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THE CHURCHMAN

January, 1927.

NOTES AND COMMENTS.

The Future of the Coal Industry.

THE Coal Strike is over. "The humiliating and disastrous calamity of the coal dispute"—as *The Times* described it—lasted six months, and it has brought in its train very serious damage to the industries of the country. It is estimated that the financial loss will amount to over £500,000,000. The harm done otherwise is incalculable and "for years we shall be suffering in some form or other from all the misguided conflicts of 1926." Trades Unionism has suffered severely in the conflict. The Miners' Federation has had to make "a retreat," and its leaders have declared that no stone will be left unturned to set aside the agreements which have been reached. It is evident that behind the strike there has been an ulterior motive. The extremists will not be satisfied until they have secured the nationalization of the mines. Even if this were desirable it ought not to be brought about by methods which inflict disaster upon the life of the community. It should be the desire of all parties now to heal the wounds caused by this social warfare. The mine-owners have an opportunity of softening any bitterness which the miners may feel at their defeat. Many of the latter recognize that the whole situation has been mishandled by their responsible leaders. The economic conditions necessary for the carrying on of the mining industry will, we trust, be met by the new agreements. All men of good will are anxious that the spirit of brotherhood may find expression in happier relationships between employers and employed.

The Vatican and Marriage.

The action of the Vatican in annulling the marriage of the Duke of Marlborough has caused amazement on both sides of the Atlantic. Over thirty years ago Miss Consuelo Vanderbilt and the Duke of Marlborough were married in the Protestant Episcopal Church in America. A decree of divorce was pronounced some years ago. Since then the Duchess has married again and has also joined the Roman Catholic Church. As that Church does not recognize divorce the position was an impossible one from the point of view of the Roman Catholic authorities. The second marriage could only be

considered regular by them if the first marriage were declared not to have been a true marriage. This would be in ordinary circumstances a difficult matter, but the Church of Rome provides for all emergencies with wonderful ingenuity. Although it will not allow a marriage to be dissolved, it has provided a number of grounds on which a marriage can be declared null and void. Some of these may seem very flimsy to those who are not members of that Communion, and they would certainly not be recognized in any Civil Court of Justice. One of them is want of willing consent ; that a marriage is void if it is contracted unwillingly on one side or the other. This is the plea put forward in the present case. The Roman Catholic Diocesan Court of Southwark admitted the plea, and the decision has been confirmed by the Sacred Roman Rota. The complacency of that Church in meeting the wishes of a member of the wealthy family of Vanderbilt has not escaped the notice of the critical.

An "Amazing and Incredible" Proceeding.

Bishop Manning, of the Protestant Episcopal Church in the diocese of New York, where the marriage was celebrated, was the first to call attention to the annulment, which he described as "amazing and incredible." He was followed by many others, including several Roman Catholics who admitted that they were bewildered by the decision. *The Times* and other English papers opened their columns to a discussion of the subject. The Roman Catholic authorities directly or indirectly took part in it, and endeavoured to defend the action of their Church, but were unable to give any explanation of it that would be satisfactory to those outside the Roman communion who do not admit its claims. One Roman Catholic who criticized the decision hastened a few days later "to withdraw unreservedly all the imputations made against the just and proper functioning of the Catholic marriage laws." Sufficient evidence that the discipline of the Roman Church is prompt and effective. Some correspondents supplied ample evidence that this is no isolated example of the exercise of powers claimed by the Church of Rome, though few cases have probably been so flagrant and notorious, dealing as it does with a Protestant marriage, and over thirty years after the event. Historical references indicated similar cases in the past, and mention was specially made of the obstacles which prevented the Pope from annulling the marriage of Henry VIII with Catherine of Aragon. Roman Catholic controversialists have denounced the King vigorously, though his demand was apparently, in the light of the present event, not an exceptional one.

The Claims of the Church of Rome.

The essentials of the whole case were put very clearly by one writer, who said that the plain facts of the case accounted amply for the shock which the public conscience had received. No Civil Court would admit a plea which the conduct of the parties concerned

NOTES AND COMMENTS

for years belied. Anyone might keep a convenient impediment up his sleeve during years of married life, and such an impediment need only be a minor one which a dispensation before marriage could remove. Such a decree of nullity is in effect equivalent to a decree of divorce, and there is no public report of the examination of witnesses or of the evidence on which the decree is granted. We may well be thankful, as another writer points out, that in the reign of Henry VIII the Act of Supremacy was passed which deprived the Pope of any authority in England, and that now, in the words of Article XXXVII, "The Bishop of Rome hath no jurisdiction in this Realm of England." The decree of the Vatican has therefore "no more legal importance than if it had been pronounced by the Mikado of Japan or the Grand Lama of Tibet." He wonders "how the minds of honest men can reconcile themselves to a system which in nominally repudiating divorce, makes the separation of long married persons possible in circumstances that put a premium on fraud and dishonesty, and may do the grossest wrong to innocent people." Let us not neglect the facts of history and the lessons which they teach us. As Bishop Welldon reminds us in his recent book *The English Church*, the Papacy has played a sinister part on many occasions in our history. For instance, he says, "In supporting the Stuarts the Pope showed himself to be the opponent of all such reforms as the Declaration of Rights, which has now for two centuries and a half since the Revolution been the imperishable safeguard of the British Constitution." This exposure of the methods of the Church of Rome will do good if it directs attention to the effects of its claims in other matters, such, for example, as the *Ne Temere* decree.

The Roman Catholic Disabilities Bill.

At the time when the claims of the Church of Rome and their effects upon the legal position of people in this country and America were thus exposed, by a curious coincidence a measure was before Parliament in which the Roman Catholics were seeking relief from disabilities under which they were supposed to suffer. The Roman communion claims not only to be a Church, but an organization with the status of a Civil State. It might be well, therefore, in view of the disclosures of its infringement of the laws of other countries and its claims to jurisdiction in other lands, if it set to work to give fair play to others, before it started fresh endeavours to secure for itself an altogether unshackled place in England. Englishmen are not averse from granting freedom to all who do not abuse the privileges granted to them. But when an organization claims to override the laws of the land, and to ignore the constitutional rights of the people of the country, it does not seem wise to grant additional powers which may be an incentive to intolerance and further aggrandisement. The Prime Minister granted special facilities for the passing of this measure. No doubt influence was brought to bear upon the Government to secure its support. Letters were sent to Members of Parliament pointing out that

the proposed Bill altered the laws which maintain the Protestant character of the Church of England. It is at least inopportune that the Church of Rome should have a "civil and religious equality" which it denies to others wherever it has the power to do so.

The City Churches Measure.

The House of Commons rejected the City Churches Measure sent up by the Church Assembly by a large majority. Many have felt that it was a grave error of judgment on the part of the representatives of the Church to endeavour to force the measure through in face of the strong opposition of the City of London Corporation. The Corporation took the unusual step of exercising their right of presenting a petition at the Bar of the House against it. This is the second rebuff the Church Assembly has had in Parliament. The House of Lords some time ago rejected the Shrewsbury Bishopric Bill. With the growing feeling within the Assembly itself that some of its legislation is premature and not sufficiently considered, the prestige of that body must suffer through these rejections of its proposals. It is evident that Parliament is not prepared to acquiesce in every decision of the Assembly, and indeed questions have been raised as to the extent of the Assembly's powers under the Enabling Act. Lord Wrenbury, in an article in *The Times*, emphasized the necessity of restricting the Assembly's legislation strictly to Church matters. This opens up problems of definition which may give rise to endless difficulties. The Assembly will soon be dealing with matters that will concern the laity of the Church very closely. A precedent has been set up by the rejection of these measures, and it ought to be taken as a warning. The tendency to autocratic dealing may be safe as long as it is only the interests of the parochial clergy which are in question; it will not be safe if the interests of the laity are ignored.

A Barrister's View of the Situation:

A well-known barrister commenting on the independence shown by the House of Commons in dealing with the City Churches Measure, added this warning: "That Measure, however, is of small significance compared with other Measures which the Church Assembly has had under consideration and contemplates forcing through Parliament by the aid of the Enabling Act. I refer in particular to the project for the Prayer Book revision, with its implication of cancelling the great principles of the Reformation, and the inept proposal for superseding the jurisdiction of the Privy Council in certain ecclesiastical matters and setting up in its place a so-called Final Court of Appeal in which the Crown Judges, at all events according to the report of the Assembly, shall be subject to a new sort of Test and Corporation Act—that is to say, they must be Churchmen—and, what is infinitely more objectionable and unconstitutional, that the findings of the Archbishops and Bishops on matters of Church doctrine shall be binding on His Majesty's Judges. . . . The proposal is indefensible, and if sanc-

tioned would be an encroachment designed mostly by ecclesiastics to enlarge their own powers and to curtail the rights and the powers of the lay Judges and therefore of the Crown. Surely, members of the House of Commons who are loyal to the Constitution and jealous for the maintenance of the Protestant religion will do well to watch with vigilance the development of reactionary schemes."

The End of Prayer Book Revision in View.

The Archbishops of Canterbury and York have issued a statement as to the probable dates of the final stages of the revision of the Prayer Book. From January 12 to 22 the Bishops will meet at Lambeth and consider the final form of their proposals. These will be submitted to a joint meeting of the Convocations of Canterbury and York on February 7. On February 22 and the following days the Convocations will meet to discuss them. In March the House of Bishops will meet to consider the final form of the Measure, which will then be presented for the last time to the Convocations on March 29 and 30. If the Measure passes safely through these various stages it will be presented to the Church Assembly in July. It will only remain then for the Legislative Committee of the Assembly to present it to the Ecclesiastical Committee of Parliament. If it is found that there is nothing in it "prejudicial to the constitutional rights of His Majesty's subjects," it will be presented to both Houses of Parliament. There will still be a number of opportunities for Churchpeople to express their views on the revision, and to indicate their approval or disapproval of the proposed changes. If the decision in the recent Reservation case in the diocese of Liverpool may be taken as indicating some of the probable contents of the revised Book, we have no hesitation in saying that Parliament will discuss very fully the general tendencies of the new forms, and will have something to say on the necessity of maintaining the principles of the Reformation as they have been understood for over 350 years.

Sunday Observance.

Sir George King's motion at the last session of the Church Assembly in reference to the decision of the Ecclesiastical Commissioners to permit Sunday games on the lands under their control, "thereby strengthening the secularizing tendencies already too powerful in English society," has drawn attention to a subject of urgent practical importance. The secularization of the Lord's Day must be followed by evil consequences both to Church and nation. A section of Churchpeople has given its approval to Sunday games. It is clear that the growing tendency to make it a day of recreation is destroying its character as a day of worship. Although some of those who spend the day in recreation attend at least one service, the great majority never go to Church, and the tendency is towards an increasing neglect of worship. The Bishop of Durham has expressed himself strongly on several occasions recently on this neglect. He said: "We are now in the first stages of a complete secularization of the Sunday, a process by which we shall lose a

most priceless factor in the nation's life." He described the maintenance of Sunday as the backbone of the working system of the Church of England. *The Times* pointed out that the growth of industry and of indoor occupations has increased the desire to use Sunday for recreation, and that the "need for fresh air and exercise springs from the conditions of our modern civilization." While this is true, it must not be forgotten that the shorter hours and weekly half holiday give opportunities for games formerly unknown. The main fact cannot be ignored that the spirit of worship is not as strong as it was, and that this is an indication of deterioration in our national life. Every effort must be made to save the Sunday in the interests of the nation. As *The Times* said: "The weekly holiday should be a time of release for the mind even more than an occasion for the refreshment of the body. Quiet communion with ideal influences is more essential to-day, in the interests of the individual and of the race, than it has ever been before."

Editorial Note.

In offering our readers the first number of another year's issue of *THE CHURCHMAN*, we thank them for their past support, and for the expressions of thanks which we have received for the contribution we have been able to make to the presentation of the Evangelical point of view on many matters of importance in our Church life. We desire to increase the circle of our readers, and shall be grateful for support in our efforts. We enclose in this number subscription forms which may be useful in securing new subscribers.

The Archdeacon of Chester's account of the Mediævalist Restorations in the Church shows the true significance of some of the chief recent innovations brought forward in the name of Catholicism. Bishop Knox's examination of St. Stephen's speech in Acts vii. is a contribution to New Testament study which will be valued for its scholarly interpretation of St. Luke's report of the words of the first Martyr. The aims and methods of Evangelistic effort at the present time are a subject of special importance, and the Rev. Thos. J. Pulvertaft presents them with clearness and force in his article on Evangelism. Dr. Harold Smith's "The Prayer Book and the Directory" is one of those products of his historical research which students of our Church's past have learnt to value. The anonymous writer who describes the condition of Evangelical Churchpeople in "The Church of South Africa" is well acquainted with the facts, and wishes to warn English people of the difficulties created by Anglo-Catholic claims. Too little is known of the teaching of the Homilies, especially at a time when the Prayer Book of which they are such an excellent interpretation is under revision. "The Churchmanship of the Homilies," by the Rev. George Martin, provides a useful account of their contents.

Mr. H. R. Allenson has just issued a pocket edition of the *Little Flowers of St. Francis*. Printed on India paper, in a good clear type, neatly bound in blue cloth and published at 3s. 6d., it is a most attractive reprint of the book.

MEDIÆVALIST RESTORATIONS.

BY THE VEN. W. L. PAIGE COX, M.A., B.D.,
Archdeacon of Chester.

A SCOTTISH friend of mine, a man of solid theological attainments and wide sympathies, whose works are in demand on this side of the Tweed, expressed himself thus to me in a recent letter. He said, "I find it difficult to get inside the mind of the Anglo-Catholic, and am therefore, I suppose, incompetent to do full justice to what they stand for." The difficulty is felt by very many of us who have been brought up within the Church of England. We are puzzled by the mental characteristics of our brethren who call themselves "Anglo-Catholics," and we cannot tell exactly what they stand for.

We know well what the older Anglo-Catholics stood for—the men whose works are collected in the Library of Anglo-Catholic Theology. Many of us occupy much the same theological position as Andrewes and Pearson and Bull and Wilson, the difference being such only as is caused by the corrections in their theology which have been brought about by the more advanced knowledge of the Bible and of God's works and ways in the visible universe, which has been gained in our days. We still use the word "Catholic" in the sense in which these men used it, the sense in which it is used in the Creeds. But the "Catholicism" of the new school baffles us. We are given no definition of it. All we know is that it is not exactly that of the Church of Rome, for the word "Anglo" is set over against "Roman." We can only infer what these of our brethren mean by "Catholic" from their general teaching and policy. The assumption on which they teach and act seems to be that whatever was accepted by the Church of England prior to the Reformation, or, at any rate, in later mediæval times, is true and right. Why this should be so—why there should be a quasi-infallibility attaching to the religious beliefs and practices of our English forefathers prior to the Reformation—most of us cannot understand, and no serious attempt is made to explain it to us. We are obliged to deduce a belief in such a quasi-infallibility from the policy that is being pursued in all parts of the Church of England and from the fashions in doctrine and ritual which have set in among us.

It is not merely the things that are done, but the methods by which they are done, that cause us perplexity, not only on intellectual but also on moral grounds.

Foremost among the restorations that are taking place is the Mass. The name is used, the doctrine is taught, and very largely the ritual is adopted. Naturally one asks one's self at once, how can this be done in view of the fact, as stated by Bishop Creighton,

that "one of the cardinal points insisted upon at the Reformation was the restoration of the primitive conception of the Holy Communion for the mediæval conception of the Mass"? Without all doubt, that change is embodied in the Prayer Book and Articles, and every clergyman of the Church of England is obliged to declare, before being instituted or licensed to any benefice or curacy, that he assents to the Prayer Book and Articles, and believes the doctrine of the Church of England therein set forth to be agreeable to the Word of God, giving the undertaking, further, that "in Public Prayer and administration of the Sacraments he will use the Form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority."

The Report of the Royal Commission on Ecclesiastical Discipline, 1906, is very emphatic on this latter obligation. It gives a list of practices which are "distinguished as being of special gravity and significance," the first of these being "the interpolation of the prayers and ceremonies belonging to the Canon of the Mass." Of such practices it is said, "They have an exceptional character as being marked by all the three following characteristics: (1) they are clearly inconsistent with and subversive of the teaching of the Church of England as declared by the Articles and set forth in the Prayer Book; (2) they are illegal; and (3) their illegality cannot with any reason be held to depend upon judgments of the Judicial Committee of the Privy Council, or to be affected by any view taken of the constitutional character of that tribunal." The first of the final recommendations of the Report is that the practices so referred to should "be promptly made to cease by the exercise of the authority belonging to the Bishops and, if necessary, by proceedings in the Ecclesiastical Courts," the opinion being given that it is "unnecessary and undesirable to postpone proceedings until the reforms which we have recommended in connection with the Final Court of Appeal in Ecclesiastical Causes and the Diocesan and Provincial Courts can be carried into effect."

Notwithstanding this warning and recommendation, the practices referred to have of late been much upon the increase, and "the interpolation of the prayers and ceremonies belonging to the Canon of the Mass" has become the established custom in very many churches. In some churches, where there is no departure from the language of the Communion Office, ceremonies are in use which "belong to the Canon of the Mass." The effect of this is to give to the service the general character of the Mass, especially when the chasuble and corresponding vestments are used, and it is gravely disturbing to those who hold *ex animo* the Eucharistic doctrine of the Prayer Book and Articles.

Supposing we could find a satisfactory answer to the question how men can make solemn declarations and promises with respect to the services of the Church and yet disregard them, there would remain the further question: Why is this ritual introduced from the Canon of the Mass? Does it mean that the doctrine corresponding to the ritual is held by those who introduce it? It seems to be

held by many, and it is certainly taught in the literature circulated by the new "Anglo-Catholics." But apparently it is not held by all. Canon Goudge, the Regius Professor of Divinity at Oxford, has stood forward as a champion of the "Anglo-Catholics"; but in the course of a correspondence in *The Times* last year he admitted that there was "nothing in which the Reformers were more entirely right than in wishing to turn the Mass into a Communion," and he added, "I agree also that the mediæval conception of propitiation in the Mass was 'in the main pagan rather than Christian.'" What justification can be found then for the revival of ceremonies which have the effect of turning back the Communion into the Mass and suggest a conception of propitiation which "is in the main pagan rather than Christian"?

It may yet be asked: Why trouble about mere ceremonies, which are, at any rate, ancient and picturesque? The answer is—and it takes us down to fundamental things—because worship with such ceremonies suggests a conception of the Divine nature which is not in accordance with the Christian Revelation. It is not adapted to the thought of the God Who "was in Christ reconciling the world unto Himself." I cannot dwell on this point here. I have dealt with it recently in a little book to which I may be allowed to refer.¹

With the re-conversion of the Communion into the Mass has come in the mediæval distinction between "Low Mass" and "High Mass"—low Mass for Communion and High Mass for worship apart from reception. Where the word "Mass" is not used the distinction is marked by the terms "Holy Communion" for an early service and "Sung Eucharist" for a choral celebration. Of course the terms are misapplied. Every Communion is a Eucharist and every Eucharist must be a Communion. It is another instance of the misuse of words which is incidental to this mediævalist movement. Anyhow, people are taught to receive the Holy Communion at 8, and, mostly omitting Matins, to attend a Sung Eucharist in addition, later. Of course a Sung Eucharist is quite correct in itself. The rubric in the Communion Office prescribes that certain parts of the service "shall be said or sung." Many of us have for years been accustomed to choral Communions, though without interpolations such as the Benedictus and the Agnus Dei, which tend to make the service Christo-centric—a theologically improper thing and certainly contrary to the teaching of Christ about the relations between Himself and the Father. The reactionary alteration is to call upon people to attend the Sung Eucharist for the purpose of "assisting at the Sacrifice" and for worship, with a discouragement from communion, indulgence being perhaps allowed to the aged and infirm.

In practice it is found that an increasing number of persons come to this service without having communicated earlier in the day, and thus the unprimitive and non-Catholic usage of non-communicating attendance, which was discountenanced even by

¹ *The Word and Sacraments* (Basil Blackwell, Ltd.), 13.

the Council of Trent, is coming again into fashion. We know well how widely prevailing was this usage in the Middle Ages.

This particular mediæval restoration is especially hard upon older people who cannot attend a plain service in the early morning, and may communicate only under conditions which are distasteful to them and a positive hindrance to their devotions. It is not infrequently said indeed by those who bring about these restorations that they personally are not mindful of the old: the old must make the best of things in this time of transition: it is the young whom they are out to influence. So the young are instructed to make a great point of attending the Sung Eucharist, watching intently all that is done at the altar. Choir boys, when they outgrow the choir, are trained to take an active part in the Mass or Sung Eucharist as servers. We were told at first that this was for their sakes, to keep them attached to the Church by giving them something to do. It turned out, however, that the primary object of enrolling them as servers was to provide a body of young men who, with the clergy, could go through the evolutions at the altar prescribed by the Canon of the Mass. Youths of this class are being encouraged to take Holy Orders, their views being thus formed for them while they are at an impressionable age and have no fair chance of learning what the doctrinal position of the Church of England really is.

The revived use of the chasuble, which necessarily goes with the restoration of the Mass, is commended to us on grounds which leave out of account the main reason. It is for the sake of continuity, we are told—continuity with the Church of the past; but the continuity thus set up is with the Church of England of the mediæval period, and it makes a breach with the customs of the post-Reformation period which brought us into line again with the usage of the Primitive Church.¹ We find, however, that the principal reason for the revival of the use of the chasuble is its association with the Mass. There are some religious orders in the Church of England with whom, apparently, the use of the chasuble is *de rigueur*. This seems to be for the sake of conformity with the mediæval or Roman rule of "no chasuble, no Mass." Professor Sir William Ridgeway traced this rule to the use of the wizard's cloak as a garment having a special virtue attaching to it, so that the wizard must put it on before performing his incantations.

It may be noticed here that changes have been made in the appointments of some of our cathedrals and larger ancient churches to suit this restoration of High Mass. An altar is placed in the nave just opposite the rood-screen. We have been told that these altars are intended to solemnize the thoughts of visitors to these churches and to promote their reverent behaviour; but we have discovered since that they are intended for use at early services when there are many communicants, the Holy Table in the choir or chancel, now called the High Altar, being reserved for use at High Mass or the Sung Eucharist only. Of course, in the early

¹ See *The Word and Sacraments*, p. 56.

Church there was but one altar or Holy Table in any church, which has been the rule ever since in the East. It is a legal pronouncement that the same usage for the Church of England is clearly contemplated in the rubrics and the 82nd canon. The altars, which had been multiplied in the Middle Ages, in special association with the growing cult of the saints, were removed by authority in 1550.¹

Another mediæval restoration is the wafer. It was introduced pretty generally during the War and commended to people on the ground that it was made of pure flour—not the unpleasant and unwholesome flour in common use then. It was pointed out at the time that the Government had specially sanctioned the use of pure flour for bread to be used at the Sacrament. That, however, was ignored, and the innovation was persisted in. Now the argument is used that when there are large numbers of communicants common bread is inconveniently bulky. Many of us for long years have been in the habit of administering to hundreds of persons at the service of Holy Communion, and we never were conscious of such an inconvenience. Again we are obliged to conclude that the real reason for the use of the wafer is different from what is alleged.

Just let it be remarked here how the beautiful and suggestive symbolism in the Holy Communion is impaired when the wafer is substituted for ordinary bread taken direct from the loaf. "We, who are many, are one bread, one body: for we all partake of the one loaf."² It is emphatically not a catholic practice, this substitution of the wafer for ordinary bread. Dr. Fortescue, a Roman Catholic, says: "All the earlier writers, in East and West, speak of the bread as the ordinary kind, which then, as now, was leavened." The wafer has never been in use in the Eastern Church.

It must be remarked here that the use of the wafer is, as yet, illegal in the Church of England. The House of Clergy has recommended that it should be sanctioned as an alternative to common bread, but at present it is "settled as law that pure wheat bread, such as is usually eaten, is the only substance which can legally be used as bread in the holy Sacrament."³ The decision of the Privy Council on the subject was largely influenced by the fact that "when Cosin and others in 1662 desired to insert words making the wafer also legal they were rejected."

There are many churches now where the Holy Communion cannot be partaken of in the form prescribed by the law. In some cathedrals members of Church Societies of different schools of thought attending corporate Communion at occasional gatherings must partake of wafers or not at all, or if their request that they may follow the legal use is granted the concession is made grudgingly and reluctantly.

A word may be said here about the crucifix, which is being introduced into many churches and church buildings. People are being told that if they do not like the crucifix they need not look at

¹ See Scudamore, *Notitia Eucharistica*, pp. 168-72.

² 1 Cor. x. 17 (R.V. margin).

³ G. J. Talbot, *Modern Decisions on Ritual*, p. 140.

it. It is not exactly that the crucifix is disliked. It is rather that in the minds of many there is a doubt as to its propriety as a religious symbol. The Christians of the earliest centuries shrank from the representation of Christ as undraped—they shrank indeed at first from any representation of Christ at all. Generally, up to the eleventh century the figure was tunic-clad, and there are good grounds, which could not well be mentioned here, for not deviating from that rule now. But, apart from this, the crucifix as an object of devotional contemplation must tend to stereotype in the minds of those who so use it, one act—though a supreme one—of Christ and one phase of His work and life, with the result that His continued activity and ever-present influence may comparatively be lost to mind. When Christ was first depicted—as in the catacombs—it was in the character of the Good Shepherd, that is, as One Who gave up His life for His sheep and ever lives to succour them. The crucifix, moreover, emphasizes the victory on Calvary of the powers of darkness over Christ, while it suggests no thought of His subsequent triumph over those powers. Mr. H. G. Wells has spoken for others besides non-professing Christians in saying, “We cannot accept the Christian’s crucifix. Our crucifix, if you must have a crucifix, would show God with a hand or foot already torn away from its nail, and with eyes not downcast, but resolute against the sky. A Christianity which showed for its daily symbol Christ risen and trampling gloriously upon a broken cross, would be far more in the spirit of our worship.” It may be remarked that the objections mentioned do not apply to the cross without the figure.

With the revived use of the crucifix may be associated the practice of re-introducing images of the early saints into our churches and the representation of mediæval saints in stained glass windows. Till recently the subjects of our stained glass were taken from the Bible, this custom corresponding with our Anglican use of commemorating in our Church services the New Testament saints only. The revived mediæval practice tends to divert attention from the New Testament type of piety to the mediæval type with its exaggerations and defects. Incidentally it has the effect of familiarizing Church worshippers with the mediæval vestments. Of course it is a proper thing to keep in remembrance the saints of an older day, from whose lives there are valuable lessons still to be learnt; but the form which this recent revival has taken, besides concentrating attention on mediæval examples of piety, tends to draw the attention away from the examples of the later saints, with their greater enlightenment and broader humanity. Of these, too, we know a great deal more than we do of the earlier saints, whose real life stories are often lost in the mist of legend.

Of course in what has been said about these mediæval restorations no implication is intended that there is little to admire or to cherish in the religion of pre-Reformation days. Our Anglican Reformers, as all well know, were most anxious to preserve whatever was good and true in the religious beliefs and practices of their and

our forefathers, and their aim was to discard only what was tainted with superstition and had led to notorious abuses.

Surveying thus the new "Anglo-Catholic" movement in its general character and effects, it is indeed difficult to understand what attractiveness it can have for men of thoughtful mind who have thoroughly assimilated the central teaching of Jesus Christ. The most energetic advocates of the movement are to be found amongst the junior clergy—amongst those especially who have been trained in Theological Colleges in which mediævalism is dominant; though it is noticeable that the more thoughtful of these younger men, as their minds become widened, tend to find their way back towards what has come to be called Central Churchmanship. So great, however, is the power of fashion and of a persistent propaganda, that there have been drawn into the movement, partly or wholly, some men of considerable scholarship and some of the higher officials of the Church. One of our Church papers which formerly stood for sound Anglicanism has lately bent to the fashion, and now, in imitation of the ethical style of another Church paper, allows itself to sneer at those who defend the doctrine of the Prayer Book and Articles. All this would be the more surprising if we did not remember that the Judaistic reaction which St. Paul had to combat affected for a time even such Apostolic leaders as St. Peter and St. Barnabas.

Notwithstanding the countenance that this movement has received, it is undeniable that it has not taken its start from any newly-discovered truth and that, in some notable respects, it does not make for righteousness. Without questioning at all the Christian zeal and devotion of many who have associated themselves with the movement, it is impossible not to be struck by the way in which it tends to warp the characters of those, at any rate, who are engaged in propagating it. One greatly fears the effect on the rank and file of Churchpeople of the crookedness and equivocation with which many of these mediævalist changes are introduced. Then, again, there have been passionate pleas for tolerance of this new form of religion; but the ruthless intolerance practised by its votaries has become a by-word throughout the country. In parish after parish earnest, devout Churchpeople have been driven away from the Lord's Table by the irregularities and illegalities practised there. The spread, too, of the spirit of lawlessness in regard to matters which have been described on authority as "subversive of the teaching of the Church of England" is a very serious portent. A leading King's Counsel in Ireland, speaking before the Catholic Truth Society recently, gave an appalling account of the condition of that country in regard to perjury, robbery, and murder, the refusal or fear to give truthful evidence being such that "the most serious and horrid crimes remain unpunished." When the spirit of lawlessness has had free course for some time in a nation or a Church it becomes a task of surpassing difficulty to exorcise it. Even after an alternative Prayer Book has come into use and the Ecclesiastical Courts have been adapted to modern demands, we may have to

wait long before there is a general return within the Church of England to the ways of law and order. The pity of it is that this disturbance and division should be brought about in the main by the revival of a doctrine of Eucharistic sacrifice which is not found in the New Testament, which is not taught in the Prayer Book or Articles, which, admittedly, is in part of pagan suggestion, and which impugns the character of God. In consequence of this revival with its accompaniments in ritual, we are at present hopelessly divided in our central act of worship. Even when occasional and exceptional provision is made in some of our churches and cathedrals which are under "Anglo-Catholic" influence, for those who prefer to take part in the Holy Communion in the form prescribed by the Church of England, there is no attempt or apparent desire to bring all together at least once in a way for corporate Communion. And in some dioceses, though the clergy at diocesan gatherings may assemble in full numbers at such a service as Evensong, they do not and cannot meet as one body in the "blest Sacrament of Unity."

For all this, which is so utterly contrary to the mind of Christ, there can be no remedy till one and all look anew to Him as the Supreme Guide of His Church in thought and conduct. There are those indeed of this new school of "Anglo-Catholics" who say that they have been following the mind of Christ as declared by His Spirit in a later day. But the Spirit of Christ cannot speak differently in the fourteenth or the twentieth century from the Christ of the Gospels. There may be developments from the early teaching, but they must be natural and proper developments, and the only test whereby it may be known that men have rightly apprehended the teaching of Christ's Spirit in later centuries is that of conformity with His recorded words. Hence the importance of the appeal to Holy Scripture as "the rule and ultimate standard of faith"; and hence, too, the importance of our Communion prayer that all "they that do confess God's Holy Name may agree in the truth of His Holy Word, and so live in unity and godly love."

"O pray for the peace of Jerusalem." In seeking that peace we must be prepared to make full provision and allowance for the varying tastes in public devotion of all sorts and conditions of men; but such provision must be within the limits of entire loyalty to the doctrine of Christ Himself, else we are departing from essential Christianity and stereotyping our divisions. I conclude with some wise and earnest words of one who is not a member of the Church of England, but wishes it well, and is anxious for its peace for the sake of its effective Christian influence on the nation. "Peace in either individual or Church life is not found when it is made an end; nor is it found when sought by secondary means. Anglicanism will not gain worthy and permanent peace merely through a desire for 'comprehensiveness' or even so excellent a thing as the spirit of 'mutual concessions.' Christian peace, for a Church as for an individual, is based on Christian truth. What seems to be lacking in many discussions in the Church of England to-day, and what is at the root of its deep divisions (which are far deeper than any in Presbyterianism or in the Evangelical Free Churches, and, indeed,

are seriously impairing the title of Anglicanism to be counted an *ecclesia docens*) is simply that that Church has not yet made up its mind about great issues of *truth* which have been faced by every other Church in Christendom, unreformed or reformed, and which—certainly in no party or one-sided way, but none the less really and plainly—must be faced before peace can be rightly prayed for and worthily won. If Anglican policy be no more than an ecclesiastical arrangement which makes room for varying and, indeed, conflicting types and traditions, it will not deserve the reward of peace. But signs are not lacking that, with thoughtful leaders in the Church of England, there is a real desire to face issues of truth and to reach a synthesis of truth; and on that the blessing of Him 'Who called Himself not tradition but Truth' may be trusted to rest." ¹

¹ Professor Carnegie Simpson, D.D., "Two Church Movements," p. 76, in *The Review of the Churches*, January, 1926.

The Message of the Lessons, by J. Anthony Wood, M.A., Rector of Witherley, formerly Fellow of the Punjab University and Examining Chaplain to the Bishop of Lahore, is a series of "Short Introductions to the Lessons for Sundays and Holy Days in the Revised Lectionary" (Cambridge, W. Heffer & Sons, Ltd., 4s. 6d. net). In 1917, when the New Lectionary was drawn up, the Convocation of Canterbury recommended that the reader of the lessons should introduce them with a brief word of explanation. Mr. Wood has drawn up this series for the purpose. Canon E. S. Wood in a Foreword says that he uses them regularly in his Church, and finds them most useful. To supply a brief introduction on the spur of the moment would be beyond the powers of most clergy, and those provided in this volume are admirably suited to the need. They are concise, yet sufficiently clear and full to give the hearers a sufficient conception of the meaning and surroundings of the portion of Scripture to be read. They have been carefully thought out, and we have no doubt that they will be widely used. They are well printed, and in handy form for use at the lectern.

Bunyan's *Holy War* is not at all so well known as his *Pilgrim's Progress*. Interest in it ought to be greatly increased by the edition just issued by S.P.C.K. The Master of the Temple has abridged the original work, and in an interesting introduction gives a brief history of the book and his reasons for making the abridgment. The prolixity of the original, which extends to the title—it runs, "A Relation of The Holy War concerning the City or Town of Mansoul besieged by Diabolus, and its Final Recovery by Emmanuel"—"hardly needed any excuse in Bunyan's time, but it may be fatal in ours when readers are confronted with so many rivals for their attention that they instinctively tend to prefer the brief to the lengthy." He has therefore shortened the text without otherwise changing it so as to bring the real end of the Holy War of Mansoul more quickly into sight. The allegory is too well known to need any commendation, and in this abbreviated form it will no doubt find a much wider circle of readers.

ST. STEPHEN'S SPEECH (ACTS VII.)

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

IT is not too much to say that many devout Bible-readers are conscious of a feeling of disappointment in reading the speech of the first Martyr. He was "a man full of faith and of the Holy Ghost," "full of grace and power," one "who wrought wonders and signs," one "whose wisdom and spirit" his opponents could not withstand. At the opening of his speech all the Sanhedrin "saw his face as it had been the face of an angel"; at the conclusion of it, St. Stephen "being full of the Holy Ghost gazed up into heaven and saw the glory of God and Jesus standing on the right hand of God." The speech is given at great length. It occupies about one-twentieth of the Acts of the Apostles. It was undoubtedly one of those "goads" in the conscience of St. Paul against which he strove in vain. The opportunity was great. The Gospel was spreading in Jerusalem and already a great company of the priests was obedient to the faith. Taking all these points into account our anticipations lead us to look for an exceptionally powerful demonstration of the Messiahship of Jesus, or of the relation of the Mosaic law to the Kingdom of the Heavens, or a revelation such as is contained in the Apocalypse. But instead of these we have, at first sight, no more than an outline of Jewish history which, when the building of Solomon's temple is reached, abruptly turns into a denunciation of Jewish obstinacy and hardness of heart, and of the martyrdom of the prophets at Jewish hands. The only mention of Jesus is that He, "the just one," whose coming the prophets foretold, was one more of the victims of their unbelief. Both for what it makes its main theme, and what it omits, this speech is not that which the occasion and the known powers of the speaker would have led us to expect. It is such a fierce and apparently harsh invective against the whole people that we are not surprised to learn that it changed the attitude of the Jewish authorities from comparative toleration to active persecution.

On the other hand, these characteristics contribute to a firm conviction that we have an actual shorthand record of what St. Stephen said. No doubt, ancient historians took great liberty in the matter of speeches, using them as opportunities for expressing their own opinions on the situation that they were describing. That St. Luke composed some such speech for St. Stephen is really unthinkable. For the main purpose of the Acts is conciliatory. While it records the progress of the Gospel throughout the Roman world, it treats with the utmost respect the Church in Jerusalem, and shows the Apostle of the Gentiles repudiating the charge that he taught Jewish Christians to despise the law of Moses. Even when he comes to Rome as a prisoner, St. Paul has nothing whereof

to accuse his nation. He always preaches the Gospel to the Jew first. But St. Stephen has justly been described as "revolutionary." No historian working on St. Luke's lines would have composed this speech. This circumstance alone, and apart from all questions of inspiration, gives us the fullest confidence in its genuineness. It is hoped that other indications contained in this paper will greatly increase this confidence, and at the same time show that the speech exactly fits the moment of its delivery, with a preciseness which no one writing some twenty years later could have recaptured.

It will be useful first to analyse the speech. It falls into three natural divisions. The first of them (verses 12-17) recapitulates the story of Israel from Abraham to the birth of Moses. The object of this portion is to stress the slightness of the early connection of Israel with Canaan. The call of Abraham comes to him in Mesopotamia—not in Charran. Though Abraham settles in Canaan, his only landed property is in a burial place which St. Stephen fixes in Sichem, not in Hebron. For the greater part of the period Israel is a settler in Egypt. The note of this section is struck by the first words "the God of glory." These take us to the 29th Psalm in which the poet watches the course of God in the thunderstorm, sweeping over the far-off Mediterranean, crashing in fury on Lebanon, and pursuing its way into the wilderness of the East. "The Lord sat as King at the Flood, yea, the Lord sitteth as King for ever. The Lord will give strength unto His people; the Lord will give His people the blessing of peace." To appreciate fully this reference to the thunderstorm it is necessary to see a Jewish mob lashed into fury, and to watch the lightning flashing from their eyes, and to hear the thunderous roar of their voices. Such was the storm that raged round Stephen, while his face was as the face of an angel. "The God of glory" was present to him as to the Psalmist, and the remembrance of His world-wide dominion gave him confidence to say that never from the very earliest days had the presence of God been confined to Canaan.

The second division (verses 17-42), by far the longest part of the speech, contains the story of the preparation of Moses for his work in the court of Pharaoh, of his residence in Midian, of the appearance of God to him in the desert of Sinai, of his wondrous works in Egypt, and of the delivery of the law to him in Sinai. It concludes with an emphatic declamation on the person of the leader whom Israel rejected (verse 35, etc.). "This Moses whom they rejected . . ." "This is the Moses who said to the children of Israel . . ." "This Moses was he who was in the church in the wilderness . . ." all of which lead up to the contemptuous: "As for this Moses who brought us up." In this section we have a reply to the charge, "Jesus will change the laws which Moses delivered to us. . . ." But what a reply! "What do you care for Moses? The story of Moses is the story of his constant rejection by your fathers. From the day he first made himself known to them to the end of their wanderings in the wilderness, your fathers persistently rejected his leadership and authority. St. Stephen.

mentions the "prophet like Moses who was to be raised up," but he does not, as we should have expected, say, "this prophet is Jesus." St. Stephen is in the full course of his denunciation and does not turn aside from it. "You have no right to bring up the name of Moses, for you never obeyed him."

It is obvious that this division might have contained some direct reference to the "Law" and its relation to the Gospel. St. Stephen barely alludes to it, saying that Moses "receiveth living oracles to give to you"—and in the last words of his speech adds "ye who received the law and the dispensation of angels and observed it not." It has been suggested that he had in his mind the tradition that the first law, the tables of which Moses broke into fragments, was superior to the second, and would, if kept, have turned the people into angels. In other words that it was, to use St. Paul's phrase (Gal. iii. 20), "a law that could have given life," Stephen's "living oracles." These are mere conjectures. The outstanding fact is that Stephen passed quite hurriedly over the law, and made no answer to the charge that he taught of its approaching abolition. On the other hand, by the designation "living oracles," he surely pointed to its Divine and abiding character, if it is admitted that he referred to it at all.

The third division (verses 42—end) presents at once the chief perplexity and the chief feature of interest. After reciting Aaron's making of the golden calf, Stephen quotes the well-known words of Amos: "Did ye bring sacrifices and offerings to me, those forty years in the wilderness, O house of Israel? Nay, ye took up the tabernacle of Moloch and the star of your god Remphan, the images which ye made for to worship them: and I will remove you beyond Babylon." We note in passing that St. Stephen substitutes Babylon for Damascus, and so turns the prophecy against the Ten Tribes into a prophecy against the whole nation. On this point more hereafter. St. Stephen goes on to say that the tabernacle, "the tent of witness," was carried into Canaan, and remained with them till the days of David, who desired to build a tabernacle or tent, but Solomon built a *house*, though the God, whose throne is Heaven and earth His footstool, dwells not in hand-made houses. Then follows the fierce invective: "Ye stubborn-necked and uncircumcised in heart, ye do always resist the Holy Ghost. Which of the prophets did your fathers not slay—prophets who foretold the coming of the Just One whose betrayers and murderers ye became? Ye who received the law by dispensation of angels and observed it not."

As this position is the climax of Stephen's defence it requires the closest examination. These points especially arrest our attention: (1) the mention of the Tabernacle, (2) the allusion to Solomon's temple as the culmination of the Jewish sin, (3) the consequent bitter denunciation of his audience as murderers. No satisfactory account has yet been given of this daring re-interpretation of Bible history. It has been suggested that Stephen as a Hellenist would have a wider outlook than native Jews, that he may have

imbibed the Alexandrine love of insisting on the ideal, the heavenly original, as greater than the actual, and that he was but following the prophets in denouncing the idea that God lives in Temples. These suggestions do not carry us far enough. They do not explain why Stephen, following, up to the third division, the traditional treatment of Jewish history so closely that the two first parts of his speech are almost a précis of the LXX Pentateuch, in the words of the LXX itself, here suddenly revives the importance of the Tabernacle which so mysteriously fades out of the Old Testament, and treats the building of the Temple as a sin, a treatment which our Lord never adopted, and makes that sin the high-water mark of Jewish apostasy, the natural precursor of the slaying of the prophets. What is wanted is some outlook on Jewish history which flatly condemned the original building and the rebuilding of the Temple. This outlook will not be found in Alexandrine exegesis. The suggestion which follows resulted from reading Mr. Gaster's Schweich Lectures on the Samaritans. It seems to be at least worthy of consideration.

Mr. Gaster disputes the commonly accepted view that the Samaritans were a half-heathen race. The passage on which this idea is based refers, he contends, to the garrisons planted in Samaria by the Assyrians. He points out that the prophets before, and during, the Captivity constantly predicted the reunion of Israel and Judah, that a large Israelite population was left in the land, the true Samaritans, and that Ezekiel's Temple, clearly situate in the centre of the Holy Land, had it ever been erected must in fact have stood at Shechem. He traces also the consistent whole-hearted loyalty of the Samaritans to the Pentateuch, even to the present day. Now there is no doubt that the Samaritans regarded the building of Solomon's Temple as the *culminating act* of Jewish apostasy. "This is not the place" says Mr. Gaster (p. 11) "to discuss the reasons which prompted David to select Jerusalem as the religious as well as the political centre. The Samaritans say he conceived the idea of transferring, as it were, the holiness of Mount Gerizim to the Sanctuary on Mount Moriah. But whatever his motive may have been, it was deeply resented by the Samaritans, who saw in it a definite break and a *defiance of all God's ordinances.*" Here, at all events, we get what we were searching for, the building of Solomon's Temple regarded as the culmination of Jewish sin.

We further read (p. 9), "At that time when Uzzi was the" (Samaritan) "High Priest, according to the Samaritan chronology 260 years after the entry of the children of Israel into the Holy Land, the Tabernacle containing the Ark with the Holy of Holies suddenly disappeared. Legend tells us that it was taken by Uzzi and placed in a cave in Mount Gerizim, after which the cave suddenly closed. This was declared to be the sign of God's displeasure at the rebellious action of Eli." (Eli represented the Ithamar branch of the sons of Aaron and transferred the Tabernacle from Samaritan Gerizim to Judaic Shiloh; the Samaritan High Priests claim descent from Phinehas, Aaron's other son.) Stephen evidently does not

accept this tradition, for he speaks of the Tabernacle as continuing to the time of David. This is, at all events, the most natural construction of his words. We note, however, the unexpected mention of the Tabernacle, and the conviction that its replacement by the Temple in spite of David's favour with the God of Jacob was displeasing to God.

There remains, however, the problem of connecting Stephen with the Samaritans. It may well be asked whether there is any ground for supposing that Stephen ever had thought of them, or paid the slightest attention to them. Now our Lord had charged His disciples to be His "witnesses in Jerusalem, and in all Judea and Samaria and unto the uttermost parts of the earth" (Acts i. 8). It is only natural that the Hellenists should have pressed on the Jerusalem Church the necessity of prompt obedience to this command and should have found fault with delay in obeying it. It is equally certain that to the pure Jews evangelization of the Samaritans would be more distasteful than evangelization of the heathen. There must have been believers in our Lord in Samaria, but there is no mention of them in the early pages of the Acts. Jerusalem seems to be the sole home of the Church. Even Galilee is not named. That Stephen, "full of the Holy Ghost," should have pressed a mission to Samaria, is not unlikely. Then came a Samaritan outbreak, the appearance of a Samaritan Messiah, who attracted multitudes of followers, and promised to find for them in Mount Gerizim the golden vessels which disappeared with the Tabernacle in the days of Uzzi. The departure of Pilate with his troops to suppress this Messiah actually gave the opportunity for the *emeute* which led to the martyrdom of Stephen. Had Pilate been in Jerusalem Stephen could not have been stoned to death. In fact the bazaars and synagogues of Jerusalem must have been buzzing with talk about the Samaritans, with discussion of their doctrines, with questions of the reunion of the Twelve Tribes as a necessary preliminary to the return of the Messiah, with fierce debates on the rival claims of Moriah and Gerizim. These contentions may well have inclined Stephen to see in the Temple the principal obstacle to the conversion of the world, and may have led, not to sympathy with the Samaritan claims, but to sympathy with their belief that the Temple at Jerusalem must disappear before the favour of God could be restored to the world. It is certainly significant that the first-fruit and immediate consequence of Stephen's martyrdom was the preaching of Christ by his brother-deacon Philip in Samaria.

This suggestion goes some way towards explaining the otherwise inexplicable mention of Sichem as the burial-place of the Patriarchs. Joseph was buried there (not Jacob, as Stephen says), and on this point, the burial-place of a Patriarch in Sichem, Stephen was insisting. It may be that we have here some scribal error, or some confusion of his notes. In any case Israel had no possession in Canaan before the conquest except two burial-places, one of which was *Sichem*. The same tendency appears in the substitution of Babylon for Damascus in the prophecy quoted from Amos (verse

43). Stephen there deliberately turns a prophecy of a Judah prophet against the Ten Tribes into a prophecy against the Two. Nor is it quite without significance that he breaks off his *resumé* of history at the point where the sin of the Northern Kingdom comes in. Thus the sins of Jeroboam and of the house of Omri form no part of Stephen's indictment. He turns aside from these to fix the guilt of murdering the prophets on the Jewish race as represented by the remnants of the Two Tribes, whose descendants were thirsting for his blood. No native of Judea could have treated Jewish history as Stephen treated it. There is nothing really parallel to it in the rest of the Bible, except possibly the Epistle to the Hebrews, where the Tabernacle and Melchizedek priesthood obliterate the Temple and the House of Aaron. But that Epistle is in full sympathy with the Hebrews, and has none of the fierce antagonism of the first Martyr.

If there is any solid foundation for the view here advanced the genuineness of the speech seems to be beyond question. No historian writing some twenty years after the event could have reconstructed a speech so unique, so singularly appropriate to the moment of its delivery. We have, if this view is correct, one more proof of the exactness of St. Luke as an historian.

But we have much more. We have a vivid portrait of the combination of intense religious earnestness with flagrant disobedience to the will of God. We see a whole nation inspired with furious zeal for its faith and yet for centuries in the sight of God "stiff-necked and uncircumcised in heart." It is the fashion to-day, especially among Anglo-Catholics, to insist that the Church is the direct heir of Israel, and by the Church they mean not the whole company of the faithful known only to God, but the external organization, which does indeed in its lust for worldly gain and power, in its exclusiveness, and even in its bloody persecutions, strongly resemble the nation whom Stephen denounced. Stephen's speech stands for all time as a warning to all Churches that their own history may prove to be the most serious accusation that can be brought against them at the tribunal of God, and that their very zeal for the faith may be the greatest of their sins. The most wonderful, the most searching of all epitomes of St. Stephen's speech is found in the question, "Saul, Saul, why persecutest thou Me?" But the speech is directly appropriate to our present position, and to the controversy over Reservation of the Sacrament, since the climax of the Martyr's indictment is, that the localizing of God in hand-made houses is the death of spiritual religion. This localizing of God is nothing short of apostasy.



EVANGELISM.

BY THE REV. THOS. J. PULVERTAFT, M.A., Vicar of
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SOCIETY needs salvation and it knows it. There can be no doubt on this point. From every side evidence comes that our industry, our social life and our national outlook need a new orientation and a revivifying power. The number of workers registered as unemployed, the effects of the long drawn out coal struggle and the disturbed and unsettled state of all the political parties show that we have reached a state at which dissatisfaction takes the place of self contentment and there is crying need not for a slogan or a formula, but for some dynamic that will give fresh aspirations and the power to carry them into effect.

The individual needs salvation and although it may seem that he does not know it, he is aware of it. In a recent novel a woman who had secretly fallen receives a bunch of white roses from the man who loves her, and they show her to herself in a very different light. And in the midst of the hurry and bustle, the careless gaiety and the *abandon* of our age, men and women everywhere are anxious to get right with themselves. They may not have consciously in view the call to get right with God, but a gnawing discontent tells them of a lack of equilibrium in their lives that needs putting right. It may not be ever present, but in their hours of weariness, perhaps, or in the quiet of the night-time, they feel all wrong and wish they could be all right.

We have reached in the higher realms of human thought one of those rare stages that prove the turning-point of intellectual development. It has been said by one of our greatest thinkers "there are many modern philosophies, but no modern philosophy." It is true that the old materialism has passed away, and men no longer are subject to the conceptions that were associated with philosophic thought of the late nineteenth century. But while materialism is dead, it cannot be said that Theism—Christian or otherwise—has taken its place. A general agnosticism, prefaced by the word pious, very often has taken the place of the definite agnosticism which was a polite word for the materialism of thirty years ago. And man can never be satisfied with the conscious unsatisfactoriness of thinking that leads nowhere. In Science our old conceptions have disappeared one by one, and we are in the presence of ruling ideas that are hard to be understood by those trained in the old schools, and understood in different ways, by the men who are at work in their development. We may believe that Einstein's theory is the greatest synthetic achievement of the human mind, but when we come up against the quantum theory, we are aware that synthesis has still more to do before we know everything. It is hardly too much to

say that the greater the thinker or the scientist the less he is impressed by any finality in his own domain.

And the Church of Christ, too, is in need of salvation. We have no sympathy with the pessimistic cry that the Church is a failure. Christ in His Church has accomplished and is accomplishing what, without the Church as His Body, would have been impossible. We thank God for what has been done and look forward to even greater things in the future. But is all well with the Church—in the broadest sense? Is there not confused thinking that leads to ineffective preaching? Is there not a revival of superstition due to the lack of central convictions that can alone satisfy the soul of man? Is there not a struggle of an internecine character within Christendom that is the reverse of that unity which our Saviour desired? And does it not all arise from the lack of the conviction that God is, Christ lives and the Holy Spirit works? In the domain of the highest part of human existence there is a sickness felt most deeply by those who are most steeped in the teaching of the Master and most anxious to be out and out for Him.

One who has the trust and confidence of many Evangelicals not long ago wrote to a friend "I am convinced that in the Cross lies the solution of human troubles, and I would give all I possess, to know how to apply the Cross to the surging problems of our day." He is not alone in his conviction and in his uncertainty. And it is an uncertainty born of hesitation due to the conflicting currents of thought that rush through the minds of men to-day. They have lost that certainty in fundamental truth—even when they are keen in work for God. They are oppressed by the weight of this unintelligible world—for the world to them is unintelligible and they can find no intellectual formula or outlook that will satisfy them. Most men are like the great inventor and discoverer:—"they have no real place for any view of the Universe that cannot be reduced to a mechanical model." And it may safely be said, that the continued power of certain conceptions of Catholicity rests largely on this intellectual fact. Men want a mechanical organization, they want mechanical means for proving the organization to be real and "valid" and they find a certain "indefectible certitude" in the belief that the Organization exists and claims to be everything that satisfies them. But this is not the teaching of Christ. For Him organization is not an end in itself but a means to an end. We in one sense accept the saying of Baron von Hugel that "as historians, we now know that the institution of the Church is far less directly and completely attributable to our Lord than used to be believed," for the idea of a Catholic Church with its sacerdotal ministry, apostolic succession and fully developed sacramental system is foreign to His teaching, as well as to the New Testament and Primitive Christianity. The Church is a means to an end, not in any sense an end in itself, and it depends for its very life on the fact that it is founded in Him and grows up into Him its living Head in all things.

If what has been said is true, and it is hardly controvertible, the

times are ripe for Evangelism :—the preaching of the Gospel of Christ to men and women and Institutions that are sick and need health. “ Good News ” of healing is sought and men are seeking it in all sorts of strange cults within and without Christianity. We need the presentation of Christ in all His fullness to an age that knows not where to look for the satisfaction of its deepest needs. Those who are convinced that in the Gospel of Christ there is the one hope for humanity, are bound to consider prayerfully how it may best be given to this bewildering chaos that surrounds us. We need a sense of Mission and a definite Mission message. Have we this, and if not where can we obtain it ?

It is widely held that our old Mission methods have failed. The Parochial and District Missions—called by many fancy names—it is said, have had their day. Movements of revival have passed over cities, districts and parishes and have seemed at the time to be very real. “ But after two years it has often been almost impossible to detect any remaining influence from them. The flicker of the light that appeared in many souls would seem to have gone out, leaving only the old darkness.” Missions have been carefully and prayerfully prepared. They have been simultaneous in Churches and Chapels. Every family has been visited and revisited. Meetings of all sorts have been held for workers and helpers. None of the modern arts of advertisement have been neglected. And the people do not come. Those who are attached to the Churches attend. The fringe of the hundreds of thousands of non-Church goers has not been reached. And the results disappoint.

Here and there a parochial Mission has been a centre for a neighbourhood, *if* the Church be one of those exceptionally well attended under normal circumstances. The communicants of other Churches flock thither and there is undoubtedly enthusiasm and resultant blessing. As far as can be observed these local Missions have a stronger appeal than the larger Mission, conducted, as is generally the case, by Missioners of all types, preaching doctrines in conflict and without any real unison of utterance. The confusion of normality is intensified and the aftermath is far from encouraging.

Men write even now of the great Moody campaign and no one acquainted with the recent history of Evangelicalism within the Church of England can fail to acknowledge that the great outstanding men of the past generation owed their inspiration and definite consecration to the splendid work of the simple American preacher who proclaimed Evangelical Truth with an intensity of directness and a breadth of outlook learned at the foot of the Cross. Moody has had no successor, and those who came to us with a Transatlantic reputation failed to catch the ear even of the Evangelical public. And our home Evangelists have not been more successful whether they worked on denominational or undenominational lines. Specially written press narratives are not always a true guide to the influence on local Churches, much less to the penetration on the multitude that wander as sheep having no shepherd.

If reasons are sought for the disappointment they are many.

In the first place modern life is full of interest that leads people to anything but concentration. The Press, cheap literature, easy transit, picture palaces and the opportunities for study all help to occupy the minds of the oncoming generation and the young married folk. Practical philanthropy of an associated type has passed from the Churches to the State and non-religious organizations. The simplicity of entertainment that satisfied men and women of thirty years ago no longer satisfies and there is a restless search for novelty, and opportunities for gratifying it are forthcoming. Our parishes have organized departmental work for all ages and classes and these have withdrawn a very large number from our churches, which are now for the most part attended by the middle aged and Christian workers. We have lost the habit of worship by all ages and all classes in the churches, which struggle hard to keep going. The old type of congregation has passed away, and it is doubtful whether the many side shows of the Church have not developed a type of thought that the Church has no place for the people as a whole. This is disastrous, for God's family should meet together as a unit and no class or age should feel excluded by the formation of a sectional habit of worship.

It cannot be forgotten that forty years ago the general outlook of the people was individualistic. Men did their own thinking. The recent developments of all social, political and religious life has been collective, and most men are glad to have their thinking done for them. The group has supplanted the individual, and this fact is evident in every department of life. From political parties to industrial unions, from the centre to the circumference of Church activities, everything is organized into groups, and the group mind is supposed to have an authority which the individual does not possess. All this means, in the long run, a loss of personal responsibility and in religion, in the last resort, the individual is everything. We cannot pray by deputy, we cannot worship by proxy, and our thoughts of God if they are to be real must be so personal that they are inalienable. Forty years ago the mass of English people accepted without question the main doctrines of Christianity as true. The appeal to the multitude was to translate into action what they knew in their hearts to be true. It was a summons to be real, to be honest with themselves and God, to show that they are not believers only but active doers—men who practise what they preach. Decisions made, placed life in agreement with either real individual conviction or with latent conviction "that what was said must be true because all we most respected accepted it as true." To-day everything is different. Institutional religion is at a discount, the root facts of the Gospel are in dispute and the theories of the lecture room have infected with their uncertainty the average citizen who does not attend any place of worship. Consequently he is under no mental or spiritual obligation to attend and he is led in this respect by the action of the particular group with which he is associated. Religion has been put in its place and that means out of the individual life. The Evangelist to-day has no settled or latent convictions to support

him on the part of those to whom his message should be directed. Between the loss of personal responsibility and the failing hold of Christianity on the mass his difficulties have largely increased.

And it must be added that belief in human immortality has lost its grip on the multitude. Most men in the past believed in immortality, and put off for a more convenient season the consideration of all it involved. Postponement of decision—not the inability to see the duty of decision—was what the Evangelist had to overcome. And this has created an entirely new temper. “Men are almost afraid of any considerations concerning the other world entering their plans or moulding their schemes; the ‘here’ and the ‘now’ are all important and the reason for this is the widespread doubt of any further life beyond the present. No preacher to-day could write ‘Immortal life has become the most unquestioned, the most elementary principle of all human speculation’” (Bishop of Norwich). As has been said, “immortality has for its main importance the existence of God, and the sense of belief in a future life depends for its control of conduct on belief in the being of God.” God and immortality have been written more widely off the slate of human beliefs in contemporary England than is generally accepted. And this is very largely the fruit of the prepossession that the group is everything, the individual nothing.

In this condition of modern life the danger of an extreme Institutionalism capturing the minds of many is very real. Emphasis on the Institution fits in with the latent acceptance of the importance of the group. Ceremonialism that has been associated with the teaching of the institution gains hold of minds that find it easy to rest in the outward and not go behind it. Sacramentalism of a type that localizes for the group through the group official the benefits and privileges of the group makes its appeal and there is an absence of any desire to ask “Is this true?” Just as the member of any industrial group, or of any organized Society depends on the leadership of the chiefs, so in the Church, the average member rests content with the provision for him by the Priest of what the Priest as the traditional and executive officer provides by symbol, which becomes identified with the thing symbolized for all the members. This again strikes a blow on the definite conscious acceptance by the individual of the Living Head—Redeemer and Lord—with whom conscious communion is a personal necessity. The Institution when institutionalized, as it has become, shuts out the great Head who alone gives life to the Institution. And institutional religion has always had the twofold sequel—the mechanicalization of services and the supplanting of the end by the means.

Then there is the general uncertainty of the age. Good men say “How can I preach as the Truth what men wiser and better than myself deny? Is it not my duty to see for myself and to impress on others that truth has many facets, and I can only see one or two and pass them on to those who can see, from a different angle, what I cannot see? How can I preach as necessary the Atonement when some of my best friends believe that the Sacrifice of Christ was

only the highest type of Self Sacrifice, and how can I proclaim, as essential, the miraculous aspect of the Gospel and the Resurrection when it is denied by some of the leading Christian thinkers of the day? How can I, ignorant of science as I am, teach that God is the Creator when all scientists believe in Evolution?" These questions consciously or subconsciously work in the minds of men whose troubles are increased when they read in the New Psychology that religion is necessary but it is entirely subjective and has no relation to objective reality. Crudely put—this is accountable for the uncertain note that is sounded to-day and for the disappearance of definite teaching and the onrush of æsthetic aids to worship that act as an anodyne and lull to sleep the higher aspects which make men realize the presence of the *mysterium tremendum*—God Himself. They may bring with them the hush of sensational satisfaction, but they do not reach that awesomeness that comes from communion with God. The means satisfy the craving of emotion and the end is forgotten in the realization of a self that is lower than the true self.

We need to-day a return to simplicity of faith and outlook. It is impossible for any man to be an expert on all the theological and critical problems of the day. Most men have to face them in one form or other, but they cannot answer one-tenth of the questions they ask. Life cannot be supported on theories of nutrition and the soul cannot be fed by the posing of theological problems. There must be a belief in the food we eat that it will sustain us—in spite of the devices of the laboratory for the balance of calories. And so it is with the Evangel—bread must be given and not stones to build up a house of theory. And the one way to reach the people is the way that our Lord and the Apostolic Church trod. Take the New Testament—remove from its pages the Cross, and what is left? An Incarnation without a Cross was unknown to the Apostles. The Evangelists saw the centrality of the Cross and gave the space they give to the story of the unforgettable hours that preceded it and were passed upon it. The writers of the Epistles took the same stand—sin and a crucified Saviour were their theme. Evangelism must begin at the Cross and place it in the New Testament position. There it is central and for us it is crucial. It is the source of our Redemption and it is our cause for glorying. In spite of the many assertions that the modern man does not worry about his sin—he does worry about it but he calls it failure. He has failed to be the man he ought to be and he knows it—and the Cross shows him the cause of failure and gives him hope of redemption. The Cross presupposes what men are and sheds light on what men may be. "He died for me" must be definite and individual if the Evangel is to be effective and the man who proclaims this must know it in his own life, if his message is to have that contagious influence summed up in the phrase "religion is not taught but caught." The Spirit of God works in the hearts of men and utilizes His working in human spirits to bring men to Christ. The ambassador must have a message in which he believes if he is to be successful in his work.

But his message does not end there, for the Cross has before it the

Risen Lord who helps and keeps. The Gospel is not a life-boat that lands men on the shore of safety to congratulate themselves that they have escaped a sudden and death-dealing danger. They are saved to serve—they are alive to live. And here we see how the Gospel fits in with the cry of many of the naturally Christian souls that are in uncertainty. They wish to leave the world better than they found it—not to secure for themselves privileges denied to the many. What they have, they can and must share, they have to pass on what they have themselves received from and through the Redeemer in social redemption, the amelioration of human ills and the building up of better men and women. They must have certainty at the centre if they are to possess assurance and hope in their work. Evangelism based on the New Testament gives them this; and although they can only escape doubt by escaping thought, they can ever find that central certainty by abiding in Christ.

Certainty is liable to fade into the acquiescence of custom and life to flow in little trickles instead of the full stream that comes from its great source. There is the human co-operation that can never be overlooked. We retain our life by union—an indwelling that has fullness of life. It is a grave error to proclaim a Christianity of emotional spasms. It is quite true that under the influence of an inspiring Evangelist we reach a mountain top that enlarges our vision, just as when in our apartness from man, we find ourselves lost in God and have experiences that come but rarely. The only sure source of maintained certainty is abiding faith and consecrated living. And for this the co-operating will is necessary.

To sum up. An age of uncertainty craves the Gospel. It is the one certainty in the midst of a world that leaves men nothing certain when they think but a consciousness of their own existence. It adds certainty to morals, gives strength to overcome, as well as redemption from sin. It should be proclaimed from every pulpit and on every Christian platform. Our Churches must become living centres of definite Evangelism—not centres for facing the spectres of the mind and running away from them by doubting attacks. God in His own way will bring a revival that will be wide reaching and permanent but it must be prepared for by the faithful teaching and preaching of the Cross in all our pulpits. To-day as ever the Cross is to the intellectual foolishness—are we not reminded of this in innumerable volumes?—and to the Jew who must have tradition in the form of institutional religion—a stumbling-block, but it is still to every one that believeth the Power of God unto salvation. If it be true that the Christ lifted up draws all men unto Him, why then do we hesitate to preach Christ crucified for us, as the Evangel? Behind and above the sin and suffering of humanity as we pass it in review stands the suffering Master of masters, love triumphant, invisible and saving, calling men to God who gives them sympathy, joy, hope, as well as redemption through the death of His Son. The Gospel is ours—unflinchingly proclaimed it works, because it is eternally true and comes from the bosom of God who is our all.

THE PRAYER BOOK AND THE DIRECTORY.

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ONE of the most important acts of the Westminster Assembly of Divines was to draw up a "Directory for the Public Worship of God" to replace the Book of Common Prayer. This was an outline to be followed in worship rather than a Liturgy; it regulated the order to be observed, and laid down subjects of exhortation and objects of prayer and praise, sometimes in great detail; but did not give fixed forms except at very special points. Thus it was very elastic; those rich in "the gift of prayer" were not tied down, while weaker men might find help by keeping fairly closely to the words in the book.

There had of course been for many years, ever since the "Troubles at Frankfort" in 1554, Puritan objections to the Book of Common Prayer. These might be only to certain ceremonies, especially to the wearing of the surplice and to the sign of the Cross at baptism; or they might extend to various phrases, especially to the requirement to use them; or they might extend to the book as a whole. But we might have expected the majority of the Assembly, moderate men who had hitherto used the Book with, probably, some variations and reservations, to have been satisfied with striking out objectionable phrases and ceremonies, supplying deficiencies and allowing liberty to vary. A practice had already grown up of extemporary prayer before the sermon. But all hope of an agreement by consent of moderate men ended when the House of Lords Committee, over which Bishop Williams presided, ceased to meet (1641). It included representative men on either side; Burgess and Marshall, as well as Sanderson and Hackett; though naturally neither Laudians nor Independents. Agreement was reached on a number of points; but the proposals were unacceptable to extremists on either side, and all hope of compromise was ended when the "Root and Branch Bill" was brought in.

There seem two main reasons why the Assembly abolished the Book altogether. First and chief, the dominating influence there was that of the Scotch commissioners. Parliament could not gain the upper hand or even hold their own in the War, without the help of Scotland, and the Scots sold their help dearly. The "Solemn League and Covenant" which they forced upon England sought the religious union of the two countries in doctrine and discipline; this meant in practice the imposition of the Scotch system upon England with a few possible modifications. No modified Prayer Book would be for a moment admitted by the Scots; their revolt had been occasioned by Laud's attempt to force one upon them. When we read of the sufferings of the Scotch covenanters after the

Restoration, we should remember that they had previously forced their own system upon the English Church. It was due to them that the Solemn League and Covenant was imposed on all clergy and officials. Also they are responsible for Laud's execution; his trial did not begin till their ascendancy over the English Parliament.

But there seems also a contributory cause. Laud had with the best intentions done the Prayer Book a great disservice when he insisted upon it being read before every sermon or lecture. He was credited with a desire to diminish preaching, as well as with an exaggerated idea of the value of hearing the service. We can appreciate his desire that preaching should not be exalted above praying, as George Herbert said when in restoring his church at Leighton Bromswold he had the "reading-pew" and pulpit both of the same height; they are distinguished only by the sounding-board. But it had the bad effect of rendering the Prayer Book service a burden and a grievance. People who came for a sermon did not want to have the service thrust upon them, taking up their time and wearying them. That this action of Laud's had helped to set people against the Prayer Book appears from the preface to the Directory. "Prelates and their faction have laboured to raise the estimation of [the Prayer Book] to such a height as if there were no other worship or way of worship of God amongst us, but only the Service-Book; to the great hindrance of the preaching of the Word, and in some places, especially of late, to the justling of it out as unnecessary or at least as far inferior to the reading of Common Prayer."

The problem how to find time for both preaching and worship is still with us; in some respects it is worse now, as singing takes much longer time than reading did. The effect is that on Sundays, when alone the majority of our people come to church, the sermon has often to be very short or very attractive; and then we find our people, whether educated or not, very ignorant of Christian teaching or of Church teaching. Yet we cannot sacrifice everything else to the sermon. To do Laud bare justice, he insisted on catechizing, which did mean definite teaching, in place of any afternoon sermon. The Puritans also valued catechizing, as is shown by the Assembly's Longer and Shorter Catechisms, a much fuller system of doctrine than our own rather meagre Church Catechism; but it was difficult under their system to find much time for it. And the present difficulty is that what is required is teaching suitable for adults, not specially adapted to children. One of our troubles is that people have not got beyond childish ideas in religion, and so are easily staggered by difficulties. Till the Act of Uniformity Amendment Act (1867) it was not clear whether a sermon could be preached on any occasion without a full service preceding. It is now possible to detach preaching or addresses from such a service; but this, while satisfactory on a weekday, does little to help the Sunday problem.

The Directory was under discussion in the Assembly throughout 1644. There were on some points great difficulties in reconciling

Scotch and English practices ; these were solved by the good old method of ambiguity, the Kirk would take the words in one sense, while the English interpreted in another. Thus the Scots did not hold with funeral sermons, whereas the English divines felt that their people would strongly object to their prohibition. The result was a phrase which, while not appearing to sanction them, might yet be so interpreted as to cover them. Another divergence was the Scottish practice of sitting round the Table at the Communion, as against the English one of the elements being carried round to the people in their pews. (Nothing had given greater offence than requiring all to receive at the rails.) Eventually, again, the phrase seemed to accept the Scottish practice without really rejecting the English ; the Table was to be " so conveniently placed that the communicants might orderly sit about it or at it."

The Directory contains much of value. The section on " The Preaching of the Word " is excellent ; it is quoted fully in Bishop Handley Moule's *To My Younger Brethren*. Also it shows clearly how the great bulk of the Puritans, including the Independents as well as the Scotch divines, regarded the Sacraments.

The book begins with " The Assembling of the Congregation," with the subjects for the minister's opening prayer ; then " the Public Reading of Holy Scripture," which is " part of the public worship of God, and one means sanctified by Him for the edifying of His people." Next, " Public Prayer before the Sermon " ; very comprehensive, over thirteen pages. " The Preaching of the Word " occupies nine pages ; then comes the " Prayer after the Sermon."

Next comes the " Administration of the Sacraments." In the case of Baptism, great stress is laid upon instructions as to the institution, nature, use, and ends of this Sacrament, Infant Baptism being specially in view. At the actual baptism, the minister is to say, calling the child by his name, " I baptize thee in the name of the Father, of the Son, and of the Holy Ghost." Pouring or sprinkling water upon the face of the child is not only lawful but sufficient, and the most expedient manner of baptism. No other ceremony is to be added. Subjects of prayer before and after the baptism are given. It is not to be administered privately, but in the place of public worship and in the face of the congregation. The child is to be presented by the father, or in case of his necessary absence, by some Christian friend in his place, professing his earnest desire that the child may be baptized.

Under " The Celebration of the Communion or Sacrament of the Lord's Supper " it is stated that " the Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him . . . having first in a few words showed that these elements, otherwise common, are now set apart and sanctified to this holy use by the Word of Institution and Prayer." The Words of Institution are to be read from one of the Gospels or from 1 Corinthians xi. The direction for prayer runs thus : " Earnestly to pray to God the Father of all mercies and God of all consolation

to vouchsafe His gracious presence and the effectual working of His Spirit in us, and so to sanctify these elements both of bread and wine and to bless His own ordinance, that we may receive by faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon Him that He may be one with us and we with Him, that He may live in us and we in Him and to Him who hath loved us and given Himself for us." Have we not here a primitive and sufficient form of Epiclesis, which might be adopted if the absence of such is really a serious liturgical defect in our service? The book continues: "The minister being at the Table is to take the Bread in his hand and say, in these expressions (or other the like used by Christ or his Apostle upon this occasion), 'According to the holy institution, command and example of our blessed Saviour Jesus Christ, I take this Bread and having given thanks I break it and give it unto you.' (Then the minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants.) 'Take ye, eat ye. This is the Body of Christ which is broken for you. Do this in remembrance of Him.'" [Similarly with the Cup.]

Sections follow on "The Sanctification of the Lord's Day," "The Solemnization of Marriage," "Visitation of the Sick" (very good), and "Burial of the Dead"—which sets aside all praying, reading and singing both on going to and at the grave, as having been grossly abused, in no way beneficial to the dead, and in many ways hurtful to the living. The final sections are on Public Fasting and Thanksgiving, and on the singing of Psalms.

I have given the contents of this book in some detail, because it is worth while to know what was the authorized service in the Church of England between 1645 and 1660. I believe in the continuity of the Church of England throughout this period, in the parishes and parish churches, as well as in private houses or conventicles.

The first section of the Directory passed hurriedly through Parliament in order that it might be presented as a whole to the King at the negotiations at Uxbridge. It was established by an ordinance of 3rd or 4th January, 1644/5, which enacted the Book of Common Prayer to be abolished, the various Statutes ordering its use repealed, and the Directory to be henceforth used and observed in all Public Worship. Another ordinance of March 13th ordered it to be printed. But as these ordinances provided no machinery for the circulation of the book nor any penalties for neglecting to use it, or for using the Book of Common Prayer, very little came of them at first. Hence another ordinance was passed 23rd August, 1645, providing that the Members of Parliament for each county should send copies of the book, fairly bound up in leather, to their County Committees, who should as soon as possible deliver them to the constables or other officers of the various parishes or chapelries, each of which was to have, and pay for, one book. Prayer Books were to be given up at once to the County Committees. The penalties were: (1) for the use of the Book of Common Prayer in any Church, Chapel or place of public worship, or in any private

place or family, £5 for the first offence, £10 for the second, one year's imprisonment without bail for the third; (2) for omission to use the Directory, forty shillings each time; (3) for preaching, writing or printing anything against it, "in the derogation or depraving of the said book," a sum not less than £5, nor more than £50. (In the original draft the penalty for a third offence in this case was imprisonment for life and confiscation of property. The compilers and authorizers of the Directory clearly regarded their work as sacrosanct!)

The penalties for using the Prayer Book resemble those laid down later on by the Conventicle Act. The provision against its use in any private place or family was clearly aimed at conventicles. There was little or nothing to choose between the two parties in this respect; each sought to force the other into its own form of worship and to punish all variations. But there is one important difference; a single magistrate could convict under the Conventicle Act, whereas under this Ordinance conviction (at least for depraving the Directory or not using it) could only be by a Jury at Quarter Sessions or Assizes.

I have before me a copy of the Directory addressed to "The parish of Wich hampton" (probably Witchampton, Dorset), with a note from the Committee saying who was to deliver it to them and how much they were to pay.

It has been very much questioned whether the Prayer Book was really almost entirely disused in parish churches, or whether any number of clergy still continued to use it publicly. The facts were largely obscured at the Restoration by both sides. Churchmen often exaggerated their own loyalty, or that of their friends, to the Prayer Book; Presbyterians, making out that *they* had not persecuted when in power, declared that the ordinance against the Book was almost a dead letter. But as far as we can get at the facts, it would seem that the use of the Prayer Book as it stood was almost, if not quite, abandoned in parish churches, at least during the Presbyterian ascendancy and under the Rump. It was too dangerous to retain it, what with Committees and what with soldiers. Known cases of its use seem on investigation (1) to belong to the later years of the Protectorate, when Cromwell showed more tolerance; (2) to be mostly cases of conventicles, not services in parish churches; or (3) to relate to occasional offices, not to regular Sunday services. The omission of any Burial Service in the Directory cannot have been popular; and the Prayer Book service was hardly more illegal than any other. Baptisms were frequently taken privately. Or (4) it is possible that there was just so much variation in the service that it could, if necessary, be denied to be that of the Prayer Book.

Fell, Dolben and Allestree at Oxford, or Gunning in London, to mention the best known cases, did not officiate in parish churches, though, even so, Gunning had trouble from the soldiers. We are told the Prayer Book was used under the Commonwealth in one London church, St. Peter's, Paul's Wharf—see *Newcourt* under

that parish ; also perhaps at St. Gregory-by-St. Paul's. But it is probable that this belongs only to the later years of the Protectorate.

That its use was stopped under the Rump appears from a case among the State Papers a few years later. Early in 1656 Robert Mossom, late schoolmaster at Twickenham, petitions the Protector : " I was sequestered in 1650 for reading the Book of Common Prayer, but for no other delinquency or scandal ; and applied myself to the teaching of school, which I performed diligently and peaceably. I never spake against the government ; yet by your late proclamation I am prohibited teaching and deprived of a livelihood for my wife and six children. I beg a license to teach." Annexed is an order of the Committee for Plundered Ministers of 25th July, 1650, sequestering him from Twickenham for officiating by the Book of Common Prayer in contempt of the authority of Parliament. Cromwell ordered the Major-General and Committee to inquire into the case, and that Mossom might be allowed to teach if his conduct had been satisfactory. This shows how dangerous it was as late as 1650 to use the Prayer Book in any church near London, so that it is very unlikely that it can have been used in churches in London itself. It can only be after this that Mossom, afterwards Bishop of Derry, used the Prayer Book regularly at St. Peter's, Paul's Wharf. The ordinance of August, 1654, included among scandalous ministers to be ejected, " such as have publicly and frequently read and used the Common Prayer Book since the 1st of January last."

We have information of the action of three other men who became bishops at the Restoration : Gauden, Hackett, and Sanderson. Of John Gauden, Rector of Bocking in Essex all through the Troubles, afterwards Bishop of Exeter and then of Worcester, Anthony Walker, his former curate, giving a reason why not he but Bishop Duppa wrote the chapter in *Eikon Basiliké* dealing with the prohibition of the Prayer Book, says : "'Tis well known he had forborne the use of the Common Prayer, though 'twas continued longer in his church than in any thereabouts." But the elasticity of the Directory left an opening for a compromise or evasion. Modifications of the language of the Book might pass, if they were said by heart and not read from the Book itself, and if there were sufficient variations from the text. We know that something of the kind was done by both Hackett and Sanderson.

Of John Hackett, afterwards Bishop of Lichfield, who kept his living of Cheam in Surrey though losing that of St. Andrew's, Holborn, his biographer, Dr. Plume, writes, that at Cheam " he constantly preached every Sunday morning, expounded the Church Catechism every afternoon, and read the Common Prayer all Sundays and Holy Days . . . till the Committee of Surrey enjoined him to forbear the use of it, by order of Parliament, at any time, and his catechizing out of it on Sunday in the afternoon. Yet after this order he ever still kept up the use of it in most parts, never omitting the Creed, Lord's Prayer, Ten Commandments, Confession and Absolution, and many other particular collects ;

and always as soon as the Church service was done, absolved the rest at home."

Of Robert Sanderson, afterwards Bishop of Lincoln, Isaak Walton says, "He was advised by a Parliament man of power and note, that valued and loved him much, not to be strict in reading all the Common Prayer, but make some little variations, especially if the soldiers came to watch him; for then it might not be in the power of him and his other friends to secure him from taking the Covenant or sequestration; for which reason he did vary somewhat from the strict rules of the rubric." Walton gives the Confession which he used—an expansion of that in the Prayer Book. Thus the last part runs: "Spare us, good God, who confess our faults, that we perish not, but according to Thy gracious promises declared unto mankind in Christ Jesus our Lord, restore us upon our true repentance unto Thy grace and favour. And grant, O most merciful Father, for His sake, that we henceforth study to serve and please Thee by leading a godly, righteous and sober life, to the glory of Thy holy Name and the eternal comfort of our own souls, through Jesus Christ our Lord." The whole form used by Sanderson is, according to the *Dictionary of National Biography*, preserved among the papers of the Dean and Chapter of Windsor. Also among the Rawlinson MSS. in the Bodleian Library is one (D. 217,243) defending such modifications of the Prayer Book. The author's name is not given; but as the Confession, as far as I have compared it, is practically identical with that given by Walton as Sanderson's, and as the whole line taken suits him well, he must be the author. He says that in his opening address or call to worship, he combined the Exhortation and Absolution. He varied his closeness to the Prayer Book according to the character of the congregation.

We have a similar notice of a younger man, George Bull, afterwards Bishop of St. David's, ordained privately under the Commonwealth by Bishop Skinner of Oxford. As minister of St. George's, Bristol, "though the iniquity of the times would not bear the constant and regular use of the Liturgy," he "framed all the devotions he offered up in public out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words upon all the occasions that required him to repair to the Throne of Grace with the wants of his people. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice" (Nelson, *Life of Bull*, Ch. IX). "Those who were most prejudiced against the Liturgy did not scruple to commend Mr. Bull as a person that prayed by the Spirit, though at the same time they cavilled at the Common Prayer as a beggarly element and as a carnal performance." On one occasion, when called upon to baptize a child of a Dissenter in his parish, he used the Service from the Book of Common Prayer, which he knew by heart; and gave that life and spirit to all he delivered that the whole audience was extremely affected with his performance, notwithstanding that he used the sign of the Cross; though they were so ignorant of the offices of the church as not to discover thereby that it was

the Common Prayer. The father returned him many thanks, intimating at the same time with what much greater edification they prayed, that entirely depended on the Spirit of God for His assistance in their extempore effusions, than those did who tied themselves up to the prescribed form. Bull then showed him the Office of Baptism in the Liturgy!

The whole account lays stress on the earnestness and fervency with which Bull prayed—the precise opposite to the mechanical reading of the service. It is this mechanical and monotonous reading (or intoning) which goes far to render our service a dead one. The wealth of responses, if properly joined in by the congregation, ought to make it a most lively service. But we have thrown away our advantages for the sake of music—good or bad!

We hear of a few cases where the use of phrases from the Prayer Book was called in question—e.g. that of Edward Pocock at Childray. But he showed that even if all these charges were true they would not affect him according to the ordinance; and the whole case fell through.

Thus it would seem that in the public services in parish churches the formal use of the Prayer Book was almost entirely abandoned from 1646 to 1650; but there was a large amount of informal use, sufficiently disguised, and it was more largely used for occasional services.

At the Restoration the Book returned quickly into use. Some London churches used it the Sunday after the King returned. Other clergy were more cautious; Symon Patrick of Battersea preached some sermons first on set forms of prayer; Daniel Mills of St. Olave, Hart Street (Samuel Pepys' church), began to "nibble at the Liturgy" by saying "Glory be to the Father . . ." The Anglican position was as stated in the *Preface* (1662), that the Book was prescribed by the laws of the land, which had never yet been repealed. This was the general line taken up at the Restoration; Acts of the Long Parliament to which the King had assented were the law of the land; the Acts or ordinances passed by them after the break with the King were null and void. This of course covered the ordinances setting up the Directory and disallowing the use of the Book of Common Prayer. Even before the Act of Uniformity passed, the disuse of the Prayer Book was not legally sanctioned but only tolerated, and not always that. The Savoy Conference was a ghastly failure; neither side was prepared to make any substantial concession, and the Presbyterians ignored the feeling of the country as shown in the recent Parliamentary election. Parliament had set them up; Parliament put them down. On which occasion, if on either, was the voice of the people the voice of God?

THE CHURCH IN SOUTH AFRICA

BY AFRIKANDER.

[The writer of this article is a loyal Churchman holding an important official position in South Africa.]

THE position of affairs in the Church of England may be critical. The reaction towards the pagan excrescences, foisted on Christianity by Rome in the thirteenth century, may be gathering in volume. In England, however, the essentially Protestant character of the democracy will ever be a bulwark against that "reconciliation" of which we hear so much these days.

In South Africa it is different. The English Church had from the beginning a very difficult task to essay. The Dutch inhabitants were always Calvinist, and are so to-day. The Reformation settlement of the Tudor and Stuart periods seemed, and seems to them, to extend too much to what Continental peoples call the extreme right. It was very unlikely that the English Church would gain a footing in their ranks. It is—unless a great change occurs—absolutely impossible now.

Amongst the English settlers a different state of affairs prevails. The older families are what are called Churchgoers, and while their influence prevailed the ultramontane trend made no progress. With the rise of democracy, the growth of towns, and the emergence from the cities of a new class of rural adventurer, these families are slowly disappearing. It may be frankly stated that the democracy of South Africa is irreligious. It is rare to find an English boy with a knowledge of the Bible. Few, very few artisans in Johannesburg go to church. The greater part of the shopkeepers and civil servants of Johannesburg, Durban and Pretoria go on excursions, or play golf or tennis on Sunday mornings. The attitude of the average man is that the Church is a place where his wife and children may resort on Sundays. He ignores it, and justifies his indifference by the very low intellectual standard of the bulk of the clergy. In this he is, alas! justified. I do not know one—and I know many—who got a good degree at Oxford or Cambridge, and the majority could not get a B.A. at any of the South African Universities.

So far from the Church deliberately attempting to do mission work among the rude settlers—this is, of course, a new civilization—so far from attempting to secure a powerful influence among the miners and "nouveaux riches" of Johannesburg, such as the Dutch Predicants have over their own race, it started on a definite pro-Roman crusade, under pressure from the Anglo-Catholic section, who had no stern Churchwardens to hold them in check. This Anglo-Catholic crusade will never bring the English democracy to church. A very modern country such as this instinctively shrinks from the mummery of the Middle Ages, just as it revolts from the

customs of the Kaffirs. These things may have done for twelfth century Europe. They repel South Africa of to-day. As a missionary force amongst a race struggling hard with nature and terrible economic problems, the English Church here has failed. On Sunday the bells ring. The women and children, with an occasional Anglo-Catholic, adjourn to some side street church. The English world goes elsewhere, and the Dutch churches are thronged with men and women listening to the Bible being read and expounded.

The following facts will show I am not exaggerating. One of these clergymen told me that a proof of the decline in the number of English in the Free State was that the number of communicants had dropped. An official in the Administrator's office told me that, on the contrary, the number of English had considerably increased. This new population either abstains from church, or resorts to the Presbyterians and the Wesleyans, and the English communicants decline. The service in the Cathedral at Bloemfontein is an exact replica of the Roman Mass. The clergy of Bloemfontein call it "a Mass." The Bishop of Bloemfontein, the Right Rev. Dr. Carey, informed his Synod last year that he hoped for a Millennium when "the Pope would be the Primate" of all Christianity. Is it any wonder the number of communicants drops?

What is yet more serious is that the country cannot produce English clergymen. The Church has subsidized schools to impress on the young the doctrines of the Mediterranean. It has paid the fees of boys on a pledge that they will enter the Church. It keeps a theological school in the Cape to provide clergymen. South African born clergymen are rare—very rare. When the youth comes to years of discretion he revolts. On the contrary, we have a constant immigration of Anglo-Catholic curates. They arrive absolutely out of touch with the country, and are, I fear, weaker brethren who were not a success in England. At the Transvaal University College and at Potchefstroom College the Dutch have Divinity Schools. Of the culture and knowledge of their lecturers I speak with the greatest respect. Contrasted with the lecturers at Grahamstown they are giants. They turn out every year about half a dozen men, who must know Greek, Latin and Hebrew, who must reach a much higher standard than the Oxford B.A., who, born and bred in the country, have a great influence in their parishes, and who have a wonderful influence among their parishioners.

The English Church has become the handmaid of Anglo-Catholicism. It is dominated by the sacerdotal curate and his ritual. Parish after parish has fallen beneath their sway, and in another generation the Church of South Africa will "reconciliate." Up till now the sole obstacle is that Rome will not recognize their orders. Given that sop to their vanity, there will be no English Church in South Africa. This may seem a wild statement. I am now in one of the largest towns in South Africa, and there is not a Church I can go to. At every one we have candles, copes, vestments, and processions. Time was when I bore these things, but how can one keep a peaceful frame of mind when the Bible is sneered at as

being an unsafe guide, when confession is urged from the pulpit, when glorifications of Rome are the underlying theme of every sermon? Last year a Dutch Predicant had to protest in the Press against a speech of the Bishop of Pretoria, in which the Bible was attacked with cheap references to Jonah and the whale. When I was in another city a friend desired to be married. We had to search it from end to end for a clergyman who would not inflict on us "a nuptial mass," and at last we got one. He was an Irishman who had no time for these things. In my personal circle I know three families who have within the last five years been compelled to join the Presbyterians.

This business of "the validity of orders" has led to a situation which would be comical if it were not so humiliating. The Church of Rome recognizes the Greek Church. Unable to get a recognition from Rome, the clergy here are making desperate efforts to get an introduction to Rome by means of the Greek priests. The overwhelming majority of the Johannesburg clergy will not take part in a joint service with a Presbyterian or Wesleyan minister. If one of them does so, he is treated as a vulgar fellow. Armistice Day celebrations and similar festivals are always marred by this wrangle. They will come if they are allowed to take the whole service. Committees have to search the highways for the one or two clergy who are more human. At a Boy Scout ceremony the Church of England boys were kept away from the opening service, and trooped in when over, lest they should be contaminated by the Wesleyan parson. If the Greek Church, however, holds any ceremony of blessing ikons or processing with pictures, they all arrive in a body. At the Church of England schools a Wesleyan is anathema. A boy who will not go to confession is regarded with suspicion. A Greek boy, however, is welcomed with open arms, and that in a country where Greeks are not popular. This coterie of clergy have definitely turned the Church away from Englishmen and English traditions, and turned it into a Mediterranean institution to which all are welcome if they bring in Mediterranean ideas, about which the less said the better. The steady exclusion of the Englishman is accompanied by something worse. Faced with a declining English congregation, these clergy have been trying to fill their places with Kaffirs. Of that I make no complaint, except that I would say that the prospects of Christianity would be safer if every Englishman were a Christian, than if the fickle Kaffirs were Christians and all the Englishmen sceptics. The Kaffir is very easily attracted by ritual. As a congregation they never criticize. To the Anglo-Catholic mind it is much better to have a Kaffir than a white congregation. It is easier to "reconciliate" a Kaffir Church than an English congregation. Accordingly, the clergy of the English Church here have been trying to substitute for the influence they have lost with the whites a kind of popular control of the Kaffir.

Few people in England know what a terrible problem is this colour one. We are surrounded and threatened by a predominant majority of human beings whose brains and morals are those of

primitive man. No woman can go out after sunset. No woman can be left in a house alone with a native servant. We have to adopt the most rigid social rules to prevent a copper-coloured civilization arising, a civilization that would perish in a decade. The great difficulty is how to rule this race with absolute justice and at the same time protect ourselves.¹

Into this very delicate question these clergymen have rushed, posing as champions of the blacks against white oppression, delivering speeches in public which cause the greatest unrest amongst this excitable population. Where every expert on the question maintains the most careful reticence and works by visiting the Native Affairs Department to remedy a grievance, these clergy of the Anglo-Catholic school have stormed the platforms. The Free State Synod in a public debate created a committee to supervise magistrates, and agitate where they thought the magistrate was wrong, thus impeaching the administration of the law before the eyes of a very lawless people. In one wild outburst one of the leaders of Anglo-Catholicism stated that the tyranny of the white was so great that "native children ran off the roads when they saw one coming!" At a terrible drinking riot in the Bloemfontein Location, the police had to order the Bishop to withdraw, as he had come forward as a native protector, urging the police not to enter the Location and arrest the offenders. To protect the native against white exploitation is one of the first duties of a Christian, but the sudden appearance in the last decade of sacerdotal agitators, harping on the tyranny of white government, is fraught with the gravest danger. The best friends of the natives are paralysed when one of these curates puts himself at their head. In Protestant countries one of the greatest difficulties is the broils created by Roman Catholic priests in order to shake the Government. In this country the Anglo-Catholic priests, who are allowed no influence in affairs of State, have been playing with native sedition for their own ends. One thing should be noted. At the Bloemfontein riot not a single native of the Dutch Churches took part.

If as a result of clerical agitation among the natives an outbreak occurs—and a native outbreak means unspeakable horrors—and this is attributed to the Church of England, what effect will it have on the minds of the rising generation in South Africa? We all know that Christianity is at a low ebb in South Africa. This will be its final blow and the inevitable triumph of materialism, because, wherever Romanism gets the upper hand in a Church or a country, it so crushes Christianity that on the day of the inevitable collapse of the sacerdotal autocracy there is no alternative for the private person but materialism.

[¹ *The Race Problem in S. Africa* (2s. 6d. net), by the Rev. W. A. Cotton (Community of the Resurrection), shows how one Anglo-Catholic views the question of the relation of the races.—EDITOR.]

THE CHURCHMANSHIP OF THE HOMILIES.

BY THE REV. GEORGE MARTIN, M.A., Vicar of St. John's,
Kilburn.

IT may be questioned if the vast majority of the laity have ever read the Homilies. It would hardly be rash, perhaps, to go further, and suggest that even the great body of the clergy are more or less unacquainted with them. There is little, if any, excuse for leaving them in such a state of neglect.

In the following pages an attempt is made to sketch their history, to show their authority, to indicate their character and teaching, and, finally, to ascertain what is the type of churchmanship which they represent, and to which some kind of conformity is due.

The First Book of Homilies was published in 1547, which was the year of Edward VI's accession. It was issued by royal authority, through the influence of Cranmer, who was the author of several of the Homilies in it. But in spite of the fact that Convocation gave no sanction for its publication, it really owed its origin to the resolve which was made by that body, in the year 1542, "to make certain homilies for stay of such errors as were then by ignorant preachers sparkled among the people."

These Homilies ceased to be used on the accession of Queen Mary, but were again put forth by the authority of Queen Elizabeth in the year 1559. There were twelve Homilies in this Book.

A Second Book of Homilies was drawn up by Convocation in 1562-3 and was published in 1563. This volume received the Queen's ratification, and consisted of twenty Homilies. An additional one was provided by authority of Convocation in 1571—"Against Disobedience and Wilful Rebellion." This was the work of Archbishop Parker.

The authority of both Books of Homilies can hardly be regarded as open to serious dispute. It rests upon the terms of Article XXXV, which is one of the Thirty-Nine Articles reviewed and ratified by Convocation in 1571. Its language is clear and explicit—"The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood by the people."

Then follow the names of the twenty-one Homilies which comprise the Second Book. Jewel was the author of eight of them, and others were written by Grindal, Pilkington, and Parker.

The evidence of Article XXXV as to the authority of the

Homilies is sufficiently convincing, but it may be supplemented by two further references. One is to be found in the latter half of Article XI, which runs thus: "Wherefore that we are justified by Faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification." The fact that there is no Homily in either Book which bears this title makes no real difficulty in identifying the reference. It appears obvious that the Third Homily of the First Book is the one which the Article has in view, and that its somewhat lengthy title is modified, and given in this shorter form which expresses the substance of its teaching. The full title of the Homily, which was written by Cranmer, is: "A Sermon of the Salvation of Mankind, by only Christ our Saviour, from Sin and Death everlasting."

Further evidence bearing on the authority of the Homilies is afforded by the Canons of 1604. It is enjoined by the words of Canon 80 that: "If any parishes be yet unfurnished of the Bible of the largest volume, or of the Books of Homilies allowed by authority, the said churchwardens shall within convenient time provide the same at the like charge of the parish."

The degree to which the Homilies require our assent will depend on the meaning which we give to the words of Article XXXV, which asserts that they "contain a godly and wholesome doctrine, and necessary for these times." Whilst no one would contend that this demands an unqualified acceptance of everything contained in the Homilies, it seems impossible to avoid the conclusion that we are not at liberty to disregard the general trend of their teaching. They bear witness to the mind of those who framed the Articles, and they set forth a general standard of doctrine and practice to which all members of our Church were expected to conform.

Inasmuch as the Homilies are said to contain "godly and wholesome doctrine, and necessary for these times," it may be helpful to a clear understanding of them, if we enquire what light they throw on these times by their contents.

The Eleventh Homily (Book I) deplores the immorality of the age in these terms: "This vice (adultery) is grown into such a height that in a manner among many it is counted no sin at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but winked at; not punished, but laughed at."

The Third Homily of Book II ("An Homily for Repairing and Keeping Clean, and Comely Adorning of Churches") condemns the practice of allowing churches to become dilapidated: "It is a sin and shame to see so many churches so ruinous, and so foully decayed almost in every corner. If a man's private house wherein he dwelleth be decayed, he will never cease till it be restored again. Yea, if his barn, where he keepeth his corn, be out of reparations, what diligence useth he to make it in perfect state again! If his stable for his horse, yea, the sty for his swine, be not able to hold out water and wind, how careful is he to do cost thereon! And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful toward that house of God, wherein

be intreated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption? The fountain of our regeneration is there presented unto us, the partaking of the body and blood of our Saviour Christ is there offered unto us: and shall we not esteem the place where so heavenly things are handled? Wherefore, if ye have any reverence to the service of God, if ye have any common honesty, if ye have any conscience in keeping of necessary and godly ordinances, keep your churches in good repair; whereby ye shall not only please God, and deserve his manifold blessings, but also deserve the good report of all godly people."

Evils [of a different kind are rebuked in "An Exhortation," attached to the Seventeenth Homily of Book II ("An Homily for the days of Rogation Week"). It shows that the Church was alive to the social wrongs of the time. The rebuke which it administers is stern and uncompromising: "O consider therefore the ire of God against gleaners, gatherers, and incroachers upon other men's lands and possessions! It is lamentable to see in some places, how greedy men use to plough and grate upon their neighbour's land that lieth next them; how covetous men nowadays plough up so nigh the common balks and walks, and which good men beforetime made the greater and broader, partly for the commodious walk of his neighbour, partly for the better shack in harvest-time, to the more comfort of his poor neighbour's cattle. It is a shame to behold the insatiableness of some covetous persons in their doings; that, where their ancestors left of their land a broad and sufficient bier-balk, to carry the corpse to the Christian sepulture, now men pinch at such bier-balks, which by long use and custom ought to be inviolably kept for that purpose; and how they either quite ear them up, and turn the dead body to be borne farther about in the high streets; or alas, if they leave any such meer, it is too strait for two to walk on.

"These strange encroachments, good neighbours, should be looked upon. These should be considered in these days of our perambulations; and afterwards the parties admonished, and charitably reformed, who be the doers of such private gaining, to the slander of the township, and the hindrance of the poor. Your highways should be considered in your walks, to understand where to bestow your days' works, according to the good statutes provided for the same. It is a good deed of mercy, to amend the dangerous and noisome ways, whereby thy poor neighbour, sitting on his silly weak beast, foundereth not in the deep thereof, and so the market the worse served, for discouraging of poor victuallers to resort thither for the same cause. If now therefore ye will have your prayers heard before Almighty God, for the increase of your corn and cattle, and for the defence thereof from unseasonable mists and blasts, from hail and other such tempests, love equity and righteousness, ensue mercy and charity, which God most requireth at our hands."

The reference to "perambulations" finds a fitting place in this

“Exhortation,” which was composed for these occasions at Rogationtide. The practice still survives in many of our old parishes at the same season to-day, and is popularly known as “Beating the Bounds.”

The Twenty-first Homily of Book II (“An Homily against Disobedience and Wilful Rebellion”) shows the unsettled state which prevailed in “these times.” In Part IV we read: “Let no good and discreet subjects therefore follow the flag or banner displayed to rebellion, and borne by rebels, though it have the image of the plough painted therein, with *God speed the plough* written under it in great letters, knowing that none hinder the plough more than rebels, who will neither go to plough themselves, nor suffer those that would go unto it. And though some rebels bear the picture of the five wounds painted, against those who put their only hope of salvation in the wounds of Christ, not those wounds which are painted in a clout by some lewd painter, but in those wounds which Christ himself bare in his precious body: though they, knowing little what the cross of Christ meaneth, which neither carver nor painter can make, do bear the image of the cross painted in a rag, against those that have the cross of Christ painted in their hearts; yea, though they paint withal in their flags, *Hoc signo vinces*, ‘By this sign thou shalt get the victory,’ by a most fond imitation of the posy of Constantinus Magnus, that noble Christian emperor and great conqueror of God’s enemies, a most unmeet ensign for rebels, the enemies of God, their prince, and country, or what other banner soever they shall bear; yet let no good and godly subject, upon any hope of victory or good success, follow such standard-bearers of rebellion.”

It may be convenient now to classify the “godly and wholesome doctrine” of the Homilies under distinctive heads. There will be little need for note or comment. The Homilies may well be left to tell their own story.

THE AUTHORITY OF HOLY SCRIPTURE.

“Let every man, woman, and child, therefore, with all their heart thirst and desire God’s Holy Scriptures, love them, embrace them, have their delight and pleasure in hearing and reading them, so as at length we may be transformed and changed into them. For the Holy Scriptures are God’s treasure-house, wherein are found all things needful for us to see, to hear, to learn, to believe, necessary for the attaining of eternal life.” Homily X, Book II.

“For all are commanded to read or hear, to search and study the Holy Scriptures, and are promised understanding to be given them from God, if they do so.” Homily XXI, Book II.

THE CHURCH.

“Thus ye have heard, good people, first that Christian subjects are bound even in conscience to obey princes’ laws, which are not repugnant to the laws of God. Ye have also heard that Christ’s church is not so bound to observe any order, law, or decree made

by man, to prescribe a form in religion, but that the church hath full power and authority from God to change and alter the same, when need shall require; which hath been showed you by the example of our Saviour Christ, by the practice of the apostles, and of the fathers since that time." Homily IV, Book II.

"The true church is an universal congregation or fellowship of God's faithful and elect people, *built upon the foundation of the apostles and prophets, Jesus Christ himself being the head cornerstone.* And hath already three marks or notes, whereby it is known: pure and sound doctrine, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient fathers, so that none may justify their fault therewith." Homily XVI, Book II.

"It is not then the duty and part of any Christian, under the pretence of the Holy Ghost, to bring in his own dreams and fancies into the church: but he must diligently provide that his doctrine and decrees be agreeable to Christ's Holy Testament: otherwise, in making the Holy Ghost the author thereof, he doth blaspheme and belie the Holy Ghost, to his own condemnation." Ibid.

THE SACRAMENTS.

"Now with like, or rather more brevity, you shall hear how many sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received.

"And as for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two; namely, Baptism, and the Supper of the Lord." Homily IX, Book II.

"But in a general acception, the name of a sacrament may be attributed to anything, whereby an holy thing is signified." Ibid.

"And therefore St. Augustine, weighing the true signification and sweet meaning of the word, writing to Januarius, and also in the third book 'Of Christian Doctrine,' affirmeth that the sacraments of the Christians, as they are most excellent in signification, so are they most few in number; and in both places maketh mention expressly of two, the sacrament of baptism and the Supper of the Lord. And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the churches, matrimony, confirmation of children, by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the church for them, and likewise for the visitation of the sick; yet no man ought to take these for sacraments, in such signification and meaning as the sacrament of baptism and the

Lord's Supper are: but either for godly states of life, necessary in Christ's church, and therefore worthy to be set forth by public action and solemnity, by the ministry of the Church, or else judged to be such ordinances as may make for the instruction, comfort, and edification of Christ's Church." Ibid.

THE MASS.

"For, as that worthy man St. Ambrose saith, 'He is unworthy of the Lord, that otherwise doth celebrate that mystery than it was delivered by him. Neither can he be devout, that otherwise doth presume than it was given by the author.' We must then take heed, lest, of the memory, it be made a sacrifice; lest, of a communion, it be made a private eating; lest, of two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive." Homily XV, Book II.

"Let us therefore so travail to understand the Lord's Supper, that we be no cause of the decay of God's worship, of no idolatry, of no dumb massing, of no hate and malice; so may we the bolder have access thither to our comfort." Ibid.

"Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father; but also that he hath made upon his cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the apostle, that he *loved thee, and gave himself for thee*. For this is to stick fast to Christ's promise made in his institution, to make Christ thine own, and to apply his merits unto thyself. Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention." Ibid.

AURICULAR CONFESSION.

"It is most evident and plain, that this auricular confession hath not the warrant of God's word, else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion to have put it down. For when anything ordained of God is by the lewdness of man abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover, these are St. Augustine's words: 'What have I to do with men, that they should hear my confession, as though they were able to heal my diseases? A curious sort of men to know another man's life, and slothful to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear of me of myself, whether I tell the truth or not; sith that no mortal man knoweth what is in man, but the spirit of man which is in him?' Augustine would not have written thus if auricular confession had been used in his time. Being therefore not led with the conscience thereof, let us with fear

and trembling, and with a contrite heart, use that kind of confession that God doth command in his word; and then doubtless, as *he is faithful and righteous, he will forgive us our sins, and make us clean from all wickedness.*" Homily XIX, Book II ("Of Repentance").

PENANCE.

"And according to this example of our Saviour Christ in the primitive church, which was most holy and godly, and in which due discipline with severity was used against the wicked, open offenders were not suffered once to enter into the house of the Lord, nor admitted to common prayer, and the use of the holy sacraments, with other true Christians, until they had done open penance before the whole church." Homily I, Book II.

PRAYERS FOR THE DEAD.

"Now to entreat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherein, if we will cleave only unto the Word of God, then must we needs grant that we have no commandment so to do." Homily VII, Book II.

"Let us therefore not dream either of purgatory, or of prayers for the souls of them that be dead; but let us earnestly and diligently pray for them which are expressly commanded in Holy Scripture." Ibid.

INVOCATION OF ANGELS AND SAINTS.

"We must call neither upon angel, nor yet upon saint, but only and solely upon God." Homily VII, Book II.

"As for the saints, they have so little knowledge of the secrets of the heart, that many of the ancient fathers greatly doubt whether they know anything at all, that is commonly done on earth. And albeit some think they do, yet St. Augustine, a doctor of great authority, and also antiquity, hath this opinion of them: that they know no more what we do on earth, than we know what they do in heaven. For proof whereof, he allegeth the word of Isaiah the prophet, where it is said, *Abraham is ignorant of us, and Israel knoweth us not.* His mind therefore is this, not that we should put any religion in worshipping of them, or praying unto them; but that we should honour them by following their virtuous and godly life. For as he witnesseth in another place, 'The martyrs and holy men in times past were wont after their death to be remembered and named of the priest at divine service; but never to be invoked or called upon.' But why so? 'Because the priest (saith he) is God's priest, and not theirs: whereby he is bound to call upon God, and not upon them.'" Ibid.

Vows.

"But to pass over the innumerable superstitiousness, that hath been in strange apparel, in silence, in dormitory, in cloister, in chapter, in choice of meats and drinks, and in such like things, let us consider what enormities and abuses have been in the three principal

points, which they called the three essentials, or three chief foundations of religion, that is to say, obedience, chastity, and wilful poverty." Homily V, Book I.

THE SPIRITUAL LIFE.

"First you must have an assured faith in God, and give yourselves wholly unto him, love him in prosperity and adversity, and dread to offend him evermore. Then for his sake love all men, friends and foes, because they be his creation and image, and redeemed by Christ, as ye are." Homily V, Book I.

"Think thou hearest him now crying in an intolerable agony to his Father, and saying, '*My God, My God, why hast thou forsaken me?*' Couldst thou behold this woeful sight, or hear this mournful voice, without tears, considering that he suffered all this, not for any desert of his own, but only for the grievousness of thy sins? O that mankind should put the everlasting Son of God to such pains! O that we should be the occasion of his death, and the only cause of his condemnation! May we not justly cry, Woe worth the time that ever we sinned? O my brethren, let this image of Christ crucified be always printed in our hearts; let it stir us up to the hatred of sin, and provoke our minds to the earnest love of Almighty God." Homily XIII, Book II.

THE CHRISTIAN YEAR.

It needs but a slight acquaintance with the Homilies to see the value they attach to the observance of the Christian Year.

Christmas Day has a special Homily assigned to it. It is the Twelfth in number in Book II. The next in order—Homily XIII—is a call to the due observance of Good Friday. Then comes the Homily for Easter Day, on the Lord's Resurrection. It opens with a declaration of the importance of this article of our faith, which is "the ground and foundation of our whole religion," and "the very lock and key of all our Christian religion and faith."

Homily XVII of Book II is appointed for "the Days of Rogation Week." No provision, however, is made for Ascension Day, in spite of the fact that the First Book closes with a note in which a Homily on this and other subjects is promised. The first part of the note runs thus: "Hereafter shall follow sermons of Fasting, Prayer, Alms-deeds, of the Nativity, Passion, Resurrection, and Ascension of our Saviour Christ." But although this intention was not fully carried out, the Homilies *do* contain very clear references to the Lord's Ascension. They are found in the one on the Lord's Resurrection, which doubtless was regarded as carrying with it the belief in the Ascension. We read as follows: "*He was conversant with his disciples by the space of forty days continually together, to the intent he would in his person, being now glorified, teach and instruct them, which should be the teachers of others, fully and in most absolute and perfect wise, the truth of this most Christian article*" (the Resurrection), "which is the ground and foundation of our whole religion, before he would ascend up to his

Father into the heavens, there to receive the glory of his most triumphant conquest and victory." Homily XIV, Book II. In the same Homily we read again: "If it were not true that Christ is risen again, then were it neither true that he is ascended up to heaven."

A Homily is provided for Whitsunday with the title: "An Homily concerning the coming down of the Holy Ghost, and the manifold gifts of the Same." Homily XVI, Book II. The second part of it is strongly controversial and challenges the pretensions of the Church of Rome to be the oracle of the Holy Ghost.

There is no special provision in the shape of a Homily for Trinity Sunday. But no one who reads the Homilies will think that they fail in any way to give honour to this subject. They abound in references to all Three Persons of the Blessed Trinity and to their work for man in the Church and in the world.

* * * * *

In the foregoing pages the Churchmanship of the Homilies has been shown under eleven separate heads. Their teaching on these subjects is clear and needs little additional commentary.

The Homilies reject the Mass. They reject Auricular Confession. Under this head their teaching is strikingly similar to that of the familiar exhortation in the Communion Service. In Homily XIX, Book II, we read as follows: "I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word."

The Homilies also reject Prayers for the Dead and the Invocation of Angels and Saints. In the matter of vows, they have not much to say, but they expose and condemn the hollowness of the profession of obedience, chastity, and wilful poverty, which was such a common feature of their time. The Homilies have a place for Penance, but they know nothing of any Sacrament of Penance. Their view accords with the statement in the opening words of the Commination Service. They are careful to emphasize the spiritual side of it, and with a view to pressing this, they say: "This was commonly the penance that Christ enjoined sinners: *Go thy way, and sin no more.*"

There is little need to say much on the remaining five points with which the Homilies deal so fully. The authority of Scripture has a foremost place in them, and is given the position assigned to it by Article VI. That is the supreme court of appeal.

The Church holds a place of high honour in the Homilies, and due respect is paid to the "judgment of the old learned and godly doctors of the church," and to "the primitive church, which was most holy and godly." They declare, in words already quoted, and which closely resemble those of Article XIX on the same subject, that the Church has "three notes or marks, whereby it is known: pure and sound doctrine, the sacraments ministered

according to Christ's holy institution, and the right use of ecclesiastical discipline."

In the case of the sacraments there is general agreement with Article XXV: "And as for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two; namely, Baptism, and the Supper of the Lord." Again, we read: "But in a general acception, the name of a sacrament may be attributed to anything, whereby an holy thing is signified."

As regards the spiritual life, no one can read the Homilies and fail to realize that Christianity is not only a creed but a life, and that the source of that life is the indwelling power of Christ and of the Holy Spirit. "Apply yourselves, good friends, to live in Christ, that Christ may still live in you."

Our review closes with the Christian Year. The Homilies illustrate its use and value. By means of it they show the creed of the Church in its true proportion and perspective.

We may sum up the Churchmanship of the Homilies in a few closing words. It is not a dead but a living thing. It links us to the noble heritage of the past. It witnesses to the faith "once delivered unto the saints." It is sober, devout and spiritual. It is broad and liberal in its outlook. Its boundaries have the authority of antiquity behind them. It is Scriptural and Primitive, Apostolic and Catholic.

Messrs. H. R. Allenson, Ltd., have published *Stories of Grit*, by Archer Wallace (2s. 6d. net). They are "Thrilling Tales of Boys Who Made Good." They are well told, and we need only mention the names of some of the heroes to indicate the inspiring lessons which they teach: George Matheson, Josiah Wedgwood, Henry Jones, Gipsy Smith, and Henry Fawcett.

Winning from Scratch, by the Rev. J. Cocker (H. R. Allenson, Ltd., 3s. 6d. net), is a series of Story Talks as a companion volume to the author's *The Date Boy of Baghdad*. It contains thirty-three of these talks, and they are just the style of bright, entertaining narratives to interest and instruct boys.

City Churches and Their Memories, by G. B. Besant (Messrs. Selwyn & Blount, Ltd., 2s. 6d.), is a racy account of the ecclesiastical edifices in the City of London, some of which have been the subject of much recent discussion. The author is full of information and has no hesitation in expressing frank opinions on men and matters. The clergy and the sermons receive some caustic treatment, but that we are all liable to make mistakes is shown by the text of Mr. Besant's book in the last paragraph of p. 71.

BOOKS AND THEIR WRITERS.

DR. ROBERT F. HORTON, the well-known Congregationalist minister of Hampstead, has written a book which will be found a useful companion to *The Mystical Quest of Christ*. Its title is *The Capacity for God* (George Allen & Unwin, Ltd., 7s. 6d. net), and it is in the nature of a personal confession of the power of faith as he has experienced it in his own life. He explains what faith is. In all our lives there is "The Master Faculty"—"that which puts us into relation with the Power that conceived and made us, and with the Purpose for which we exist." His desire is to get at the secret of using this Master Faculty. Faith is this Faculty in operation, but it must be a real faith, which is "the fling of the soul on the Unseen God. It is an act, indeed the greatest act we ever perform. To be induced to attempt and to achieve that act is the greatest benefit that can ever come to us. To make life a constant repetition of that act, until the act is a habit, and the habit is a character, is the one thing needful." He gives a touching account of his own experience when a pleasant scholastic and literary life opened out for him in the University and he was led to the ministry in which he has spent many happy and fruitful years. In these chapters he examines with careful scrutiny the claims of many methods of thought and teaching which are put forward to replace the Christian's faith. He reviews the teaching of Christian Science, Theosophy and Spiritualism. He deals with the attitude of Christians towards other religions, and the value and methods of Missions far and near. He shows the true relation between psychology and faith, and between the revelation of God in the Bible and in nature. He brings to the examination of this extensive range of subjects a mind well stored with knowledge of thought both ancient and modern, and has something of value to say in regard to all of them. On some points we cannot fully agree with him, and more particularly in the indulgence he is disposed to show towards the errors of Romanism. He truly says: "What taxes faith to the utmost is that the Christian Church presents itself to the world in two forms which seem mutually exclusive." He is a strong supporter of the Reformation, the real value of which was, he says, "that it established the indisputable fact that Christianity could exist and flourish outside the Roman system." He acknowledges "the glaring contrast between modern Catholicism and the religion of Jesus and His apostles"; yet he believes that both Protestantism and Catholicism are within God's design, and that "these two Christianities must continue, and must live side by side, neither subduing or destroying the other." But this cannot be, as long as Rome maintains her present pretensions. As he himself says, "the difficulty lies in the fact that the Roman Church cultivates and enforces exclusiveness." It knows no toleration. It has "never repudiated the right to persecute," and behind all this are those

errors which, as Dr. Horton again points out, are the source of the weakness of Christianity to-day, for they obscure the clearness and diminish the power of the truth of Christ by "the accretions which have gathered round it." We might apply without offence to his own attitude towards Romanism the words which he uses of others in their relation to Theosophy, "there are many people who are not concerned whether things are true, but only whether they are agreeable and interesting."

Dr. A. E. Garvie, Principal of Hackney and New College, London, has made the subject of preaching a special study. He has already written two important books on the preacher and his work: *A Guide to Preachers* and *The Christian Preacher*. He has now contributed to "The Living Church" Series a volume on the same subject, *The Preachers of the Church* (James Clarke & Co., Ltd., 6s. net). From his own experience as a preacher, and from his previous treatment of the great sermon makers of the past and of the present, Dr. Garvie is well qualified to estimate the qualities which go to the making of an effective preacher, and to give sound practical advice on the special needs of the preachers of to-day. The volume is divided into two parts. The first is historical. It deals briefly with the characteristics of some of the representative preachers of the past. It begins with the Prophetic period of the Old Testament, and goes on through the Apostolic, the Patristic, the Scholastic, the Reformation, and the Revival periods, to the Missionary period. Brief references to the writings of teachers such as Origen, Chrysostom, Augustine, Bernard, Wyclif, Luther, Calvin, Knox, Wesley, Schleiermacher, Newman and some of the pioneers of Missions show widely varying treatments of the Gospel theme throughout the ages and illustrate "the self-adjustment of the living Church to its environment." In the Introduction, he has emphasized the truth that the preaching of the Gospel is the primary function of the Church, and deprecates the tendency to substitute for it a sacramentalism which believes in "the conveyance of the divine grace by material channels other than the Word spoken and heard." He says: "Where an observance of Sacraments is detached from the preaching of the Gospel, religion degenerates into superstition." The second part of the volume contains practical counsels. It deals with the special conditions of the preacher's work to-day, the problems of modern thought and modern society. The preacher's task has not become easier by the complex conditions of modern life. No preacher can ignore the difficulties and the evils arising from them, yet he may do much harm by injudicious and ill-informed speech. Dr. Garvie's counsels are intended to guide to the wisest methods of dealing with these questions. The Gospel must be applied to every phase of life, but much thought and varied experience is needed to save the preacher from the mistakes into which he may readily fall. There are many passages that tempt quotation to illustrate the frank and fearless dealing with excesses of every kind with which

Dr. Garvie deals. The centre of all is this: "There must be a Christian experience, similar to Paul's. The preacher must know not only the Jesus of history, but the Christ of faith as the Living Saviour and Lord."

The earliest days of Christianity will always be a subject of earnest study. They have been examined in the past by men of widely differing outlook, and something has nearly always been gained from their varied points of view. Much that has been advanced in the way of theory regarding them has been rejected on further examination, but much of permanent value remains. Recent years have been prolific of new theories. Much has, for example, been made of the influence of the mystery religions on Christian development, but much of what has been put forward has not commended itself to scholars. It is important for us to make ourselves acquainted with the views of modern scholars. Many have not the time to devote to the study of large works on the subject, and have to be content with smaller books which summarize the results and give a critical estimate of them. Such a book has been written by Dr. Ernest F. Scott, Professor of Biblical Theology in Union Theological Seminary, New York, with the title *The First Age of Christianity* (George Allen & Unwin, Ltd., 5s. 6d. net). It is written from "the Protestant Modernist view-point." The author says in his preface: "The study too of the New Testament has now become highly specialized, and the results of the modern investigation are scattered through a great number of works, most of them intended for professional scholars. There seems to be room for a book which will present in brief compass and readable form the main conclusions." This indicates the scope of the book, and the intention is well carried out. There are six sections dealing with the historical background, the Gospel record, the life of Jesus, the Primitive Church, and the development of New Testament thought. These cover most of the ground over which recent discussion has ranged.

The late Mrs. E. Herman's books have secured a wide and appreciative circle of readers. Another volume of her devotional studies has recently been published by Messrs. James Clarke & Co. Its title is *The Touch of God* (6s. net). The Rev. James Black, D.D., of St. George's United Free Church, Edinburgh, contributes an Appreciation. In this he says: "She was a vivid soul when alive, possessing a rare mental insight, and wielding a power of lucid exposition which few have surpassed; she lives still in her books, which are known and read in every part of our English-speaking world." He mentions two of her books which gave her a "place in the front rank of writers on the spiritual life," *The Meaning and Value of Mysticism* and *Creative Prayer*. Her devotional studies, *The Finding of the Cross* and *The Secret Garden of the Soul*, are completed in the present volume. It is inspired by the same

spiritual insight as its predecessors. Mrs. Herman had a wonderful gift of interpreting a familiar passage of Scripture so as to give a vivid presentation of some great truth in the life of the soul. The present series of studies has many examples of this power. Thus the "Grapes of Eschol" gives a lesson of wearing "the glorious morning face that becomes the children of the Kingdom." "If you really live in a rose garden, why don't you bring us a handful of roses?" She has sounded the depths of human sorrow and disappointment, and she knows the source of help. The clouds themselves become "the chariots of God." They are "vehicles of Divine revelation." These brief references indicate the charm, wide sympathy, and interpretive power of the writer. Preachers in particular will find many suggestive thoughts for sermons in these studies. There are thirty of them, widely differing in character, yet all are infused with the same intensity of Christian devotion, understanding and sympathy.

The life of Lord Shaftesbury will always have a special interest for Evangelical Churchmen. He was the great nineteenth-century leader of social reform who owed his inspiration to his Evangelical faith—a standing refutation of those who say that Evangelicalism is only concerned with the salvation of the individual, and has no interest in the conditions of life in this world. The Rev. J. Wesley Brady, B.D., is the author of *Lord Shaftesbury and Social-Industrial Progress* (George Allen & Unwin, Ltd., 16s. net), a full and interesting study of the life of the great philanthropist. He emphasizes the close and necessary connection of Lord Shaftesbury's work with the Evangelical revival of which he was "its chief lay representative." The first part is devoted to his Ideals and Aspirations, and the second to his Life-Crusade and the Fruit it bore. The name of Maria Millis should always be remembered as the old servant of the household to whom he owed his earliest religious impressions, and whom he described as "the best friend I ever had in the world." His aim was to apply the spirit of Jesus to every phase of life. Mr. Brady's opinion of the Oxford Movement is that "though it did little to deepen spiritual life, the theological controversy did much to silence the still small voice of practical religion." Shaftesbury, however, continued on his course of reform. The second part is full of detail in dealing with the reforms effected, and we have to remember that *Social-Industrial Progress* forms part of the title of the book. If it were not so full the impression would be clearer, but many will value the mass of important information given. There is an unusually complete and useful Bibliography.

Students of Comparative Religion will find a useful handbook in *An Outline Introduction to the History of Religions*, by Theodore H. Robinson, M.A., D.D., Lecturer in Semitic Languages, University College, Cardiff (Oxford University Press, 5s. net). In an Introductory chapter there is an examination of the nature of religion,

and its manifestation in various forms among primitive peoples. He then finds three lines of approach to the understanding of Proto-Religion in the beliefs of the least developed peoples still in existence, in certain survivals and in genetic psychology. A Chapter is devoted to Animism, and the distinction drawn between it and "Animatism." Explanation is given of such terms as tabu, totem, fetich, and their place in religious development is indicated. The various phases of Polytheism are differentiated, and the lines of its development shown in Vedism, Brahmanism and Buddhism. When philosophic thought comes into association with Religion we have a new set of problems, which introduce us to the characteristics of Buddhism and Confucianism. The account of these is given with unusual clearness. The treatment of the subject, which is all through most interesting, increases if possible in interest when the author deals with Monotheism, and the monotheistic religions. Islam and Christianity are viewed with a certain detachment which has advantages from the scientific point of view, but may not be altogether pleasing to those who find such an attitude difficult. It is an Introduction to the Study of Religion, full of information of the kind most needed, admirably set out and clearly stated.

Three missionary books of widely differing character have come under my notice. They appeal to all through their human interest. Miss Amy Carmichael has written in her usual engaging style the tragic story of *Raj, the Brigand Chief* (Seeley, Service & Co., 6s. net). The story has already appeared in a shorter form, and its chief features are known to those who keep abreast of missionary literature. They will be glad to have it in this more detailed narrative. It admits us into the conditions of parts of India's mysterious life as it depicts the sufferings of the hunted brigand who became a Christian. It is in parts painful but thrilling reading, and it is told with great dramatic power. I gave it to a young Colonial not specially interested in missionary work to read, and I was greatly pleased to find that he did not put it down until he had finished it. No stronger proof is needed of the fascination of the story. The same publishers have issued a *Life of Bishop Patteson of the Cannibal Islands*, by E. Grierson (3s. 6d. net). It is "a record of the first Bishop of Melanesia, his heroic work amongst the treacherous islanders, and his tragic death, told for boys and girls." If, as we are told, the missionary call frequently comes to boys and girls at a very early period, no more inspiring book could be put into their hands than this account of one of the heroes of the mission field. The story is graphically told and the book is well illustrated. In shorter form, intended also for boys and girls, but of equal interest, is the story of another pioneer, fortunately still with us: *Barbrooke Grubb of Paraguay*, by C. T. Bedford, B.A. (Seeley, Service & Co., 1s. net). Mr. Grubb has been one of the agents of the South American Missionary Society in its great work of reaching the

Indians of that continent. He has lived a strenuous and adventurous life. This brief record shows the character of an exceptional Christian leader and teacher.

Miss Constance L. Maynard, the first Principal of Westfield College, has written a *Life of Dora Greenwell*, whom she describes as "A Prophet for our own Times on the Battleground of our Faith" (H. R. Allenson, Ltd., 7s. 6d. net). Some of us owe our introduction to Dora Greenwell to Sir Wm. Robertson Nicoll, who was a great admirer of her writings. Miss Maynard is also one of her devoted admirers, and in this volume pays a glowing tribute to her work. She is a discriminating critic, and although she reveals the extent of her own debt to Dora Greenwell's writings, she is almost too severe at times in her indication of their limitations. To the picture of a life lived under somewhat uncongenial conditions, and controlled by an imperious mother with little understanding of her daughter's gifts and character, Miss Maynard adds the contrast provided by a series of friendships of an almost unique character. In drawing out the essential features that characterize both the prose and poetry of Dora Greenwell, Miss Maynard dwells upon the ideals of life presented by the Greek and the Hebrew, in Matthew Arnold's classification, although she uses "the Saint" to indicate the latter, and she shows that while the struggle for supremacy may rage fiercely the Saint must in the long run win. This is the lesson Dora Greenwell taught. Although her writings indicate a lack of discipline they contain the pure gold of true spiritual insight. Miss Maynard has added to the debt which we owe her for this inspiring account of a nineteenth-century writer, whose message is of equal importance for us to-day, by editing a new edition of one of her volumes of poems, *Carmina Crucis*, and one of her chief prose works, *Two Friends*, both published by Messrs. Allenson (3s. 6d. net each).

As No. 39 of the "Texts for Students" series, S.P.C.K. issues the Latin text of St. Augustine's *De Fide et Symbolo*, edited by Harold Smith, D.D. (2s. 6d.). There is a short introduction giving a brief account of St. Augustine's life, and explaining that "On the Faith and the Creed" was a sermon preached at a Council of Bishops in Hippo in 393. The text is accompanied by notes helpful to young students both in the translation and in the better understanding of the text. Many theological points are raised which are briefly but adequately explained. It is just such an edition as will be of most service to those making a first acquaintance with the works of the Latin Fathers.

G. F. I.

REVIEWS OF BOOKS.

THE RESURRECTION NARRATIVES.

THE NARRATIVES OF THE RESURRECTION: a Critical Study. By P. Gardner Smith, M.A., Dean and Fellow of Jesus Coll., Camb. *Methuen & Co.* 6s. net.

One cannot expect from "a critical narrative of the Resurrection" that which lies outside its aim: the emphasis of the intense spiritual beauty and uplifting helpfulness of the Gospel records. What we have a right to expect is fresh light upon doubtful issues, and, possibly, some helpful reconstruction of the original story. We fully agree with the author that "it would be disastrous for the essentials of faith to be bound up with the acceptance of historic legends and crude unscientific myths," and that "nothing is to be gained by a policy of make-believe, and much may be lost." We may also believe that, as Browning says, "the proofs shift," and that what appears satisfyingly convincing to one age may not be so to another. There is also a vast difference between an honestly convinced faith and the mere credulity of "those who can believe anything on any evidence if the conviction harmonizes with their emotions and desires." "Impartiality" is necessary in the judgment of all evidence, but impartiality must not be strained to mean the impatient rejection of all conclusions already arrived at in favour of perfectly new theories. It is, for example, no anti-historic prejudice to assume that the Primitive Church attached supreme importance to all that concerned the truthfulness of our Lord's resurrection, realizing its immense practical significance in the presence of a world hostile to it, and that this instinct of truthfulness made them much more careful than they would have naturally been in sifting their evidence and challenging myths, and more cautious than many moderns suppose. The rejection of Apocryphal Gospels, such as the Gospel of Peter, with their impossible absurdities, is an instance of this, though Mr. Gardner Smith finds no difficulty in admitting it side by side with the canonical Gospels as a trustworthy source. The danger to-day is lest, in our very passion for impartiality—a reaction from the too-easy acquiescence of bygone years—we should ourselves become partial, as against what the Church has hitherto, somewhat too lightly, accepted. The discarding of accumulated historic experience, in our eager desire to begin *de novo*, means too often the replacement of true historic criticism by subjective theory. That is the besetting sin of present-day "historic" criticism—(and Mr. Gardner Smith will need to guard against it): it is so often so much more subjective than it is historic. One critic would have us believe, on the authority of his conclusions, against all the previous witness of the Church Catholic, that the tradition of appearances in Galilee is worthless. Another—our present author—rejects the Jerusalem tradition practically *in toto*,

or with a few reservations (e.g. Emmaus) of faint probability, in favour of a purely Galilean tradition. Can a really balanced historic criticism ever reach conclusions so immensely diverse as that? The impression it leaves with ordinary students is of brilliant dialectical minds tilting lightly at a joust, and more bent on unseating one another than of reaching truth at all.

The Dean of Jesus cannot, however, be charged with failure to realize the immense importance of his subject. "The Resurrection," he declares, "held a central place in Christian teaching." "The whole of the New Testament is founded upon a belief in it." "In all subsequent ages," he affirms, "the Church has kept its belief in the Resurrection in the very centre of its theology." He says: "In the thought of St. Paul, Jesus Christ was not raised merely in the sense of continued survival, He was raised at a particular time." He affirms his own belief in "the continued personal life of Jesus." After reading such comforting statements one might hope that his vindication of the Resurrection faith would be complete and would include all the Gospel records. But that is very far from being the case.

The questions he set himself to answer are two: What evidence had the Early Christians for believing in the Resurrection? (a purely historic question), and, What evidence have we? (a question which also includes the weighing of probabilities and the passing of judgment upon them). His primary witness is St. Paul, as supplying "the earliest firsthand evidence of the belief of the primitive Church." But is it historically reasonable to question, as he does, the accuracy of St. Peter's speeches in the Acts, which are long prior to Paul's conversion? When we consider that they were delivered to large audiences in Jerusalem, immediately after the events which form their chief subject, accuracy in Luke's informants seems assured. For they would have every reason to remember them and direct means of verification or correction available on the spot.

What conclusions do we reach from this fresh study? Shortly put, they are that we have no direct and convincing evidence for the empty tomb, for the angels' message of the Resurrection, for the Lord's appearances to the women, or His self-revelation in the Upper Room (probably a later tradition of the appearance to the Twelve which Matthew records), or His appearance to Thomas ("a story which if we have any regard for the laws of historical evidence we must accept with reserve"), or for any bodily Ascension. The appearance to James is "intrinsically probable"; so is that to Peter, though "the reticence about it is very surprising." The appearance to the Twelve in Galilee is quite believable, and so is the story of the revelation by the Lake, though mistakenly incorporated with it is the miraculous draught of fishes recorded in Luke v. The story of the revelation at Emmaus "seems hardly possible to dismiss as an invention"; it is "sober, graphic, and yet instinct with the air of mysticism." The appearance to "above five hundred brethren at once" contains "intrinsic improbabilities," and may be a legend. The appearance to Paul was "a vision of

the exalted Saviour " that cannot be placed side by side with " the appearances of the risen body of Christ."

It is impossible to discuss here the respective merits of the Jerusalem tradition, or of the Galilean, or why they should be regarded as mutually exclusive. Nothing is more dangerous or misleading in historic analysis than an exaggerated use of the argument from omission. The Gospel narratives were never intended to be histories: they are brief, condensed stories of the self-revelations of the Risen Lord. Of one thing we may be sure—that, whether critical in our sense or not—they and their sources were honest. But again and again here that honesty seems to be impugned in the interests of a theory. Luke, we are told, " could give two accounts representing two stages in the growth of one story " (the Ascension). Christian imagination " would be equal to the task of inventing sayings to put into the mouth of the Master." John or his source puts the words " Peace be unto you " into the text twice, though he knew they were only spoken once. The narrator of the scene at the tomb inserted the all-important word, *ἠγέρθη*—" He is risen"—and added, " He goeth before you into Galilee." The emphasis in Luke of our Lord's interpretation of the Scriptures is due to " the peculiar interests of Luke's source, and an anxiety to represent Jesus Himself as supporting the Christian method of interpretation." We deny that, so far as the Gospel records are concerned, there is any trace of such dishonesty.

The author's method of dealing with the Empty Tomb and the angel is a good instance of much present-day " historic " criticism. Mark, says Mr. Gardner Smith, is our earliest source. Matthew, Luke, and John may be regarded as incorporating later traditions. (Therefore, Mark and his sources are vital. If his testimony as to the Empty Tomb is unreliable we have little else that is sure.) Did the Body of Christ vacate its tomb? Was He raised with a bodily resurrection? How does he deal with these facts? He tells us that the young man sitting within (St. Mark xvi. 5, 8) the tomb, clothed with a white robe, was no angel; that, though there is no textual uncertainty to justify it, he never said the great vital word " He is risen " at all; that he merely corrected a mistake: " You have come to the wrong place; it is in yonder tomb, not here, that He still lies "; that he cannot, therefore, have told them to go into Galilee to meet Him. The excuse for these emendations is that, if the young man had really told them that Christ was risen, they simply could not have kept silence, though on the face of it the narrative of Mark breaks off abruptly at that very point, and may well have continued with the revelation of Jesus to Mary and the women, which would have soon altered their whole attitude and sent them hurrying to bring the disciples word. The amazement of the women (which like the word " He is risen " finds place in all the records) at the empty tomb, the shrunken clothes, the heavenly visitant, the inspiring message, would be perfectly natural. It becomes, instead, mere fright at being discovered by a stranger!

Such reasoning may be fascinating in its novelty ; it is too intensely subjective to be called historic criticism.

On what grounds is the denial of the Bodily Ascension made ? We have three accounts (St. Luke xxiv. 50-3 ; Acts i. 9-12 ; St. Mark xvi. 19. (Is it not incorrect to say that Paul " makes no reference to the Ascension as a definite historic fact " ? for in 1 Tim. iii. 16, he speaks of Jesus as " received up in glory "—the same words as in Mark xvi. 19.) Mr. Gardner Smith says : " Matthew certainly did not know of it, for he represents the final separation as taking place in Galilee." But there is not a word there of separation, either temporary or final, but simply a description of the inauguration of the Kingdom, with its starting-point, its commission, its assurance of continued presence. (The old intercourse had *already* ceased.) Luke, when he wrote the Gospel, we are told, had no knowledge of any details, for the words " carried up into heaven " are doubtful. Not till we come to the Acts can we find a fuller description which represents a later stage in the growth of one story, with its added features of the taking up, the receiving cloud, and the angels foretelling the bodily return. But we may reply to this that there is a reason for Luke's brevity in the Gospel : there he is looking back upon a completed series of which the Resurrection was the natural climax and crown ; here in the Acts he is telling of a new beginning of which the Ascension, with the Gift of the Spirit, was the great starting-point. The coming again which was the hope of the Church and finds such full expression in the epistles and throughout the Acts was dependent in its character on the departure. Mark's addition, though much later, echoes the constant faith of the Church. The addresses in the Acts take it for granted.

Reverent thought spent on so divine a subject as the Resurrection can never be wasted, even though we may not always agree with its conclusions. Faith will never shrink from " knowing the certainty concerning the things wherein we have been instructed," so we may welcome this book as thought-provoking and suggestive.

T. A. GURNEY.

THE FUTURE OF THE CHURCH OF ENGLAND.

THE FUTURE OF THE CHURCH OF ENGLAND. A volume of Essays edited by Sir James Marchant, K.B.E. *Longmans*, 9s. net.

On laying down this book we feel that much has been said about the present condition of the Church, a good deal is written about cross currents, and when it comes to the future, comparatively little is said. In medical language, diagnosis is made and prognosis is avoided. We ask ourselves whether the diagnosis is made with the thoroughness of a consultant or with the casualness of a man called to see one who has to be helped on his way to see his own physician. All he needs is something to reach his temporary destination. And we have to confess that the latter view is true concerning much that is written by the eminent contributors. There does not seem to be anything like a full realization of the depth and breadth of the

fissures in the Church, whereas there seems to be a conviction that as the Church of England held together in the past it will hold together in the future. There is not a word concerning the inability of the Church to win and hold the affection of the people or anything like a comprehension of the depth of conviction that separates Churchmen. And what is more remarkable, the old conception of the National Church gives place to a new vision of the Church of England acting through its ability to turn one or other of its facets towards one or other section of the Christian world, to bring them all into the fold of the Church of England, chief and most Catholic of the denominations that exist to-day. This may seem a far-fetched criticism, but will anyone who knows things as they are say that it is not true?

The Dean of Winchester reviews somewhat cursorily but with interesting details the "Lessons of Four Hundred Years." We are not told what the Reformation meant, although we learn that "it was not in any real sense a class or a political movement, or the product of theoretic or geometrical minds." We think that had he been less intent on criticizing Wycliffe and more desirous to show what the Reformation meant we should have a better and truer perspective. He holds that "to allow wide freedom of opinion, but narrowly to limit the expression of opinion in action, can never be satisfactory or successful." Everything depends in the Church whether the wide difference of opinion expressed in action is consistent with the teaching of Christ. Limits cannot always be fixed, but there is a great difference between living in twilight error and living in dark error. Dr. Temple writes thoughtfully on "Faith in the Twentieth Century": he says "we have need to take care that the total effect of the appeal to the non-rational elements in our nature is to develop the supremacy of Reason and Conscience alike in Religion and in the conduct of life; for it is this, and not a capacity for profound mystification, which is the image of God in man." Is not this the "capacity" which is being exploited to-day in the name of Catholicism? Has it not been the curse of the syncretism that has done so much to turn Christian development on wrong lines?

Canon Dwelly writes on the "Future of Worship." With most of what he says we agree, and he analyses the four attempts to revise the Prayer Book made in the Green Book, the Blue, the Grey, and the Yellow Books. He says no one of these wished to push aside the Book of Common Prayer. "They all alike offered only an alternative to the existing Prayer Book." We seem to remember that the Green Book is only a stepping-stone to a majestic book worthy of the Church of England, and it is clear that the ideal of its originators was the one use on the lines of the book that will be. As is to be expected, Canon Dwelly holds that the Grey Book Canon is something not far from perfection and won the support of Evangelicals and Liberals and High Churchmen. We have always held and still hold that no Church can permanently rest content with alternative official Communion Services in adjoin-

ing parishes. No one will know what to expect, and under these circumstances devotion must be sacrificed in this imperfect world to curiosity.

Canon Cunningham's paper on "The Clergy and Their Training" should be carefully read by all interested in this subject. It is one of the best in the book and sets forth an ideal that is becoming very popular with the new bureaucratic leaders. He wishes to see the end of party Theological Colleges and looks forward to the time when the Church will finance all candidates, who will be selected officially and trained together for the Ministry. We think we know what this would mean, and it is the duty of Evangelicals, while they have time, to strengthen their Colleges and to secure fit men for training. No greater service can be rendered to the Church than by supporting the Evangelical Ordination Funds. Lieut.-Colonel Martin gives a rapid sketch of "The New Co-operation" which has arisen since the Enabling Act has been passed, but he is not alive to the very grave danger of the increase of machinery leading to bureaucracy, that already is making itself evident. Dr. David has much that is wise to say on Education, and his essay outlines a constructive policy which commends itself to all who know the facts. Dr. Masterman deals with "The Church and Political and Economic Problems" as a follower of Copec, and we hardly think he sufficiently realizes what is involved by the Church meddling with industrial disputes. The Coal intervention shows what may happen. Canon Bate in his discussion of Reunion proves that much more is at issue than can be settled by Copec or any other social co-operation. He insists on the duty of educating the rank and file of the Church. He asks for a fuller consideration of the real implication of "validity" and "continuity."

The two concluding essays on "The Anglican Communion in the Empire and other Lands" (by Canon Garfield Williams) and "The Aspect and Prospect" (by the Bishop of Winchester) are the most rhetorical in the volume. They both have "vision," and at times we seem to see "mirage." Dr. Garfield Williams holds that a new thoughtfulness of others will emerge in the realm of worship in which all will think of helping one another. This is to end in a "larger understanding of all that is vitally true in the particular views of each." And nothing will be seen of what may be vitally untrue! It is this ignoring of Truth that worries so many who may be vain enough to think they understand the limits of Truth and Error. But then these are to be loosely drawn. It is true that we must learn from history, and the pride of Anglicanism is its devotion to historic truth. But to conclude that what we see to-day as "devotion" must be held good because it has had its origin in history, is quite another thing to accepting what is true. The Truth alone will survive and reign supreme, and to trifle with error by ignoring it will bring a terrible nemesis in its train. We would ask the Bishop of Winchester one question: "Is the Church of England in the year 1926 making as deep an impression on the moral and spiritual life of the nation as it did

before the rise of Anglo-Catholicism?" If not—why not? We must express our regret that a book which has so wide a range of fact and reference has been published without an index.

THE ENGLISH CHURCH, A Retrospect and a Forecast. By the Right Rev. J. E. C. Welldon, D.D., Dean of Durham. *Hodder & Stoughton.* 12s. 6d. net.

Many have taken in hand of late to tell us what the Church of England has been, is, and will be or ought to be. There has been a wide variety of opinion on each of these points. With few of the writers have we found ourselves in full harmony, but with Dr. Welldon we have a far larger measure of agreement than with many of the others. His book is written in a popular style and it deserves to be widely read, for it does a useful service in placing the Church of England in its proper setting in regard to its theological teaching, its past history, and its place among the Christian communions of the world. It also discusses the possibilities of a closer relationship with various bodies of Christians with whom it shares many common characteristics. He begins with a popular statement of the nature of Religion, passes on to describe the distinctive features of Christianity and its various forms, and then deals definitely with the type represented in our own Church. We are glad to find that he is a wholehearted supporter of the principles of the Reformation, and is not ashamed of the word "Protestant." He explains its true meaning. "The Spirit of the Reformation did undoubtedly make a great difference to the Church of England. For the Church became then not only Catholic but Protestant. It is indeed a mistake to regard the name 'Protestant' as opposed to 'Catholic.' The opposite to 'Catholic' is not 'Protestant' but 'heretic.' Protestantism denotes not so much a certain ecclesiastical status as a certain spiritual temper." It is the freedom of private judgment in religion, and does not require "ecclesiastical forgeries as the pillars" of its authority. "No Protestant Church could be the Church of the Inquisition and the Index." Its principles "have become the principles of the modern civilised world." From this point of view he surveys its position. The Oxford Movement has therefore left our Church "at a lower level of faith and piety than it has known since the middle of the eighteenth century." He deals with the problems of our Church life to-day with robust common-sense that penetrates all shams, and gets to the fundamental truths with sincerity. "There is in the Church of England no person for whom it is so difficult in the light of ecclesiastical history to feel respect as a married Anglo-Catholic priest." The clergy have in some degree lost the respect of the nation partly from being immersed in more or less trivial controversies, but far more because "some of them are known to set an example of disobedience to the law." They would not have found an excuse for refusing obedience to the Judicial Committee of the Privy Council if its decisions had been in their favour. In the same clear and vigorous manner he

deals with the relationship of our Church to the non-Episcopal Churches, and exposes the fallacies of claims to Apostolical Succession. He deprecates the excesses of Modernism. He states the duty of the Church towards industrial problems and missionary work. One of the most interesting chapters is on Party Spirit. In this the sensible view is taken that parties are not in themselves evils, they may represent legitimate differences. He has praise and blame for each, but recognizes the essential element of religious experience emphasized by the Evangelical School. We have read this estimate of Anglicanism with interest and pleasure and recommend it as a useful statement of its main features and future prospects.

BIOGRAPHIES.

JOHN EDWIN WATTS-DITCHFIELD, FIRST BISHOP OF CHELMSFORD.
By Ellis N. Gowing. *Hodder & Stoughton, Ltd.* 7s. 6d. net.

It is idle for us to pretend to write about this record of the life of Dr. Watts-Ditchfield with detachment. It is a little over three years ago since the unexpected news of his death sent a thrill of sorrow not only through his diocese but throughout a circle of friends that extended literally to the four quarters of the globe. Few men had the genius for genuine friendship more strongly developed, and all who came in touch with him felt the vitality and earnestness of his unique personality.

His career was a wonderful testimony to the character of the Church of England. In many institutions there is little room for the man with exceptional gifts. In many of them a man must follow a routine. His advancement must come by successive steps reached by a graded promotion, and only achievable when the death or retirement of seniors provides an opening. The Church of England, as Dr. Watts-Ditchfield's career proves, has a place for the man of unique gifts and opens its highest offices for those who show themselves capable of filling them to the advantage of the whole community. The subject of this memoir began his life with few advantages except those which come from a godly parentage. Nothing, from the human point of view, could seem more unlikely than that the son of a Wesleyan schoolmaster, and himself a Methodist local preacher and a candidate for the Wesleyan ministry, should attain a place in the episcopate of the Church of England. The course of his life and its achievements are an example and an inspiration for the younger generation. They are due to one or two causes, clearly set out in this biography. His life was guided by one aim, and that the highest which any man can set before himself. He was actuated by an absorbing love for Christ and a determination in all things to seek the glory of God. This meant for him constant and devoted service. He felt an overpowering passion for souls, and made it his one aim to win them for Christ. In pursuing this aim he developed all his powers of heart and mind. He laid every power and gift he possessed on the altar and prayed that God would

use them for His own purposes in His own way. His was a life lived under a sense of the constant guidance of the Holy Spirit. Having carefully considered the best means of advancing the Kingdom of Christ, and having arrived by prayerful reflection at the conclusion that the best method was to win the men, as through them the women and the children could be most effectively reached, he bent all his energies to the task which became the distinctive mark of his early ministry. He was a pioneer of men's work, and by his many-sided gifts proved successful in bringing thousands of men to the service of his Master. His work in St. James the Less, Bethnal Green, was a testimony to the devotion of his life and the unbounded vitality which enabled him to do the work of two ordinary men. Those who can remember the parish in his early days as Vicar, and then knew it when he had transformed it and made it an example of what Evangelicalism can achieve in dealing with the problems of poverty and the conditions of the slums, can testify to the faith and prayer which were the foundation of all its success.

When the call came to the bishopric of Chelmsford, the powers of the new bishop seemed to expand to meet the demands of his new duties. The years of singleness of purpose and self-forgetting devotion to duty had prepared him for the enlarged exercise of the same qualities in the wider and more difficult sphere of the episcopate. Many of those who were closely associated with him during the period of his work in Chelmsford were astonished at the alertness and ever-ready foresight with which he grasped the possibilities of a situation and met difficulties calculated to daunt less devoted and intrepid leaders. His dealing with the manifold difficulties arising from differences of point of view and wide varieties of temperament were met by the personal touch. Sympathy and loving tenderness accomplished much that no other methods could have attempted. We make no attempt to estimate his statesmanship. What may have seemed to some opportunism may have been a farther reaching insight than was permitted to others. His death did not allow of our seeing the full fruition of the thoughts with which his mind was filled for the advancement of the work and for the unity of the Church. While this account of his life gives a full picture of his many activities as a bishop, it touches but lightly upon some aspects of his earlier work with which some of us were very familiar. For instance, little is said of his close association for many years with the work of Lady Wimborne and the old Church of England League—the forerunner of the National Church League. He co-operated heartily in those early efforts for the defence and maintenance of the Reformed Faith. He was frequently in council with the leaders and took an active part in the development of the work. At a later period he took an active part in the promotion of Evangelical literature, and was a leading spirit in the support of the oldest Church newspaper, the organ of Evangelicalism, *The Record*. He was a member of the board of proprietors and was very successful in bringing in others who lent their influence and means to

the support of Evangelical journalism, an important factor which has had too little support from the members of the Evangelical school. He saw its value and, until he became a bishop, was an ardent and practical supporter of the Evangelical organs. Those who shared his enthusiasm in those days, and were inspired by his zeal, learnt many lessons which they were not likely to forget. In two minor matters this biography might have been improved. Many of those mentioned are only indicated by their official titles: "the Bishop of St. Albans," "the Dean of Canterbury," etc. With new occupants of these posts, it would have been well to indicate the names of those concerned. An index would also have added much to the usefulness of the volume.

FRANK, BISHOP OF ZANZIBAR. By H. Maynard Smith, D.D.
S.P.C.K. 7s. 6d. net.

Dr. Maynard Smith has given us a striking picture of a man who had been much in the public mind, and we seem to know him intimately after reading this biography. Dr. Weston was brought up in an Evangelical home and the influence of his early training persisted to the end. He never learned the team spirit and took very little part in games. True, he was not strong as a youth and this probably drove him in upon himself. When leaving Dulwich the Head Master saw the weakness of his pupil and said, "Mind you never allow yourself to be misled by symbols." The biographer comments: "They show how accurately he had judged the trend of the boy's mind, and they may also show the limitations of his own. Frank and he would never have agreed on what were symbols or what was the relation of the symbol to reality." Perhaps we may go a step further and say, "that the defect of Frank's mind was an inability to distinguish between end and means, and thereby to place a great deal too much importance on means. The mean—the symbol—became identified with the end and this meant the extravagant form of reverence for the consecrated elements that led him to utter the slogan 'Fight for your tabernacles.'"

He was not marked out for intellectual distinction in the University until he won a first class in his final, when his answering was so brilliant that he was offered a Liddon Studentship, which he declined, as he felt he had been called to practical work. In 1893 he began work as a layman at the Trinity College Mission in Stratford-atte-Bow. Here his chief was one of those earnest men more fertile in imagination than in fixity of outlook. He loved his Saviour and did all in his power to commend Him to his people. There the future Bishop gained his first ascendancy over boys, who called him "the Cardinal" and thereby showed that they had discovered something of the inner character of one who from being a "Bishop banged" Missionary became a "Banging Bishop." After his ordination he continued here, until a difference of opinion arose between the Committee concerning the conduct of the Mission, which was distinguished for its Socialism as well as for its advancing sacramentalism. His chief accepted the decision of the Committee;

Weston could not do so and left for the more congenial atmosphere of St. Matthew's, Westminster. Having been rejected for African work on health grounds, he made a second application and was accepted. He left England because he believed that he had received a call to which he was bound to respond.

We must pass over his early Missionary work in Africa, where he had experience of many aspects of mission enterprise. He was appointed Chancellor, and during this period he produced his book *The Fulness of Christ*, which was a criticism of Bishop Gore's view of the Kenosis and the setting forth of a theory of his own on the Incarnation at once original and thought-provoking. The second edition was not so successful as the first, as it was cut up to make room for an attack on "Foundations." There is truth in the remark that keen as was Weston's opposition to Kikuyu, his detestation of Modernism was even more pronounced.

In 1908 he was consecrated Bishop, and then he knew where he was and determined to rule. He was loved by those who knew him best, and he was hardly understood by others. There was a personal magnetism about him and a power of attracting and riveting the attention of audiences. But he had an extraordinary way of making himself felt, and Kikuyu made his name known throughout the whole Anglican Communion. We have no hesitation in saying that he was on the wrong side, and that his action did much to retard the rapidly developing desire for unity in the Mission field. Whatever ecclesiastical statesmen may have thought of the possibility of combining Weston's ideas with the ideas of the Evangelical school, the Native Church of Uganda saw that there were the gravest dangers in prospect if the Province were formed with Zanzibar as a member. And were they not right? We are told that it was not until 1919, "When there was a chance of an East African Province, that he concluded it would be better to license Benediction before that Province was formed lest provincial action should for ever debar it."

We cannot deal with his Lambeth and post-Lambeth Conference actions. He surprised many Bishops by his desire to bring himself into line with them: he surprised them still more by showing that while they understood language in one way, he grasped it in another. He became the idol of the Anglo-Catholics, and his Albert Hall telegram to the Pope and his fighting closing speech roused his audience to enthusiastic bewilderment and equally enthusiastic support. His life was varied. As a man he won many friendships. As a missionary he gave himself to his people. When we do our best to understand him we feel we fail to do so—for he was not normal. There was in his "make-up" a combination of superstition and intelligent rationalism, a working of cross-currents that puzzled. Whether or not he believed in exorcism we cannot determine. He acted as if he did. In many ways he understood the natives better than his colleagues. Did they understand him? Was the teaching he gave the message of the Church of England as contained in the Prayer Book? Frankly, we do not think so.

HARRY GEORGE GREY. By the Right Rev. Bishop Chavasse.
C.M.S. 1s.

It must have been a labour of love for Bishop Chavasse to gather together this little sheaf of his old friend's addresses, and to prefix to them a short memoir. The latter presented great difficulties, for few men have carried self-effacement to such a degree as did H. G. Grey. Not only did he desire that no biography of him should be written, but he destroyed purposely documents which might have served as data. His very letters rarely contained any reference to himself, and even his most intimate friends could supply but little material.

Bishop Chavasse's monograph of barely a dozen pages is a precious possession, for it presents a complete picture of a man whose rare saintliness and beautiful character ought to be preserved from oblivion. Bishop Chavasse does not shrink from hinting that Harry Grey had much of the quality of St. Francis of Assisi. Like the mediæval saint, he was not too kind to "Brother Ass," his body, and like him too, Grey's asceticism was tempered with quiet humour.

A scion of a noble family, the child of a refined Christian home, Grey went up to Oxford, took a good degree, and entered upon that type of parochial work which imposes upon the clergyman the fullest strain without any halo of glory. Then, feeling the call to foreign mission work, he went out to India, where in his devotion, his humility, his identification of himself with the people, he recalls that somewhat similar character, Bishop French of Lahore. Forced to return to England by ill-health, the pressure of his discerning friends induced him to accept the headship of Wycliffe Hall, Oxford, where again his self-effacement was carried to a fault. His later years were a martyrdom to painful disease. To know him was to honour him and revere him. In life, that privilege was confined to a select circle. We trust that these all too brief pages may reveal him to numbers who never knew him in the flesh, and may lead them to emulate at least some of the beauty of his character.

The sermons and addresses which make up the rest of this little volume, show that Grey brought to each subject scholarly thought and a devout mind. Still, valuable as they are, it is the preservation of the memory of the man himself for which these pages will be read.

J. D. M.

PSYCHOLOGY, PHILOSOPHY AND RELIGION.

THE PSYCHOLOGY OF THE METHODIST REVIVAL. By Sydney G. Dimond. *Oxford University Press.* 10s. 6d. net.

PERSONALITY AND IMMORTALITY. By Ernest G. Braham. *George Allen & Unwin.* 7s. 6d. net.

The first of these books is a Dissertation for the Degree of Master of Arts in the Leeds University, and the second is part of a

work submitted for the Degree of Doctor in Philosophy in the University of Liverpool. Both are the work of Nonconformist Ministers and both show marks of acute thinking, philosophic outlook and lucid exposition. They prove that the men who become Nonconformist Ministers, in some instances at least, have marked ability as well as independence of thought which fit them to be intellectual leaders. And the number of young Nonconformists who obtain high degrees in Philosophy and Divinity is a factor that may easily be underestimated in surveying the possible future of religion in England. Consecrated culture tells in the long run, and the Church is challenged by scholarship and research on the part of Nonconformist Churches. Unless young Churchmen realize the situation they are in danger of being out-read and out-thought by their brethren of other Churches. We need the best training and the best opportunities for sound development for our able young men who are candidates for the Ministry.

As we read Mr. Dimond's book we recalled the extraordinarily able and now-forgotten pamphlets describing the Irish Revival in the middle of the last century. He wrote before the days of the unconscious, but the root explanation he gave was not very different. To call in the unconscious to explain the conscious manifestations of the working of mind, will and emotion is very often the exposition of the *ignotum per ignotius*. The descriptions given by Mr. Dimond are clear and concise, and we have no doubt that much which took place can be naturally explained by being classified under parallel occurrences. But when all is said, the moral and spiritual transformations wrought cannot be wholly due to mere physical revolutions through emotional outbursts. There were too many and the changes bore such similar fruit in so many folk, that we have to fall back on something more than a physical, a physiological or a psychical change. The most interesting part of a fascinating study is the light shed upon the characteristics of Wesley by the revelations of his secret diary. We may see how the experiences of youth and early manhood contributed to the accidents of his personality, but when we group all together we obtain something very different from the Wesley who in the providence of God was chosen to originate and carry through the greatest religious movement since the Reformation. No one who begins this book can lay it down without reading to the last page.

Mr. Dimond is conscious of the limitations of Psychology, which is related on the one side to Physiology and on the other to Philosophy. *Personality and Immortality* gives Mr. Braham the opportunity to discuss the treatment of these great themes by McTeggart, Bradley and Bosanquet. He holds firmly by Theism and criticizes with great acumen the doctrine of the Absolute, whose reign in Philosophy seems to be reaching an end. In the exposition of his own views he makes it clear that for him no personality can ever perish. "The immortality of the soul rests finally, then, on the Love of God, which creates, conserves, disciplines and holds in its universal embrace the souls of men." Readers may feel that

Mr. Braham lays too little weight on the philosophical arguments in support of immortality. Those who have worked hardest at the subject are most perplexed, for the arguments pro and con are about equally balanced. "Life and immortality" were brought to light by the Gospel and our sure and certain hope is derived from the fact that Christ has risen and that we shall share His life beyond the grave. The book is a very careful piece of work, and makes a very difficult subject as clear as it can be made to the average student. Undue simplicity in philosophy means the omission of factors that determine conclusions, and Mr. Braham escapes the snare of the man who wishes to popularize, and can only do so by the sacrifice of perspective.

RELIGION IN THE MAKING. By A. N. Whitehead. *Cambridge University Press.* 6s. net.

Dr. Whitehead, whose Lowell Lectures on "Science and the Modern World" awakened attention to the present position of science, has followed them with a shorter series on "Religion in the Making." They must not be considered an apology for Christianity or an exposition of the teaching of any religious system. They strive to discover a permanent universal basis for religion and to give an interpretation to the word God. We find that Dr. Whitehead believes that Christianity and Buddhism, the two greatest world religions, are in decay. This at once is a challenge, and as he undoubtedly wishes to help men to be religious, it must be faced. There is in our opinion a weakening of the hold of religion, organized and unorganized, on English life and thought. There is no use whistling a bright air to keep our spirits up. We have honestly to face up to the situation and when we boldly do this we shall be in the way of discovering the best means of meeting it. Unless the home base be healthy and strong there is little to be gained by attending to Mission calls, for the supply will not be kept up.

"The modern world has lost God and is seeking Him. The reason for the loss stretches far back in the history of Christianity. The Gospel of love was turned into a Gospel of fear." Religion was reduced to a few simple notions in a rebound from this, and the plea is for greater simplicity. "It is difficult to understand upon what evidence this notion is based. In the physical world, as science advances, we discern a complexity of interrelations. There is a certain simplicity of dominant ideas, but modern physics does not disclose a simple world." Dr. Whitehead, we think, confuses Theology with Religion. The realm of Theology grows more complex and the interrelations of God and the Universe become more complex with every increase of knowledge. But just as the average man, without knowing why, obtains the benefits due to the advance of science, so does the Christian secure strength and hope from the simplification as a rule of practical living when he is told that all he need do is to turn from sin, surrender to, love and follow the Christ.

When we come to the conception of God put forward by our author we fail to find it one that inspires devotion. God is more than function, is more than the binding element in the world, and is not under the category of the valuation of the world. "In the actual world, He confronts what is actual in it with what is possible for it. Thus He solves all indeterminations." We note the reverence of Dr. Whitehead, are impressed by his great intellectual strength and are thankful for needed guidance. All forms of order depend upon God, He is the sustainer of all things, but the man who seeks God is never satisfied until he obtains from God knowledge of Jesus Christ who in Himself gives moral and spiritual actuality to God in the heart and mind of the man who believes. Christianity may be passing through a dark day, but the dawn is at hand if Christians will follow the Captain of their salvation. The book is tough reading, but it is one of the most important of recent contributions to the Philosophy of Religion and well merits reading, re-reading, and being made the subject of meditation.

FAITH, FANCIES AND FETICH, OR YORUBA PAGANISM. By Stephen S. Farrow, B.D., Ph.D. S.P.C.K. 7s. 6d.

The author is a Christian Missionary, but although he has approached his inquiry from a confessedly Christian standpoint, he has nevertheless adopted a scientific and critical method. This is guaranteed by the fact that his work is an approved thesis for the degree of Doctor of Philosophy in Edinburgh University.

It is a well-known fact that heathen races are very shy of speaking intimately about their religion to inquirers. They are prone to say what they think will please, and they conceal the inwardness of their faith. Consequently, not only is the questioner frequently misled, but the only person who is likely to find out the truth is he who lives amongst the race he would study.

Dr. Farrow points out how this heathen characteristic has seriously misled several students who have written on this subject. Notable among them is the late Col. Ellis, who, in his book, *Yoruba-speaking Peoples*, is betrayed through his inaccurate knowledge into displaying an absence of sympathy with missionary work.

Although the Yoruba peoples believe in gods and lords many, evil spirits and demons by the hundred, whose ill-will and ferocity must be appeased by gifts and sacrifices, they believe in a Supreme Spirit, who is credited with omniscience, justice, goodness and benevolence. He is the creator, the giver of food, the sender of rain and sunshine. No gifts are made to him. He is not worshipped, for he is too remote, but occasional invocations are made to him. In moments of deep distress the prayer is made, "*Olorun shanu*": which means, "Olorun have mercy!"

The missionaries have built upon this belief in an all-holy Supreme Spirit, and Col. Ellis, with his inadequate knowledge (for he supposed *Olorun* to be merely one of the multitudes of spirits worshipped), charged the missionaries with misleading the Yoruba by identifying God with *Olorun*.

It is a very remarkable fact that this belief lies in the Yoruba mind, even though it be in the background.

As we have indicated, Dr. Farrow's examination of Yoruba religion is not only scholarly and thorough, but it makes remarkably interesting reading. His careful inquiry leads up to a most fitting conclusion in which he pleads the claim of the Yoruba peoples to the Christian Faith.

THE CHURCH'S MINISTRY OF HEALING. By J. R. Pridie, M.A.
S.P.C.K. 4s. 6d.

No student of current thought can fail to observe the great attention which is being given to-day to the whole question of Spiritual Healing. Psycho-Therapy, the Guild of Health, the Fellowship of Divine Healing, the Guild of Immanuel, are but some of the movements which rebellion against disease has brought into being, not to mention the definitely non-Christian system (despite its name) of Christian Science.

It is quite certain that the Church cannot always remain in its present rather non-committal attitude towards these movements. They are all at bottom based upon a recoil from the view that sickness is sent by God and that the correct Christian attitude should be resignation to the inevitable.

Christian Science comes forward with its denial that sickness has any "reality," nothing exists but goodness and God. Psycho-Therapy declares that functional disorders are often occasioned by mental "complexes" and "repressions" and that their cure can be brought about by treatment based upon psycho-analysis. The more orthodox lines of approach are seen in the teaching of other of the movements above referred to. By the laying on of hands after prayer, by anointing the sick person with oil, remarkable cures have been effected. It is quite impossible to deny the weight of this evidence.

Mr. Pridie, in his very devotional examination of the subject, leans to a very ecclesiastical view of the matter. We do not follow him at all in this. Just as "the grace of priesthood" is conveyed by the laying on of hands from the Apostolic group to the ministry of to-day, so "the gift of healing" is transmitted as a special gift of the Spirit.

It is a curious fact, however, that the man who is justly credited with the most striking results is a layman!

But Mr. Pridie has nevertheless given close and devout attention to the subject, and he has added to the value of his work by including an excellent criticism of Christian Science and the Lambeth Conference Report.

THEODORE OF MOPSUESTIA, AND MODERN THOUGHT. By L. Patterson, B.D. S.P.C.K. 6s.

Students of Christian doctrine are familiar with the famous Nestorian Controversy, in which the Alexandrine School of theology,

led by the unlovely Cyril, came into conflict with and overwhelmed the Antiochene School under Nestorius. One of the great doctors of Antioch was the Theodore who is the subject of this interesting book.

Mr. Patterson begins with a brief and attractive sketch of the life of Theodore, the friend of John Chrysostom, and the Bishop of Mopsuestia for thirty-six years (392-428) and passes on to a review of the writings of this eminent bishop, whose reputation in his own land was hardly tarnished by the condemnation his writings received at the Council of Constantinople more than one hundred years after his death.

The author considers that Theodore's opinions are more congenial to modern thought and psychology than the more rigidly orthodox views, and as he traces the Antiochene father's teaching on fundamental truths he seeks (and we think succeeds) to justify his view. It is an interesting book, and well planned. Mr. Patterson is not only a well-informed writer; he is also a thinker of no mean order.

CHRISTIANITY AND THE PRESENT MORAL UNREST. By Various contributors. *Geo. Allen & Unwin. 7s. 6d.*

This is a most important and valuable book. Opinions may differ as to the truth of views expressed by some of the writers, but there can be no question that the application of Christian ethics to the social and moral problems of to-day is a matter of pressing urgency. When a group of recognized Christian thinkers of such eminence as these writers apply themselves to this task, their work deserves careful attention.

Christianity is not a mere theological system. It is that, but it is a theological system permeated with a dynamic, the object of which is to build up the Kingdom of God upon earth. In the Introduction, Prof. Muirhead—the chairman of the group which produced the book—emphasizes this often-forgotten truth. Mr. J. W. Harvey, Lecturer in Philosophy at Birmingham University, examines the code of conduct suggested by the words "gentleman" and "sportsman" in a most interesting way. Dr. Helen Wodehouse, Professor of Education at Bristol University, follows with a most interesting chapter on goodness in its relation to beauty and truth. Canon Quick's contribution on goodness and happiness is distinguished by that unusual blend of profound thinking with clear expression which distinguishes all he writes. Dr. A. D. Lindsay, Dr. G. F. Barbour and Prof. Hetherington are among the other writers. The book is not all easy reading, but among the lighter chapters must be numbered Prof. Hetherington's two chapters in which he deals with such practical questions as international relations and the League of Nations, and Miss Erica Lindsay's contribution on family life and the problems it raises. Mr. H. G. Wood has an essay on Ethics and Economics, full of wisdom and practical good sense. Dr. J. Arthur Thomson and Professor Clement Webb contribute the last two chapters, and the

whole is rounded off with a brief epilogue by the Bishop of Manchester.

The volume is a direct outcome of "Copec," but it is not an official publication of that body. We consider it a very valuable book, providing a foundation of philosophical and Christian thought upon which to erect a four-square structure of right conduct between man and man, and between nation and nation.

THE FUTURE OF ENGLAND.

ENGLAND. By W. R. Inge, D.D. *Benn Bros.* 10s. 6d.

We have read few books, if any, recently, which are so engrossing, instructive, diverting and thought-provoking as Dean Inge's survey of England's past and forecast of England's future. The opinions he expresses in the book are familiar to all who have heard the Dean's public utterances or read his newspaper articles, but a book of this size has afforded him scope to marshal his arguments and justify his predictions. Now it is not at all pleasant to read that England is going to the dogs, that her over-population, the laziness of her inhabitants, the stupidity of the workmen, combined with the hard work and frugality of her competitors, will soon bring about her downfall from the rank of a first-class power and a flourishing industrial community. Foolish people may be inclined to smile indulgently. None of the prophets were popular, and Jeremiah least so. But wise people will listen to the words of a very wise man, and there are few wiser than the Dean.

Nevertheless, we do not agree with him. There have been two or three periods in English history when the country seemed heading for disaster; the end of the Stuart régime and the early part of the nineteenth century were such periods. Prophets in those days predicted the eclipse of England's sun, but what appears to be logically certain in human affairs seldom occurs. The human element so upsets calculations that "the unexpected always happens." Once the human factor comes into the equation there enters an element so elusive that the only certain fact is that you can be certain of nothing.

It is particularly hard, however, to believe that the disintegration of the British Empire could occur without a world-wide war taking place which would exterminate half humanity. The idea of England "fading right away," so to speak, and the British Dominions accommodating themselves to separate existence or being tamely absorbed into other nations, certainly does seem quite incredible.

But although the Dean has slight hopes of the survival of England's greatness, his patriotism is noteworthy. He would rather sink on England's ship than sail to port in a foreigner. The fine sentence with which he concludes his most valuable book will be quoted for many years to come: "This much I can avow, that never, even when the storm-clouds appear blackest, have I been tempted to wish that I was other than an Englishman."

MISCELLANEOUS.

HYMN STUDIES: THEIR MESSAGE IN BIOGRAPHY AND DEVOTION.

By the late Rev. James H. Hodson, B.D. *H. R. Allenson, Ltd.* 5s. net.

There are some hymns which would undoubtedly find a place in any collection; and a large number which appear only in certain hymn books. Of the former Mr. Hodson's studies include: "Rock of Ages," "Jesu, Lover of My Soul," "When I survey the Wondrous Cross," "God moves in a Mysterious Way," "Lead, Kindly Light," "Abide with Me," and a few others. On the other hand, the reader will find some hymns which are comparatively little known. In how many books do the following appear?—"When Quiet in My House I Sit," "My Heart is Full of Christ," "Talk with Us, Lord." Are we of the Church of England un-Catholic, that none of them occurs either in Lady Carbery's Book, or in the H.C., or in Church Hymns, or in A. & M., or in the English Hymnal? Many will be grateful for an introduction to some of them. One hymn—Whittier's "Immortal Love forever full"—occupies four chapters. Each hymn is introduced by a short biographical sketch; and an analysis of the verses or commentary upon them is most helpfully given in each case. The book would make a very nice present. It well repays reading.

H. D.

THE PROBLEM OF POLYGAMY. Lagos: C.M.S. Bookshop. London: S.P.C.K.

No subject is of greater practical importance in many parts of the Mission Field than that of Polygamy. The writer of this little book was responsible for some articles about it in the monthly magazine of the C.M.S. at Lagos. Criticism of the articles in a monthly paper, *The African Hope*, led to a further series; and the result is this valuable and vigorous volume. It only extends to 85 pages, but it is crammed with argument examining the problem in the Old Testament, the New Testament, the early Christian Church, the Church of to-day, and of the future.

Bishop Lasbery contributes a Preface recommending it particularly to Christian workers in Nigeria for careful study.

H. D.

ST. MARK'S GOSPEL IN ENGLISH. By the Rev. Harry Kenneth Luce, M.A. *A. & C. Black.* 3s. 6d.

We can conceive nothing more readable than this fresh and frank commentary, edited with Introduction and Notes for the use of Schools. At the same time there are many people who are not persuaded that the origin of the Gospels is accounted for by the latest surmises of Synoptical experts, who do believe in a personal Devil and in evil spirits, and who accept much that Mr. Luce would reject. Much that is assumed in these pages is no doubt taken for granted in many quarters. It would be as unreasonable to expect a full discussion in so short a book as it would in a brief notice.

For conciseness and clarity Mr. Luce's Introduction leaves nothing to be desired. We agree with much of what he says about "the Human Jesus," and sympathize entirely with his desire to do full justice to that aspect of our Lord's Person.

Nevertheless we are led once again to the conviction not only that Jesus is greater than all His biographers, but that the Evangelists themselves are still His best interpreters. Not even the best equipped of editors is able to add essentially to the satisfaction that we derive from the Synoptists themselves.

And therein lies the miracle which makes us a little sceptical of any facile explanations of the human origin of the Sacred Records.

We thank Mr. Luce for the very valuable notes on almost every page.

H. D.

GOD'S OTHER BOOK. By W. C. Procter. *Robert Scott*. 2s. 6d.
SHORT TALKS ON STRIKING TEXTS. By W. C. Procter. Vol. I. :
Genesis to Chronicles. *Francis Griffiths, Ltd.*

The first thing that strikes one on reading these two books is that Mr. Procter has not only a practised but a very prolific pen, for it is only a few months since we dealt with two other books from the same author. Of course he does not lay claim to originality, but although the work is more or less in the nature of a compilation, yet the matter is very carefully and skilfully selected and worked up. Two things appeal to the reader in both volumes—the great wealth of Scriptural illustration, and the abundant use that Mr. Procter makes of poetry and verse. *God's Other Book* is, of course, the Book of Nature, and remembering the force of the homely proverb, "the proof of the pudding is in the eating," your reviewer experimented in his own church with one of the chapters, that on "Gardens," with altogether satisfactory results. The chapters are brief and pithy, and form excellent foundations for addresses and sermons. They deal with such subjects as the Seasons, the Harvest, the Heavenly Bodies, the Trees, the Rain, the Rainbow, and the Rocks, and are both interesting and helpful.

The other volume is the first of a series of eight, which are to deal with the striking texts of the Bible, and if all the remaining seven are up to the standard of the first they will make a really valuable addition to the busy man's library. Not that any self-respecting preacher will want to live on the products of another man's brains; but there are times in the working of a busy parish when the overwrought clergyman really needs extraneous help if he is to carry on his work; and indeed most clergymen who do much preaching, while passing everything through the crucible of their own mental processes, are glad to glean and pass on to their people the thoughts of other choice minds.

Your reviewer adopted the same plan with this book as with the other—he used one of the "Talks" as the basis of a sermon from his own pulpit. The subject chosen was, "He said, to-morrow" (Exodus viii. 10). The illustrations were good, and he would be a

poor preacher who could not find some helpful thoughts for his people in this short chapter of four and a half pages.

Both books are thoroughly to be commended. The only difficulty is the subscription price of the eight volumes—42s. If it could have been fixed at (say) 30s., many a poor parson would probably make an effort to subscribe.

G. D.

THE GIFT OF SUFFERING. By Dr. R. L. Bellamy. S.P.C.K.
2s. 6d.

It is a pleasure to handle and recommend this little book, with its thirty-two short and helpful messages for the sick and suffering, all based upon the thought that suffering brings many blessings in its train and is a gift of God. The language is simple yet choice, and is based throughout upon Holy Scripture with copious references.

The following short extract is typical of the whole book :—

“ If He call you to that highest and holiest form of service—suffering—first let it bring you nearer to Him, as it did the poor thief on the cross, and then take up *your* cross, not in sullen acquiescence because you cannot avoid it, but in joyful gratitude that the special call has come to you, remembering that it is your appointed way to His Kingdom, where you will be so kindly remembered and welcomed by Him ; that, ‘ if we suffer, we shall also reign with Him ’ ” (2 Tim. ii. 12).

G. D.

HAPPY YOUTH : Thirty-one Addresses to Young People. By the Rev. George S. Marr, M.A., B.D., D.Litt., M.B., Ch.B., of Lady Yester's Parish Church, Edinburgh. H. R. Allenson, Ltd. 3s. 6d. net.

The Preface says experience shows that sermons to young people “ should not be given in ‘ childish ’ language, nor should the moral be stressed overmuch.” Dr. Marr has certainly been faithful to his own canon. Some might say that a greater simplicity of language would be an improvement. But we must remember that these addresses were given to young Scots, and Dr. Marr does not hide his opinion as to the superior faculties of his fellow-countrymen. And if we said that these addresses are more valuable for the information they convey and the aptness of their titles than for spiritual teaching, we should be paying a well-deserved tribute to the ability of the writer to impart knowledge in a very interesting way without intending in any way to suggest that there is anything unspiritual or untrue in the teaching. The addresses are full of thoughts and facts for teachers and preachers.

H. D.

GENESIS *versus* EVOLUTION. By Reginald Cock, M.R.C.S. (Eng.).
Elliot Stock. 2s. net.

No one can fail to be interested in a book which has for its sub-title the challenging query, “ Are we descended from Monkeys ? ” The author believes that “ The evolution theory is a potent weapon

against all that is best and noblest in man. Hun theology and Darwinology are founded on gross misrepresentation; they have done more than any other doctrine or combination of doctrines to disparage the teaching of the Bible, by falsifying the origin of man, the nature of man, and the mission of man." There is much in his argument which deserves attention, but he is very sketchy, and does not always seem to carry his contentions to completion. In the concluding chapter the old questions about Cain's wife, the sun standing still, and Jonah and the whale are dealt with. If these had been omitted and more space devoted to the main argument it would have been an advantage.

H. D.

THE SUPREME ART OF BRINGING UP CHILDREN. By H. R. Hopkins.
George Allen & Unwin, Ltd. 2s. 6d. net.

The author tells us that the book is the result of twenty-four years of successful experience in bringing up her own children, therefore she has every right to write on such an important subject. The book contains much that is of sound practical advice, based upon observations, and of the latest knowledge gained by psychology. While we appreciate much that has been learnt by this science in reference to child study, we cannot go all the way in the conclusions drawn as the author does. We found ourselves at grave variance with much in the opening chapter, where the Law of Suggestion is dealt with. To teach the following as a maxim, "Earnestly and frequently impress upon a child that he is good and self-controlled, and he will become so," seems to us to be open to serious objection; and to teach a bad-tempered child to repeat before going to sleep: "I will always be good-tempered," is a too mechanical way of effecting a change of heart.

LL. E. R.

A BOY'S AMBITION. By Ada M. Pickering. *H. R. Wenson, Ltd.*
2s. 6d.

A delightful book of seventeen freshly told story addresses to boys and girls written by one who has had great experience in East London among children. Each address is based upon a Bible story and is told in a way as to grip at once the attention of the children, at the same time bringing out the particular strain in the character dealt with which would most naturally appeal to the best in the child.

The book would be of immense value to those who have to give short talks at boys' clubs, etc.

LL. E. R.

THE RECONSTRUCTION OF BELIEF. By the Right Rev. Charles Gore, D.D. *Murray.* 7s. 6d.

This re-issue in one volume of Bishop Gore's books *Belief in God*, *Belief in Christ* and *The Holy Spirit and the Church*, under the general title *The Reconstruction of Belief*, will be welcomed by those who wished to know the results of Bishop Gore's "Reconstruction," but who were unable or unwilling to incur the expense of three

volumes at 7s. 6d. each. The three are now to be obtained in this convenient and well-printed volume at what was formerly the price of only one, a price which is remarkably moderate for these days.

APPLIED RELIGION. By the Right Rev. J. P. Maud, D.D., Lord Bishop of Kensington. *Longmans.* Paper covers, 2s. 6d. net. Cloth covers, 3s. 6d. net.

These addresses are an exposition of the text, "The Kingdom of Heaven is within you." The Bishop identifies the kingdom with some "divine source of energy" which dwells within the mind of man, and which men can use to solve all the problems which beset them in their daily life. The Bishop is an optimist and a convinced believer in the goodness of human nature. There is hope for the world if only men will "come to their true self." While interesting as a record for those who heard them delivered at St. Martin's-in-the-Fields, we rather doubt whether they contain much to help those who wish to know the real road to national prosperity and religious progress.

A TALK ABOUT THE CHURCH AND THE BIBLE. By A Layman. *Simpkin, Marshall, Hamilton, Kent & Co., Ltd.* 1s. net.

Frankly we have not enjoyed this talk. Its tone does not appeal to us. In the anonymous author's view there is so much in the Old Testament that is "manifestly untrue," "absolutely untrue," "evidently untrue," "too childish for words"; and so much in the prayers and creeds that is foolish and repulsive; and so much of the New Testament that needs revision and correction, that we can well understand his inability to appreciate the services of the Church. His talk is very one-sided, and so crudely dogmatic that his expression "that air of finality which is so peculiarly clinical" seems strangely out of place.

THE LORD'S PRAYER AND THE SACRAMENTS. By Dr. Percy Dearmer. *Heffer & Sons, Ltd.* 4s. net.

These "Lessons on the Way" are intended for the use of inquirers and teachers and with the previous volumes cover a large extent of Christian teaching and practice. They are well calculated to serve their purpose. They are written with the skill of an expert teacher. He has at his command a wealth of illustration drawn from all sorts of sources, and of this he makes the best possible use. Many useful things are said about prayer and the mistakes which are sometimes made in regard to it. Useful warnings are given as to the danger of expecting the answer to prayer to be always according to our own ideas. The lessons on the Lord's Prayer are specially full. When we turn to the section on the Sacraments there are several points on which we are not in agreement with Dr. Dearmer although

they are not as many as we expected they would be. He adopts the popular phrase which has become the shibboleth of a section of the Church, "the Sacramental Principle," and does not apparently see the inconsistency of making an idea conveyed to the mind of another person by the medium of the vocal chords and air waves an exact parallel of the presence of the divine and the human in the person of Christ. He avoids the additional inconsistency made by others who find a further parallel in the presence of Christ in the bread and wine of the Sacrament, by abstaining from any expression of view as to the presence, saying that as there has been so much controversy on the definition of the method of Christ's presence we can be content to say as all are prepared to agree that the faithful receive Christ in the Sacrament. He states the objections to compulsory fasting communion and to the need of private confession before Communion as clearly as any Protestant might desire. We are sorry, however, that he gives his approval to the use of the word "Mass" as a title for the service on the ground that "as it has no definite meaning and does not describe any particular aspect of the service, and as it is a handy, popular word, it is a good name." As that special name has been associated with the Roman form of the service for hundreds of years and as it is associated in the minds of many people with the distinctive Roman doctrine of sacrifice, we cannot see how it can be described as a word without definite meaning. In another place he thoroughly approves of the change of the Mass into the Communion at the Reformation, and we are surprised at his inconsistency in approving a term so exclusive in its meaning. To describe a service also in which the essential and central part is the reception of the elements as the "Holy Sacrifice" is scarcely to do justice to the truth. There is so much sound sense and wholesome teaching in other portions of this book that we regret to have to point out what are blemishes in the view of Evangelical teachers and inquirers.

THE SPEAKER'S BIBLE : The Gospel according to St. Luke, Vol. IV, edited by James Hastings, D.D. *Speaker's Bible Office.* 9s. 6d.

This fourth volume on St. Luke is one of the most useful of the series. It covers from Chapter xx. verse 9 of the Gospel to the end. It contains therefore the last discourses of our Lord, the events of Holy Week, the institution of the Lord's Supper, Gethsemane, the Trial, Crucifixion, Resurrection and Ascension. These are the central facts around which so much of the Gospel message moves, and they constitute a large portion of the preacher's theme. A large part is naturally devoted to the Cross and its significance, therefore Chapter xxiii. receives unusually full treatment. Dr. J. H. Morrison writes with his usual insight on Cross-bearing, and Dr. Wm. Grant contributes a special article on Influence. We have on previous occasions emphasized the value of these volumes to preachers; we can add that this one will be found exceptionally helpful both on account of the subjects and the method of their treatment.

CHURCH BOOK ROOM NOTES.

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

Catalogues.—A new and larger list of books suitable for Sunday School prizes has been compiled as a guide to those who are unable to call at the Book Room and select from the shelves. Care has been taken only to include books which have some merit, and to ensure that the minimum amount of trouble shall be given to intending purchasers. It is often impossible for Clergy and Sunday School Superintendents to spend the necessary time over a careful selection from the ordinary publishers' lists and book-sellers' stocks, and it is hoped that the fact that all the books have been carefully read before they are included in our list, will obviate this difficulty. Customers may leave the selection of prizes to the Book Room, if they will kindly state the price, the age and class of the recipient, and whether the books are for boys or girls. A new General List of Publications by the Church Book Room has also been prepared. Both these lists will be gladly sent on application.

Electoral Rolls.—It will be remembered that in every parish the Electoral Roll must be revised not less than twenty-eight days before the Annual Parochial Church Meeting, and that notice of such revision must be given fourteen days at least before the elections to the Parochial Church Council take place. Forms for enrolment are prepared by the Church Book Room with a special invitation emphasizing the importance of enrolment; and can be obtained for resident and non-resident electors at 1s. 6d. and 2s. per 100. Forms of the notice for the Revision of the Roll are also obtainable, price 1d. each, or 9d. per dozen. A special packet of forms suitable for use by Parochial Church Councils will be sent for 6d. post free. The elections to the Diocesan Conferences next year emphasize the importance of having a representative Roll.

Confirmation.—To those who are making preparations for Confirmation Classes, we would recommend the sample packet of pamphlets obtainable from the Church Book Room at 1s. 9d. post free. This contains five courses of instruction for the use of candidates: (1) *The Faith of a Churchman*; (2) *The Christian Disciple*; (3) *A Soldier in Christ's Army*; (4) *Class Notes*; and (5) *Strength for Life's Battle*; also a series of leaflets by Canon Grose Hodge, the Bishop of Peterborough, the Rev. B. C. Jackson, the Rev. Canon H. A. Wilson, the Rev. G. P. Bassett-Kerry, Canon Allen and others. In addition to the leaflets, *Confirming and Being Confirmed* by the Rev. T. W. Gilbert, D.D., is recommended. Bishop Chavasse writes of it that it contains "clear, forcible and Scriptural teaching—an invaluable help." It is published at 1s. in paper cover and 2s. net in cloth. Another very helpful book is *Talks on Confirmation* by the Rev. F. A. Roughton, which is now issued at 2s. net. This book contains a number of prayers for the use of classes and is useful, not only as a text-book, but as a gift to candidates. Notes to candidates and questions are given at the end of each lecture.

The Church Book Room has also just reprinted *The Choice*, five lectures on Confirmation by the Rev. E. Bayley, B.D.—at one time Rector of St. George's, Bloomsbury—at 1s. net. This little book is written in a very clear

and simple way, and will be found of considerable service for distribution at the time of Confirmation or as a Confirmation gift. It is divided into five chapters dealing with the Nature of the Choice, its Hindrances, its Helps, its Blessedness and its Witness.

Sunday School Lessons.—Two courses of Sunday School Lessons on the Collects, illustrated from the Epistles and Gospels, have been issued by the National Church League in separate quarterly parts for Seniors and Intermediates at 6d. each. These courses are edited by the Rev. W. H. Flecker, D.C.L., late Head Master of Dean Close School, Cheltenham, and the Rev. LL. E. L. Roberts, Vicar of St. Luke's, Deptford Park. This combination of a distinguished Head Master of a Public School and an experienced incumbent is ideal, and the lessons are admirably adapted for the purpose for which they have been written. The lessons have been prepared, using the Epistle and Gospel, to illustrate one definite thought or lesson from the Collect, and in addition certain definitely Missionary lessons are included each quarter. For those who desire them, picture booklets can be obtained for the lessons, and a complete set for the year, with a card case in which to keep the booklets, is provided. These are supplied at 4s. per box, which is sufficient for ten children for the year.

Many inquiries have reached us as to whether the Rev. G. R. Balleine's book, *Children of the Church*, is still in print. Some copies can be obtained from the Church Book Room at 1s. 6d. each. It contains a year's lessons on the Church Catechism, and the idea of the author throughout has been constantly to remind all those who use the book that if they would retain the interest of their children when teaching abstract ideas, they must illustrate the brief statements of the Catechism again and again. The book is adaptable to the age and capacity of various classes. We cannot refrain from giving one abstract from the Foreword of this book. "How shall we teach the Catechism? A humorous paper recently recorded this dialogue: Lady (engaging a nurse), 'Have you had any experience of children?' Applicant, 'Shure, mam, but I used to be a child myself once.'"

Children's Services.—A third edition of *A Form of Service* for use in Sunday Schools, Children's Churches, Mission Services, etc., compiled by Mr. Lawrence C. Head, has just been issued, price 2d. net or 14s. per 100, by the Church Book Room. This Form of Service is compiled from the Prayer Book; the Psalms are specially pointed and there are a number of useful Children's Hymns at the end. In addition to these services we may again mention the other services which we recommend and sell in the Book Room: *Young People's Services*, Three Forms with Prayers for Special Occasions by the Rev. R. Bren, Vicar of Christ Church, Malvern, paper cover 2d. or 12s. per 100, Duxeen 3d. or 18s. per 100; and *Prayers for Children at Church Services, in Sunday Schools and in Their Homes*, by the Rev. H. Edwards, Vicar of Watford, price 3d. net. The first edition of these Services is now exhausted, and a second edition is in the press.