with the facts when he writes, in "The Churches at the Cross-roads":—

"If reunion can only be effected by an admission on the part of the Free Churches that the very existence of the Church depends upon a particular form of government, episcopal, or any other, then the way to unity is finally and forever barred. . . . To do so would be to turn their back upon their history and their principles, and to find unity through accepting the Prussian method of submission."

Mr. Shakespeare thinks the Free Churches may admit the episcopacy to be of the *bene esse*, though not the *esse* of the Church. They will take a deal of persuading. We find the guarantee for the continuity of the Church in the continuity of Christian experience. We also believe that Church government will become not less but more democratic as the days go by.

A SOFT AND SIMPLE SUGGESTION.

I am not forgetting the way suggested for us in the second interim report, viz., Acceptance of the fact of Episcopacy, without any theory as to its character. This would appear to satisfy the Church of England and bring

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us into line with the Fourth Article in the Lambeth Quadrilateral. But is this not a sophistical way of dealing with the matter? Can it stand either as sound morality or good business? When it is argued in support of it that one may accept the fact of the Atonement without any theory regarding it, or the authority of the Bible without any theory of inspiration, we are still entirely unconvinced. In our experience we do have some theory regarding these matters. Our theory gives subjective vividness and potency to the fact. It wholly determines our attitude to it. The suggestion that we should accept the fact of episcopacy minus any theory concerning it, is frivolous. It is the last card in a lost game. It is an invitation to stop thinking, even to stop looking.

“Open your mouth and shut your eyes,

And I'll give you something to make you wise.”

Would those who advocate the no-theory method be prepared to carry it to its logical conclusions? When it came to the question of the larger reunion, that of all Christendom, would they accept for sweet unity's sake the fact of the Papacy, without any theory as to its character? And if not, why not?

Associated with the claim for the Episcopate are certain proposals regarding

MINISTERIAL STANDING.

in the reunited Church. The proposals are that Free Church ministers shall accept a commission through episcopal ordination, while the Anglican clergy may accept “a form of commission or recognition” which would commend them to our congregations. It seems a naive suggestion, naive in this, that if other communions will come to episcopacy, the Church of England is willing to accept a commendation for their Episcopate to other communions. Many attempts have been made to explain away the assumption of the superiority of episcopal ordination which lies back of the proposal, but it stubbornly refuses to disappear. It will not disappear

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until the same terms are used on both sides of the question. Let it be "commission" in each case, or even "ordination," but let the proposals for recognition be on the same level and of the same order.

Finally, the Lambeth Appeal makes no direct reference to the present

UNION OF CHURCH AND STATE.

Are the authors of the appeal willing to give up their connection with the State, or are the chief dignitaries of the Church still to be appointed by the Prime Minister, whether he happens to be a Jew, a Unitarian, an Atheist, or a Baptist layman?

Assuredly, the Church of England will need to sever its present connection with the State before it will be found possible to effect organic union with the Free Churches.

Candidates for the Ministry,

The following questionnaire has been sent to a number of ministers and laymen, but as the returns are not yet complete, only two will be inserted in this issue.

A QUESTIONNAIRE.

Why do the young men from our wealthier homes refrain from entering the Ministry?

Is it due to:—

- (1) Resultant loss of social position?
- (2) Love of money?
- (3) Lack of lofty ideals?
- (4) The faults of our system?
- (5) A wrong conception of the Ministry?
- (6) A belief that they can do as good, if not better service for Christ as laymen?

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A Headmaster writes:—

In so far as motives 1, 2 or 3 exist, either separately or together, the consideration of them may, I think, be safely neglected. People who would be thus swayed are not likely to be of the slightest use, but on the contrary, in the Christian Ministry.

I think 4 is much more to the point. We cannot guarantee a living wage, and, though a man and his wife may be willing to deny themselves, they are not, and ought not to be willing to deny their children many of the privileges to which these children have a moral claim: e.g. a good education.

The method of appointing Ministers, too, is not satisfactory. I hope the "preaching matches" have been abandoned, though I fear not; but it still remains true (though happily with many exceptions) that the gasbags and the wind-bags enjoy superiority, even though it be but temporary. Hence it is that so many vacancies occupy the pulpit.

On 5 I am not entitled to speak, for I do not know what their conceptions may be, except perhaps that I might say that in many cases the doctrine of papal, that is ministerial infallibility, has many unconscious supporters even in Nonconformist Churches.

6. I think this is a very powerful reason in many cases. An experienced and thoughtful friend of mine, a well-known head master, tells me, as a result of many enquiries, that the working class are both willing and eager to have Christ preached to them, but not by official Ministers. It is astonishing to what an extent the dislike and distrust of the parson exists among such classes, and I think in any enquiry this fact, for it is a fact, ought to be taken into consideration.

A Minister writes:—

Last night I put your questions to a group of young Christian men from strong Nonconformist homes, who are students of Cambridge University.

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Their general opinion was that they could serve Christ more effectively in other spheres than in the Ministry.

The ineffectiveness of the Nonconformist Ministry they attribute to various causes. Some are to be found in the ministers themselves, such as the low average level of intellectual equipment, and the consequent lack of standing and influence of their profession among others, and the want of courage and knowledge in facing the issues raised by modern questions.

Even as more serious than the defects of the Ministers themselves they regarded the conservatism of the churches, as both hampering the effectiveness of the efficient minister and putting a premium on another type.

They said they would prefer to work as foreign missionaries rather than as home ministers, because the missionary does not suffer in his work from lack of standing among those for whom he labours, or from the drag that the ordinary church is, in their opinion, upon earnest and enlightened men.

That is the answer of the young men themselves, and is probably better for your purpose than anything else I can send you.

A PARSON'S TIRADE.

Late the other evening, in my own road, I met my friend Viator. I could see directly I spoke to him that he was in a high state of excitement. Indeed he explained to me, after rather absent-mindedly replying to my enquiries as to his health and happiness, that he was just wanting "to let off steam at somebody." Without expressing my approval of this somewhat fantastic phrase I assured him I was quite prepared to hear what he had to say, and that if he would step with me into my house, which was only a few paces distant, I would welcome his presence in my study. After we had settled ourselves comfortably round the fire and, if the whole truth must be told, carefully filled and lit our respective pipes, Viator

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“let off steam at me.” Taking vigorous pulls at his pipe he blurted out, “It’s really exasperating, that man Smith—you know Smith—he really seems to think that this is the best of all conceivable worlds in which to live, that of all the best things on this best possible planet is the Christian Church, and that of that well-nigh perfect Church the Baptists are easily “top-notch”—as I believe the schoolboys say nowadays. WE used to express it, of course, “facile princeps.”

“Well,” said I, “and what particular event has caused you and Smith to have another wordy contest?” (These two of my friends are well-known for the tremendous arguments which they wage with each other).

“It’s like this,” replied Viator. “We have been attending that Recognition Service, you know, at the Baptist Church in the other part of the town. For two hours and a quarter the audience had to listen to nearly a dozen speeches from us parsons, including one from myself! I didn’t know I should be expected to say a word and was only called on just at the end of the meeting. Now one speech only (and that certainly not mine) rose above the barest banalities, and some sank into really vulgar humourisms and silly little stories. Now, how much longer, I want to know, are we Baptists going to tolerate this preposterous sort of meeting. At the beginning, too, of a new minister’s work at that Church! Ugh, it makes me shiver still as I think how different it might all have been! Why should there not have been held a simple but dignified service of dedication of the young minister to this his first charge? . . . And Smith says ‘Oh, it’s all right. There’s nothing much wrong with the Recognition Service. Service! Service indeed, call it by its right name if it’s to be like the one we have just attended—a third-rate mutual admiration meeting! It’s disgraceful.’”

I could see that Viator was working himself up badly, in fact, that he was getting up steam, rather than letting

it off, at me. So I suggested that as his pipe had been out for some time past he should have a refill from my tobacco jar and light up again. This invitation stopped the "steam" for a moment, and he even answered a remark of mine on the weather.

But he had no sooner got his pipe going well when he started off once again, but this time, to change Viator's simile, on quite another tack.

"Just look at the kind of meetings, too, we hold out-of-doors! Do you ever stop and listen to the ordinary "open-air service," as they call it, on Sunday evening? I usually pass a dozen such on my way home, the three miles that I have to come after evening worship. Sometimes I stop and listen until I feel I must shout out in protest at not only some of the things that are said but at the whole idea many of these good people seem to have of Christianity and what being a Christian really means. You know I'm forbidden by doctor's orders to talk in the open. Perhaps it's quite as well I am. I should possibly have caused a scene or two by now at some of these street corner services. I tell you frankly that if that were the only kind of Christianity that I had ever heard of (and remember that to very many of the passers-by it is) you wouldn't find me inside the Christian Church! Why do we persist in sending out so many of our fifth-rate preachers into the streets and parks? Isn't it the first-rate men we want to represent us every time? No, it's your fanatical second adventist, your ultra-individualist, or your hell-fire enthusiast whom we hear at the street corners. No wonder the street-corner Socialists find it so easy to pulverise the Christian Church. They think these kind of people ARE the Christian Church."

My friend, I think, would have prolonged his tirade almost indefinitely on this subject for he was very warm about it. But I interjected a remark to the effect that earnestness and sincerity were estimable qualities and that the "open-air workers" at least possessed these

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qualities. This remark, however, only added fresh fuel to the fire for he burst out again.

“Earnestness, sincerity! Of course they have earnestness and sincerity. So had the Inquisitors, and all the other persons fanatical of old; so have the Mormons and the Mohamedans to-day. But we want intelligence, and at least some knowledge of human nature, as well as earnestness and sincerity, if we’re to do the job to-day!

Though we parsons in the pulpit and out of it could certainly do with a good deal more of the latter commodity. Look at the question of the Bible and the new knowledge. Every intelligent man knows to-day that the Pentateuch wasn’t written by Moses, that the Old Testament cannot be treated as an historical text-book with every fact, figure and date correct, and that such writings as Job, Jonah and Daniel, for instance, are not history at all. Every intelligent man, I say, knows these things to-day, whether he stands in the pulpit or sits in the pew. Yet see how rarely these facts are mentioned or even assumed in the average Baptist pulpit to-day! No wonder we parsons are sometimes called insincere. It looks enough like that anyhow though I know how difficult the whole question is, to be sure.”

I thought it was time to interject another remark, this time of a quietly reproving nature. “Oh, well,” I said, “you really can’t make everyone think alike, not even Baptist parsons—not about the Bible or any other subject.”

“That’s true,” he remarked (he appeared considerably mollified by this time). “Only do let us, who know what the issues of this Bible question are, be earnest and sincere about the matter. I was reading only the other day an excellent little book which one of the most useful of our educationalists has recently written. Listen to a sentence from it. (Here he dived into his pocket and read from the back of an envelope). “To insist on the literal accuracy of such a story as Noah’s Ark, the Tower of

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Babel, the dial of Ahaz or the first chapter of Genesis, is to put into jeopardy many an honest faith and place a stumbling block in the road to truth.”

“That’s nothing less than the truth, my friend,” he said, “This matter’s serious!” He rose, pushed the envelope back into his pocket and reached out his hand, remarking, “I really must go. Why, it’s nearly midnight.”

“If you must; but there’s no hurry. Anyhow, you’ve blown off most of the steam I hope,” I was rash enough to remark.

“No, I haven’t,” he flared back. “What do you think of this? Only coming along the road here I was told, by the local secretary of the League of Nations Union, that that Union had recently sent out 35,000 letters on the subject of the League of Nations to the clergy and ministers of England, asking for a reply. How many replies do you think they got? Only seven hundred!* So that only one in fifty of us parsons apparently thinks it’s worth while even to answer a letter on the question of international peace! Bah! do you wonder I do some times let off steam? I’ve half a mind to begin again at you. But no, Goodnight.”

“Goodnight,” I said, thoughtfully. The last remark was a blow indeed!

E. E. H.

*N.B.—This is a true instance.—Editor.

THE MOST BLESSED SACRAMENT.

(Tune—“Pax Dei,” or “Eventide.”)

O Saviour Christ! exalted Lamb of God!

The central glory, Thou, of mind and heart;

In Thee all goodness dwells and every gift

That God to men in mercy can impart!

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The Way to God, the Truth of God, art Thou;
 The very life of God, out-flowing, free:
 More blessed Thou, than Thine own sacrament;
 We prize the emblems, but we joy in Thee!

Thou art, Thyself, my Living Bread and Wine,
 The Sacrament, most bless'd, on Whom I feed;
 And while Thou giv'st Thyself to me in love,
 I prove that Thou art "meat and drink indeed."

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O Saviour Christ! exalted Lamb of God!
 Within me dwelling every hour I live;
 Adoring Thee, what peace, what joy, are mine,
 Since Thou, Thyself, to me Thyself dost give!

HARRY J. PREECE.

Ramsgate.

 THE BAPTIST QUARTERLY.

Vol. I. No. 1. January, 1922. Baptist Union Publication Department. 3s. net.

THE issue of this Magazine by the Baptist Historical Society is an event long overdue. Since the "Baptist Magazine" came to an end there has not been any such publication to appeal (as Professor H. Wheeler Robinson puts it) "to all Baptists who have convictions." He has written a forcible introductory article on "The Aims of the Baptist Quarterly." The "Transactions" of the Baptist Historical Society (now incorporated in the "Quarterly") dealt with the past. So will the "Quarterly," but it is also designed to "express Baptist aims and interests before they pass into the domain of the historical student."

The Rev. F. C. Spurr, with characteristic energy, has given, in a timely article on "Religious Revivals in the Light of their History," some much-needed definitions, and has dealt with revivals in Hebrew national life, following with a review of "forward movements" on the part of the Benedictines, the Cistercians, the Franciscans, the Dominicans, the Jesuits, and the Redemptorists. The work of Wyclif, Whitefield, and Wesley is rapidly sketched and the conclusion is reached "that revivals of religion have always been the main factor in spiritual and social progress."

Dr. Whitley has commenced a series of articles on "Our Theological Colleges," with one on those in England. After tracing from 1770 the rise and progress of ministerial education societies, he describes the alliances formed between them and the Universities, and brings us to a consideration of modern problems arising from the fact that half our ministers have not been to College, from the growing and increasing ignorance of the Bible, from the inadequacy of the college curriculum, from the present isolation of the colleges, from the financial situation, and from related questions. This article is one that should rouse the denomination to deep concern.

Dr. Dakin has compiled a brief statement from notes of an interview with Dr. Clifford on "The Baptist Outlook," which he regards, as one would expect, with unabated optimism.

The Rev. J. A. Stuart, B.A., writes on "Personal Evangelism," with discernment, fervour, and suggestiveness. His appeal to the New Testament record is illuminating and compelling.

A brief account of the "Pilgrim's Progress, Welsh and English," and one of "The German Baptist Brethren," complete, with two able reviews, a strikingly valuable number of the new magazine, and justify the expectation of much interest and usefulness for the ministry upon which it has started.

W. J. A.

Notes on Some Recent Books

By the REV. H. J. WICK'S, B.A., D.D.

"Belief in God," by Bishop Gore. Hodder and Stoughton, 7. 6d. net.

AT the age of 8 or 9, Charles Gore read a book by a Protestant author in which much was said of confession, absolution, fasting, the Real Presence, incense, etc. Now, 60 years later, he tells us in this book that at that time, he felt, "instinctively and at once that this sort of sacramental religion was the religion" for him. Notwithstanding this love of "Catholicism," the writer is intensely Protestant in one respect. He urges that it is necessary for Christians to "think out their principles so that they shall know what they believe and why they believe." His aim in this work is to help ordinary educated people. But he also seeks to serve ministers, and pleads that, for their own sakes and for the sake of men and women troubled by doubts, it is essential that they should "study and test their foundations." His book is the work of a strong thinker, fully alive to the problems for faith to-day, and his thinking is expressed in the clearest language. For men deeply versed in theology, it contains nothing that is new. For them, its chief interest is its lucid presentation of an apologetic fitted for present-day needs. But it is a book eminently calculated to enrich and strengthen our younger men. It will clarify their thinking. For those who have few books, the chapters on the historical value of the New Testament and the prejudices raised against it by some forms of modern criticism are specially likely to be of service. The author does not enter into any discussion of ethical or other difficulties in the Old Testament, and for his purpose wisely bases himself on the facts of the ministry of the 8th century prophets. But his wise and

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reverent treatment of the Hebrew literature will help many readers, much perplexed by most natural questionings, to a fuller appreciation of its high religious value as containing a real revelation from God.



“Jesus as They Saw Him.” By J. A. Findlay, M.A. Part I, 2s. net; Part II., 2s. 6d. net; Part III., 3s. 6d. net. The whole is now issued in one volume. Epworth Press.

DR. RENDEL HARRIS says that this book is “the result of great deal of honest digging into the text of the Gospels,” and that those who follow the writer’s leading patiently “will often find themselves enriched, not only in knowledge of the letter but still more in the perception of the things of God.” This is high commendation from such an authority, but it is abundantly justified. The New Testament scholar will certainly not be able always to agree with the writer. Sometimes he will feel compelled to eject an animated “No.” But for all that, the fact remains that the writer does again and again offer suggestions which make the figure of Jesus more vivid. You are often obliged to stop in your reading and to pursue a line of thinking started in your mind by the writer. What higher praise can be given than that? You are compelled as you read to turn repeatedly to your Greek New Testament with a query in your mind, and that is a great service whether you go with the author’s view or not. Certainly the preacher will find here the seeds out of which new sermons of his own will spring up. There is embarrassment of risks for a reviewer who would illustrate this. But chapter 5 in Part I. on Mark’s Gospel, as illustrating the nature of faith and as forming a bridge between Paul and James; Chapter 5 in Part II. calling attention to Luke’s various presentations of repentant sinners, and the notes on p. 95 about Peter’s

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denial of His Lord, and his desire to hate his clumsy hands and puzzled head, washed by the Master, are specimens of many things in this book which set the preacher's mind in motion.

The following notes have been very kindly sent to me in response to my request by the Rev. F. C. Bryan, M.A., of Herne Bay. It is intended to give in these columns the views of different men on new books which are likely to be of use to the brethren. Better service can be done by this policy than would be possible if all the reviews came from any one writer.

“Psychology and Christian Life.” By Rev, T, W, Pym, D.S.O., M.A. Student Christian Movement, 2s. 6d.

THIS is a book which supplies a real need. It is an attempt to relate the latest work in Psychology and Christianity. The author, who has had a distinguished career, both in the University and the Army, and is now head of Cambridge House Settlement in London, is well equipped both by training and experience for his task. He writes in a simple straightforward style, and with a minimum of technical words. And his book is just the kind of thing that many ministers are looking for. He deals briefly with such topics as suggestion, habit, repression, the primary instincts, the psychology of public opinion, of faith, and of sin, psycho analysis, mind-healing, miracles, and the cure of souls. Mr. Pym has a clear grasp of his subject, and a firm hold on the faith of Christ. He is concise, and has perforce to leave out a good deal, but is never superficial. Above all, he is readable.

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"The Pilgrim." By Dr. T. R. Glover. Student Christian Movement. 6s.

ANOTHER book by Dr. Glover is always welcome, and "The Pilgrim" will be no exception. It is a collection of papers turning on the spiritual life. They are full of good things. There are not a few good sermons in some of Dr. Glover's shrewd asides. "The pilgrim has gone and the excursionist has taken his place." December 25th was originally in the pagan world "the day of the Unconquered Sun." Dr. Glover has a genius for making phrases of scripture vivid. A few that glow in this book are: "As His custom was"; "With desire have I desired to eat this passover with you"; and "Gave Himself for me." There is a very suggestive paper on the writer to the Hebrews. Dr. Glover makes out a strong case for him being more Greek than Jew, and brushes aside the possibility of "him" being "her." There is a fine paper, too, on Martin Luther, whose portrait bears a decided likeness to the painter. "The Statue of the Good Shepherd" appeared in an earlier book. Two of the most helpful papers perhaps are "The Training at Nazareth" and "The Last Evening," where one is particularly grateful for some neat thrusts at the "unlettered and visionary peasant" view of Jesus. "I do not in the least agree with one interpreter, who holds that Jesus lost His head for a moment and finds comfort in the aberration."



"The Meaning of Paul for To-day." By C. H. Dodd, M.A.

"Christ and Caesar." By N. Micklem and A. Morgan. The Swarthmore Press. 6s. 6d.

THESE are two recently published books in the "Christian Revolution Series." The Series maintains a high standard—12 books have been already issued—and is not as widely known as it deserves to be. These

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books are written under the persuasion that only a religious solution is adequate to the world's need, and that Jesus is the key. They are an attempt to apply the way of Jesus to modern conditions. Dodd's book is not light reading, but is most stimulating, and at times unconventional and challenging. It deserves and repays study. It is the kind of book to put into the hands of the thoughtful man or woman who does not see what "all the antiquated arguments" of Paul have to do with life to-day. It is sturdy and virile and vital; and does not hesitate to label Paul a nonconformist. If Dodd's main contentions are established, it will be probably an important little book.

"Christ and Caesar" is pretty stiff reading, but is quite a valuable contribution to the Theory of Church and State. It criticises acutely the revolutionary theories of Karl Marx and the Communists; and deals very trenchantly with the broad church view. We cannot hold one morality for private life and another for public. "In the brave days when high-placed ecclesiastics expressed their war-like ardour not in martial sermons alone . . . a certain Bishop was reproved on the field of battle for swearing. 'Sir,' he replied, 'I swore in my capacity as officer, not as bishop.' 'My lord,' came the answer. 'when the Devil has the officer, what becomes of the bishop?'" That problem remains. The constructive work is competent. It endeavours to give due weight, both to the value of social life and the worth of the individual. But it is not the usual conclusion that is reached. Can it be challenged?