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The Churchman

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Editorial

ONE of the healthiest signs of the disturbed times in which we are living is that people are thinking more seriously than they have been of the basic principles and implications of the Christian Religion. In a sense it is only natural that when living in a world of upheaval men's minds should instinctively be concerned with ultimate realities, and it is a happy augury for the future that, in spite of seeming apathy to the Christian Religion on the part of the "rank and file," those who look below the surface are realising increasingly that a real spiritual background and basis is the only hope for the future of mankind. It is stimulating to know that, in this issue, eighteen books of real merit are reviewed, many of them what might be called products of war experiences. From the Evangelistic point of view it is encouraging to find that the very Doctrines which have been the heart and essence of the Evangelical message through the ages, are being again emphasized as the foundation principles for true living. Perhaps this conclusion is best expressed in D. R. Davies' book, "Secular Illusion or Christian Realism?" which is the Primate Designate of England's Lenten Book.

It is a pleasure to include in *The Churchman* an article from one of our most promising younger Evangelicals in Australia, the Rev. Marcus L. Loane, M.A., Vice-Principal of Moore Theological College, Sydney, and his article on "The Garden Tomb" will be appreciated by many readers, not least by those who have been interested in Sir Charles Marston's recent investigations on this subject. The article by the Rev. J. W. Augur, M.A., Vicar of St. Giles, Northampton, on "The Beginning of a New Reformation in the Roman Church" is illuminating. By kind permission of "The Nineteenth Century" and with the approval of the writer himself, the Lord Bishop of Norwich's article from that journal on, "Putting our House in Order" is included and will be much appreciated. The Bishop's balanced judgment and practised wisdom, together with his unrivalled knowledge of the characteristics of the Englishman, always commend themselves to those who have the highest welfare of the Church and Nation at heart. It is a pleasure to welcome another article from the pen of the Dean of Clonfert, from across the water, and most, if not all of our readers, will be glad to have the further instalment on "The Life and Works of John Newton" by the Rev. F. H. Durnford, M.A., Rector of Howick, and article Number Two on "The Jesuits" by the Rev. A. W. Parsons, Vicar of St. John's, Boscombe.

Economy of paper compels us to reduce the number of pages and make the issue more concentrated, but we trust, nevertheless, that the fare provided will be no less appreciated by readers of *The Churchman*.

“Putting Our House in Order”¹

THE BISHOP OF NORWICH

By kind permission of “The Nineteenth Century and After.”

A BOOK which is introduced by a Foreword signed by so large a number of Bishops and of others who carry weight in the counsels of the Church of England is obviously entitled to wide consideration. Those who have appended their signatures to the Foreword naturally do not commit themselves to agreement with all the proposals submitted: and anyone can see that some projects are superior to others. But the signatories do not take the line of one who is friendly but non-committal. It is often easy to win the support of those who pledge themselves to nothing in particular, but those who sign the Foreword go much further.

There are certain paragraphs to which they have all subscribed and it will make the issue clearer if these are printed in full.

We, the undersigned, commend this book to the careful attention of the members of the Church.

We agree with its contention that the Church should be in effective control of all ecclesiastical endowments.

We agree with its contention that there should be a reasonable equality of stipends and that clergy should be remunerated according to their needs and the special claims of their appointments.

We believe that a determined attempt to deal with such anomalies as over-large houses, unrestricted freeholds and unworkable parishes is overdue, and that drastic reform on the general lines advocated herein must be carried through to enable the Church to meet the opportunities and demands of the post-war situation.

We are therefore prepared to give our support to a movement in this direction now, without committing ourselves to agreement with all the proposals made herein.

It may be worth while to make some preliminary remarks on these agreed presuppositions of the Foreword.

(i.) “Ecclesiastical endowments” need some definition. So does “effective control of the Church.” Ecclesiastical emoluments come from various sources (p. 75) and the phrase should relate to more than the payment of parochial clergy. Or is the word “endowment” the important word, restricting the reference to invested funds and landed property, etc.? Many grants from the Ecclesiastical Commissioners are made for a year at a time. Are these endowments? As to “effective control by the Church”: what present authorities are to be ousted? Chapter VIII, while appreciative of the good work constantly done by the permanent staffs of the Ecclesiastical Commission and Queen Anne’s Bounty, would like to reduce the “Erastian” element in them, and to connect them more closely with the Church Assembly. Measures can be passed and have been passed by the Church Assembly to give a freer hand to these two bodies in dealing with their funds. This is all to the good. But it is safer to leave the management in

¹ *Putting Our House in Order. A sequel to Men, Money and the Ministry.* (Longmans, 3s. 6d.)

the hands of existing authorities than to bring representatives of the Church Assembly into the regulation of administrative schemes. The Assembly is quite competent to debate the giving of new powers and the imposing of new requirements upon the Ecclesiastical Commission and Queen Anne's Bounty: but its members are less fitted, and less available from distant parts of the country, to share in the constant day by day activities of the Estates Committee and the Heads of Departments in either body.

One difficulty belonging to all the work of the Church Assembly is found in the fact that no one has yet devised a satisfactory scheme for keeping the Assembly in touch with diocesan opinion during the course of the progress of a proposed Measure through the Assembly. It is not easy to discover the right time and the right method of doing this. If the dioceses are consulted too early, they might express their attitude to a Measure which would later on, without their concurrence, be much modified. On the other hand, it is too late to consult them when every clause has been debated and the result accepted by the Assembly. A difficulty is found in the relation between the electing body in the dioceses and the members who represent them in the Assembly, either as Proctors in the House of Clergy, or as their Representatives in the House of Laity. We can have nothing corresponding to the close touch between an M.P. and his constituents. The M.P. generally deals with a smaller area than a diocese; he has money provided for his expenses. There is no central pool from which these church representatives can draw assistance. We are constantly confronted with the difficulties of raising money for administrative expenses, travelling and hotels, etc.

(ii) Chapter VI on "The Method of Payment" goes more fully into the subject raised in the second paragraph of the "agreements" set out in the Foreword and discusses a scaling of incomes to meet the adequate remuneration of the clergy for their work and the maintenance of their families and widows. This chapter declares that

... the Church has the right to ask, and Parliament the power to sanction, the transference of parochial endowments to a common fund with due regard to life interests . . . the Ecclesiastical Commission would have to be empowered to take over and hold in trust the miscellaneous endowments and the secured incomes of every benefice, in addition to those it already holds. These ought to be allocated to a Diocesan Common Fund. The Diocesan Fund would have to be held and administered by a strong body of Commissioners appointed for the purpose. . . .

We must say outright and with sympathy that a thoughtful critic of this plan has urged that ". . . Many will regard these central authorities with a considerable measure of suspicion . . ." and condemn ". . . the growing tendency towards bureaucracy in the Church."

(iii.) When we refer to the points enumerated in the third paragraph which has been endorsed by this long list of eminent signatories, it appears to be rather confusedly articulated. The first lines of it mention such anomalies as the parson's freehold and overlarge parsonage houses. But the last lines generally endorse drastic reform in accordance with the whole scheme set out in the volume. It would perhaps have been a better arrangement if the limited subjects had

formed item (iii.) and the larger issue had been announced separately as an item (iv.).

In regard to the first lines of this third united recommendation, we may remark that more has been done than is sometimes supposed to deal with large houses. The Ecclesiastical Commission and Queen Anne's Bounty have successfully stirred themselves in the matter. This class of property is unsatisfactory, for these large parsonages offer little attraction to the ordinary purchaser. They are too large for the size of the premises attached which, besides, have no shooting or sporting opportunities in them : they are often too near the churchyard. Chapter IX describes a useful scheme now pursued in the diocese of York by which some of the endowment of the benefice is spent upon reducing the size of a large rectory and reconditioning the remainder or on dividing up the house and letting off a part of it.

It is a difficult matter to decide the scale of the house in which the parson is to live. The late Sir George Middleton thought that new houses were being built in too commodious a style : for the parson of the future would probably be a man whose means more closely corresponded with those of “the working classes,” as they are called. His criticism no doubt chiefly applied to towns. On this whole question Chapter IX is worth study. In the country we are unlikely to get back to the days when the clergy needed large houses for the accommodation of their pupils. This way of augmenting incomes has for the most part passed. The same chapter deals with the question of management of glebe and raises the contentious issue whether it would be wise for the Ecclesiastical Commission, having a long policy, to take over all the glebe in the country, or whether such a step would have an undesirable reaction upon the parson's position.

Turning to “unrestricted freeholds” in the Church, we remark that the parson's freehold has already been invaded by Act of Parliament or Measure which makes it possible to remove ecclesiastical persons. The first few pages of Chapter VII set out some of the advantages of security of tenure. It is sometimes forgotten that the security is guaranteed not only against unworthy and domineering actions on the part of the parishioners, but also against the adverse attitude of ecclesiastical authorities. And it is said (p. 84) that this valuable heritage and privilege must not be wantonly abandoned, but in its essential characteristics preserved. It is, however, unsatisfactory to impair the freehold by declaring an incumbent a square man in a round hole. No phrase has been more frequently used in the Church Assembly ; but even if it were possible to assess a man's capacity and suitability along these lines, it would be a hard matter to move such a man from the round to the square, and to guarantee him a welcome from those to whom he would go. Further, it is a very grave thing to remove a man on the grounds of inacceptability, if there is no adequate provision at hand for him. Satisfactory pensions might somehow become available for aged incumbents past their work ; it is justly observed (p. 86) that “inadequacy of pension arrangements” prevents a large number from retiring. But can a man who is considered inefficient or ineffective expect to meet with a pension likely to be adequate ? The parson, be it remembered, is, by the Pluralities Act, debarred

from taking up certain lucrative employments. It would be thought a scandal if he were driven to seek Public Assistance.

The end of the chapter on security of tenure refers to diocesan officials, and it is urged that their fees—if they are still to be paid by fees and not by salary—should be paid into a central diocesan fund. The emoluments received are not thought excessive, especially when it is remembered that the legal officers (p. 89) provide bishops and clergy with free counsel and advice. “Both Bishop and incumbents may draw upon the services of Registrar and Chancellor without any cost to themselves.”

The question of “unworkable parishes” with unsatisfactory bounds and relations comes up for consideration in the main chapters of the book.

At the end (pp.118-20) are set out ten propositions for reform, and some readers will find it a help to begin at the end in this respect, more especially as the book unfortunately has no index. Having read the ten propositions he can go back and read the arguments upon which they are based, but he may be surprised to find it stated in the Epilogue that the reform, though it has several parts, must be put into operation as a whole, if it is to effect its purpose, while discussion of it will be piecemeal. The Epilogue is not quite clear on this matter; apparently it means that the reform must be accepted *in toto* at once, though it is allowed twenty or thirty years gradually to be put into operation. This is not the form of procedure which comes naturally to the English mind, which shrinks from discarding one system before another has gradually been built up to supersede it. The strength of tradition and the respect for the old paths in England make it impossible to set to work upon reform without due regard for the past. Too often now in ecclesiastical matters persons or groups set to work as if they were sitting round a table devising rules for the working or for the better working of a club. For that matter, in a club which has an honourable past, an impatient and academic reform would raise justifiable opposition.

The chapter on the Church in the city is well worth study, for there the parochial bond between the people and the Church is not so strong as in the country, and clergy are needed to take up wider fields of usefulness than merely parochial ministrations. There is important pastoral work that is non-parochial. Many will regard this chapter, of which the authorship is attributed to the late Canon Thompson-Elliott, as the best in the book.

The previous chapter deals with the Church in the country and here again there is a broad survey of changes in country life and of the arrival of new interests and organisations in it. Many good things which were originated by the Church and constantly fostered by it, have passed into the hands of new statutory or voluntary bodies. The clergyman in the country must join up with these efforts (p. 33), and if he is a wise man there is no reason why his sympathy should be regarded as interference. He must not stand aloof. In many cases the new authorities will welcome his influence, whether he actually serves upon their committees or merely supports and improves their work. He still has special opportunities with the children. If he has a Church school in his parish he can either teach in it if he has

the aptitude, which many lack, or he can at least enter it, and make it plain that he cares. If he has a provided school he can make a live thing of the Sunday school and there show his interest in the highest welfare of the children. This is the more important now when in small villages the schoolmaster and schoolmistress, who often exercised a splendid influence, have been withdrawn with the grouping of schools. The parish priest can also aid the very important Mother's Union, trying to broaden its outlook so that it may create in his own area a spiritual comradeship between *all* the mothers of the parish; he will see that it does not become too rigid and exclusive and that it fosters wholesome family life throughout the parish, as has been its generous habit, and that its own ideas about divorce do not take up a disproportionate amount of its attention.

It is true that what in old days the Church did directly, must now be done in a more indirect manner. Nevertheless, the Church, which includes both the fabric and the fellowship, still can be made the focus of the parish life, and when big things are happening, it is to the Church, “our Church,” that the people turn.

It is not easy to prophesy about the future of rural life, and whether recent changes, the dispersal of industries, the introduction of town children into the country and the reconstruction of agriculture, will lessen the “steady depopulation of the countryside” (p. 25). The outlook in this respect will be made clearer in the five or ten years following the end of the war: changes come *and go*. We need not reconstitute the whole system, if parochial boundaries require some readjustments. It can be more simply accomplished. There is no reason why absurdities and obvious errors should not be rectified by existing machinery.

But now and in the years to come the parish will hold its own and the country parson will be, if he is wise, the centre of neighbourliness as well as the minister of the gospel. He needs encouragement, for he is often the victim of unfeeling criticism. Sometimes he is looked upon as a man who has only one day's work in the week. This is a mistake. If we take him at his best, he is never off duty. It is harder for him than for his town brother to secure a substitute for any task. He must always be on the spot. He may sometimes look careless, but the people refer to him and refer again, for advice and help, and he is the servant of everybody. He is the family friend. His position is much more intimate than that of the town clergyman; he knows all the children and the children know him. The people and he live close together in this smaller society. Indeed if he is foolish enough to quarrel with one set of people the others hear of it and turn against him. Stories about him fly quickly. The present writer remembers saying in the House of Lords during the last war how great was the debt owed to the country clergymen who interpreted the war to the people, broke the bad news to them, or comforted them in their sorrows, and calmed their complaints. No one can give such personal help as he can, and these are the opportunities which bring joy to his life. Let us be careful not to lose the good in the old in a search for something better in the new.

In the background of the consideration of all these proposals it must not be forgotten that the Church of England has been built up

upon the parochial system. It is only quite recently, for example, that it has become possible to leave money to the Church of England as a whole. Each benefice is still a separate entity and, however unreasonably, it is still resented by the parishioners when money that belongs to their benefice is alienated. The union of benefices has for a long time been possible under a cumbrous system. We owe it largely to the late Lord Birkenhead that, just before the Church Assembly came into existence, an Act was passed through Parliament, providing a much more workable scheme. This Act is the foundation of subsequent Measures of the Assembly, which deal with this important piece of administration.

It might be prudent that if money is to be taken from one benefice in order to be paid to another, it should pass through a central diocesan fund, as commended (p. 91) for diocesan fees, and from it distributed to another parish or parishes. It would remove resentment and reduce any feeling of rivalry among parishes, if transference of income were made in this more impersonal manner, and the recipient parish were not named at the outset: several parishes would constantly be helped from the general pool.

It is doubtful whether in the country the plan that might be suitable in towns would work, namely that there should be one central church, and adjacent parishes should be served from a common staff associated with it. In the country the parochial feeling is naturally stronger than in the town. Nor is there much good in saying that the second church in a united benefice should be served by a curate attached to the incumbent of the more important church. There is no saving in man power in such a scheme and probably very little on the financial side: the resident curate will need a house to live in and an adequate stipend. In all these discussions the clergy must not be treated as if they were civil servants answerable to some central authority established at Whitehall. In the first number of *The Parson and Parish* a contributor uses these words,

. . . I am greatly perturbed at the gradual undermining of the authority of the parish priest and the general lowering of the status and prestige of the clergy which have undoubtedly taken place during the past twenty years. I should oppose by every means in my power any legislation which tended further in this perilous direction. . . .

In any new scheme our first consideration must be the spiritual vocation and opportunities of the clergy. They receive their commission from Above and in all questions of finance we must still keep this spiritual side uppermost in our minds. It is not a question of the personal dignity of an individual clergyman, but of securing that no plan should be made on the material side that does not safeguard and if possible enhance the grace of Orders which belongs to him. The Bishop of Gloucester has written concerning the scheme of this book that he believes that,

. . . its main effect . . . would be to destroy the whole character of the Church of England without increasing appreciably the amount that any clergyman would receive. . . . In return for this generous treatment, the parish priest is to be turned into a salaried official removable at will and has to lose all the advantages of the status that he now enjoys. . . .

No one can deny that there is a big question in front of us. For various reasons which have been indicated, the parochial system as it stands,

together with the number of churches in the country, needs careful consideration. The lighting and warming and upkeep of these churches is often beyond the means of those who worship in them, and only too frequently the stipends of the clergy who minister in them are quite inadequate. It is becoming more and more difficult to fill vacancies as they arise, and it will be still harder when the present generation of older incumbents passes away. Many of the clergy are elderly and we are deeply indebted to them. But this is no reason for any kind of panic or pedantic reform. The spirit of the whole book is against delay and minor adjustments. But the Church is a Society and Institution which deeply touches human life in England, and it is not to be handled in excited or ill-judged enthusiasm and haste.

It must be emphasised that much new money would be required. There are proposals in the field for securing now a large access to voluntary subscriptions. But unfortunately there will be the competition of funds being raised at once to meet the insistent needs of the war. The huge sums collected for war savings offer no parallel and no encouragement: these war savings are almost entirely in the nature of investment. New money obtained for the Church will come from unreturnable gifts. It is important that the Church should not appear to place appeals for finance before its own spiritual appeal: many are deterred from it by the suspicion of such an attitude. To claim money from all whose names are on the electoral rolls might reduce the rolls themselves! Pooling of incomes, if accepted, would not go far. The Editor of Crockford for 1941 writes,

. . . Plans for a "new order" in the Church are naturally being framed in some circles. They do not appear to differ much in principle from their prototypes which are being pursued elsewhere. . . . It is not unreasonable to hold that changed circumstances may from time to time make some redistribution of endowments desirable, but many people are probably unaware how much has been done in this respect already. . . . The revenues of the Church of England are derived from a very large number of separate sources scattered all over the kingdom. To pool them will mean the creation of a large army of collectors, clerks and other lay-officials, whose salaries and pensions will be the first charge on any money passing through their hands. The clergy will get what is left over; which will certainly be in the aggregate less than they get now. . . .

Perhaps we shall be wiser to defer making detailed arrangements for the spending of money till the day when it is available. This need for new money is firmly recognised in the book. We read (p. 53) that

. . . this would require a great deal of money. At present too much diocesan money is spent on plant that would be better scrapped. The Church would be more likely to get new money if men saw it was using its present resources to the best advantage. At the moment these developments are greatly hampered and thwarted because, very largely, they must be financed by voluntary monies which are not forthcoming. . . .

We must interject that it is doubtful whether the number of people who, though ready to subscribe to Church funds, are deterred because they think the Church is badly administered as a financial concern, is very large.

The crux of the recommendations is: how shall they obtain these voluntary monies? Is there a prospect of doing so? On this point the book is singularly unconvincing.

Not much is said about the training of ordination candidates, though there is an allusion on p. 30. This is a large subject and perhaps it is deferred for separate treatment. The theological colleges have been doing good work for many years. Naturally their training chiefly provides a vocational course. If a man has been at a resident university, meeting all kinds of people and preferably not studying theology but some other subjects, his disciplined time at a theological college will be of great value to him. If, however, he has not been at a university, the theological college taken by itself may rear him chiefly along professional lines, which, if he has no background, may cramp his outlook in dealing with all sorts and conditions of men and women. Certainly let us avoid among our clergy anything like a caste, formal and stereotyped. We need those who are men and not only clergymen, as this book hints. Everyone must have been impressed by the way in which our Lord was at home in every company and made all sincere people at home and at ease with Him. Every godly type, that can accept the position of the Church of England, must be represented in its ministry, and, it may be added, not least in its highest offices: the Church must be on its guard lest the ranks of the bishops should be filled with men of one style of churchmanship and outlook. Archbishop Tait once said that it was a great testimony to the wide vision of the Church of England that it drew into its episcopate such a man as the great Bishop Thirlwall. We shall always require among our bishops some men who are not primarily competent administrators, or specially reared in the style of Anglicanism in vogue at the particular time, but some powerful men, borne on the large flowing tradition of our great English divines, even though their names would not have occurred to the mind of "the ecclesiastical layman," if the choice were in his hands. The Anglicanism of the moment led a competent and energetic parish priest to exclaim to the writer, "This is not the Church into whose ministry I was ordained." I think he meant that in his opinion, if the Church had gained its precision, it had lost in its breadth of heart and human sympathy and width of appeal.

If the Church is better to use its spiritual opportunities in the years in front of us, it must, as in some points this book suggests, keep near to the ordinary lives of ordinary folk. It must bring a divine touch upon them. And though little is said here about Bible teaching, the Church must come to the people with the Bible in its hand. The Bible, written in the language of life, comes freshly to every generation. If some are repelled from it, this is often due not to its difficulties, real or supposed and frequently taken at second hand from others, but to its standard. The Bible touches the heart of the sincere seeker because it shows God dealing with human lives, and finally coming to men through a human and divine life lived out among men and given for them and to them. The Bible, especially among Englishmen since the day when they received it open in their own language, has and must have a primary place. Sacramental teaching (not least concerning the present time) must not crowd out the Bible. The clergy must bear in mind that Christianity, or shall we say discipleship to Christ, is something larger than any Church system or organisation.

The good parish priest will not appeal, as some are content to do,

to a small and select body. Nor must he repel a larger number by laying all the stress upon outward rites and rituals. He must be, to all, a herald of glad tidings showing the better way and the right manner of reaching it. Worship is due to God, and it is the inspiration of service to man. But strange and unfamiliar *forms* of worship do not appeal to the common folk. When these are introduced into a country parish by an unwise or frigid parish priest, many of the ordinary people avoid the Church. And this is not so much from a fear of alien churchmanship, but because they are suspicious, and as they would put it, “We do not know what he is after.”

On a general review, this volume, which is nicely produced, merits notice, for it clearly states some important questions in the life of the Church. It states them, but it does not really solve them. It is too eager to do everything at once. We must not expect much from any wholesale reorganisation of system. The writers advocate “clean sweep” methods, some of them built on insecure foundations. To weigh each of these proposals and others propounded elsewhere for political or ecclesiastical improvements on their individual merits, and to go forward through experimental stages, is emphatically not a policy of unenterprising acquiescence with things as they are. Sure advance is achieved through steady consideration with widespread and informed examination. The prolific legislation of the Church Assembly has its warnings. So has the Act of Parliament which erected the Assembly. It is wise to scrutinise very carefully any legislation introduced during the course of war which does not immediately concern the prosecution of the war on which public attention is concentrated; few prominent men have time to spare from its demands. Both Houses of Parliament, being pre-occupied, are tempted to assent, without accurate investigation, to proposals put before them by the enthusiasts who are the ardent supporters of some reform whatever it may be. In regard to the Church of England, all who are concerned with its welfare should be free to have their say, and both in the Lords and the Commons we need the discrimination of men of acute and detached judgment.

This book is comprehensive and forcible, but is it all wise? And could spiritual life in England stand up to such a *mass* of simultaneous reforms? *Vis consili expert mole ruit sua : Vim temperatam di quoque provehant in majus.*

Our review may be permitted to conclude with a few words taken from a Visitation Charge recently delivered by the writer (published by Messrs Jarrold under the title *Christ the Centre*).

... It is easy to sketch what the world ought then to be like and to put forward amateur schemes. There is value when friends meet and quietly discuss their views; so judgment matures. This is a very different thing from seeking to give to such views any official or administrative sanction. Consideration is wise; not so pronouncements at this stage. (From this point of view the book under review is an important volume.) There is no doubt that what the world will really want in days of peace is what it now wants, namely to put God and the things of God in the first place. “Blessed is the nation whose God is the Lord.” We echo the Psalmist’s words, wisely looking back to the Old Testament, that wonderful record of the way in which God trained a whole nation. There we read the outward history with the divine commentary written concurrently upon it. . . . I remember well as a Bishop during the last war how often I heard people speaking of the new order that was in front of us

All kinds of rhetorical and vague phrases were used about the new world to which we were leading up. But it did not appear. No sooner had the victory come than it was succeeded by self-indulgence and a full-fledged selfishness on all sides, from which we had by no means recovered when the clarion sounded again. Such is human nature and it does not change. We shall find it the same after this war, and we shall have to deal with those tendencies again, though the scene will be set on a larger stage. Certainly the scale will be very different. For chaotic tendencies will be abroad in the whole world, and suffering millions will abound in many countries. But in speaking or writing to you I have not raised my eyes to those wider horizons, and I have not hesitated to confine my remarks to your own present work which provided the subject for our Visitation discussions and reports. . . . The new order if it is to come in a form worth having will have God as its centre. It will not be imposed externally. It will come through men's hearts surrendered to God and so spread to their conduct, and influence them as citizens. "Be ye transformed by the renewing of your mind." New men first and then a new order of their relations to one another. . . .

The Life and Works of John Newton, 1725-1807

A STUDY IN FIVE PARTS

THE REV. F. H. DURNFORD

(*Rector of Howick and Vicar of Longhoughton.*)

PART II

RESIDENCE AT LIVERPOOL

JOHN NEWTON was now 29 years of age. And the next ten years of his life are seen to be a time of preparation for his eventual work of a minister of religion. A good deal is known about these years . . . partly through his letters and largely through his diary, which he began in the month of December, 1751, on his return from that first voyage.

Josiah Bull, in his life of Newton, states that his biography is compiled largely from the Diary. Hence "Bull's life" is a first-hand source of information. The Diary is a folio of 577 pages. It is worthwhile quoting here the opening words of it under the date December 22nd, 1751.

"I dedicate unto Thee, most blessed God, this clean unsullied book and at the same time renew my tender of a foul, blotted, corrupt heart."

It is interesting to compare this diary with other eighteenth century journals such as that of the celebrated Parson Woodforde, 1758-1802. There is a very wide contrast between the respective diaries of these two eighteenth-century clergymen. Still greater is the contrast between the lives and characters of the men themselves. They both served God in their generation—even if Parson Woodforde did seem to be too greatly interested in the particular kind of food and drink he had each day for his meals. He was a very attractive character, and exceedingly kind to the poor.

During the years Newton resided at Liverpool he held the position of tide-surveyor. It was a well-paid post—and he had sixty people under his directions, "with a handsome six-oared boat and coxswain to row him about."

But—as in the preceding years—his real interests were bound up with religion—and we find him making contacts directly, or through letters, with many of the leading personages in the evangelical world of that day, such as Whitfield, Wesley, Romaine, Grimshaw of Haworth, Venn, Haweis and a number of lesser known men.

The two chapters in Bull's life, which are devoted to this period, are full of interesting extracts from his diary, and much light is thrown on contemporary church life in England in the mid-eighteenth century. For instance, he describes how, when in London, he visited Whitfield's Tabernacle on a certain Sunday in June where some thousand or

more persons assembled for "The Ordinance" which took about three hours to be carried out, and he notes the many little intervals allowed for singing hymns. In the evening he relates again how "a prodigious multitude of people were present so that many hundreds were forced to go away."

Two days later he rises at 4 a.m. and at 5 a.m. hears Mr. Whitfield preach from Psalm 142 and is so much impressed that he has little relish for company or food all day.

His opinions on the revival caused by Whitfield's preaching are shrewd and to the point, when he writes, "it is a great blessing that God has raised up a man so adapted to water, to revive, to stir up, to call in, and then sends him from place to place for the general good." One could scarcely find a more apt description of the itinerant ministries of both Whitfield and John Wesley. They were both emphatically "*sent from place to place for the general good.*"

He met Whitfield again in Liverpool, when the evangelist visited that city, and had much personal intercourse with him, and refers to the fact that the wags of his acquaintance dubbed him Young Whitfield.

Methodism was still in its early stages—it was the year 1755, and it required real moral courage for men—not least ex-sailors in the government employ—openly to identify themselves with Methodist preachers.

When he was eventually ordained nine years later, Whitfield wrote him a particularly striking letter of congratulation.

He also records in his diary for 1755 how he was impressed "with the extraordinary work of grace which is carrying on in 'The Establishment' in Cornwall by Mr. Walker, of Truro. I saw two of his letters written in a charming spirit, and as a member of the Established Church I ought to pray that the number of such faithful labourers may be increased. We shall hear a good deal more about his genuine affection and zeal for 'The Establishment.'"

Newton was not the only young Englishman in his thirties who was moved to thank God for the work of Walker of Truro in the eighteenth century. It was during these years (1757-1761) that he also made the acquaintance of John Wesley—though strangely enough Wesley did not seem to impress his heart quite so much as Whitfield. But he can write of Wesley's visit to Liverpool, "This is a golden harvest season. I hope I feel the good effects of his company amongst us." In another letter to Wesley himself, he refers to a visit he paid to Grimshaw, at Haworth, and how he was persuaded to preach in Mr. Grimshaw's house to about 150 persons. But although he loves the people called Methodists and suffers the reproach of the world for being one himself, "yet he does not feel called upon to be an itinerant preacher."

On the other side it is interesting to read Wesley's opinion of Newton, which was of a high order.

In the Journal for March 20th, 1760, we find this entry "I had a good deal of conversation with Mr. N—. His case is very peculiar. Our Church requires that clergymen should be of learning, and to this end have a University education. But how many have a University education and yet no learning at all! Yet these men are ordained. Meantime, one of eminent learning, as well as unblamable

behaviour, cannot be ordained because he was not at the University. What a mere farce is this."

This most shrewd and apposite criticism by Wesley sums up well the difficulties which characters like Newton had to encounter in their desire to enter Holy Orders in "The Establishment" in 1760. And those difficulties have not entirely vanished in similar cases in 1940.

Wesley's words also help us to form a right judgment regarding Newton's attitude towards the Church of England. Several times he was nearly persuaded to take up a post in the Independent ministry—for instance, he was asked to go to a congregation at Warwick—but he always held back and felt he was called to work his work as a Christian minister in the Established Church; which was proved by subsequent facts, to turn out true.

Later in his life he wrote four letters to a "minister of an independent church" giving the reasons for exercising his ministry in the Church of England. The letters were written in 1784 and are still of real value; they are written in a most Christian and conciliatory spirit, and although they deal with times and an age very different from our own, they constitute a definite contribution to the cause of Christian Unity in the Churches.

He makes out a convincing case for forms of prayer being as real as prayers delivered extempore, and incidentally quotes the lines:

Crito freely will rehearse,
Forms of prayer in praise in verse.
Why should Crito then suppose
Forms are sinful when in prose?
Must my form be deem'd a crime,
Merely for the want of rhyme?

He applied for ordination first in 1758 and again in 1759 to the then Archbishop of York, Dr. Gilbert, who refused to ordain him.

He told Newton that he ought to be satisfied with the state of life into which God had called him—and even insinuated that he was a fool to contemplate leaving a good worldly position for an uncertain clerical prospect. Charles Abbey, in his well-known book on the eighteenth-century church, writes of Archbishop Gilbert, "He did no great honour to the Archiespiscopate." Horace Walpole speaks of him as arrogant and ignorant, he was passionate as well as imperious. When Bishop of Salisbury he had a dispute with the mayor about the separate jurisdiction of the City and cathedral, and would not allow the mace to be carried before him in the cathedral precincts. His orders were not complied with and he had a personal scuffle with the mace-bearer. There was a humorous sequel to this. Baron Smythe, when the bishop was to dine with him at the circuit dinner, sent orders to the cook that there was to be no mace in the soup as his Lordship did not like mace. Bishop Gilbert introduced at confirmations the custom of simply laying his hand upon each candidate and pronouncing the words of prayer once only for all who knelt. One generation cannot answer for another in matters of taste or feeling. The clergy and laity of that day considered the custom impressive. A full account of this custom is in existence written by another Newton,

Thomas Newton, who was the Archbishop's chaplain. The whole matter is fully discussed by Dr. N. Sykes in that indispensable book on the Eighteenth-Century Church, the Birkbeck lectures for 1931.

The reality of the Christianity in John Newton's character is revealed in the letter written to his wife on December 21st, after being refused ordination. "After being directed to Dr. Newton, the chaplain, I on him waited this morning. He referred me to the Secretary—and from him I received the softest refusal imaginable. He had represented my affair to the Archbishop, but His Grace was inflexible in supporting the rules and canons of the Church."

"Had my eye been raised no higher than his Grace of York, I should have been displeased and disconcerted, but I am in the hands of the great Lord of all. He has been pleased to prove me—whether my surrender to His will was sincere or not, and He has enabled me to stand the trial. As sure as our names are John and Mary you will find that the time and expense of this journey will not be thrown away. I am quite satisfied and easy."

In February, 1759 (the year Charles Simeon was born) he again applied, but was refused as before.

The sincerity of John Newton was emphatically "proved by the Lord" he served and trusted so faithfully, when five years later he was ordained deacon on April 29th, 1764, by Bishop Green, of Lincoln. Again his letters written during this month reveal a truly Christian character, as well as putting on record the way ordination examinations and ordinations were conducted in the second half [of the eighteenth century. Newton draws attention to the "candour and tenderness" of Bishop Green. The examination lasted about an hour. Newton determined not to be charged with dissimulation, and was constrained to dissent from his examiner on some points. The bishop was not offended and promised to ordain him. He was ordained priest on the Sunday, June 17th, apparently in the same year if the sequence of dates in Bull's biography is correct. But Cecil writes plainly he was "ordained priest in June the following year."

A further letter dated April 12th, 1764, should be read in this connection, where he reveals how another bishop nearly refused to sign his testimonials until he was shown a letter from Lord Dartmouth, which Newton said "put a full-stop to all enquiries, but what were agreeable; the bishop then became very sociable; kept me in chit-chat nearly an hour—and when I took my leave he wished me much success."

This description of how Newton was eventually ordained is worth recording in view of the fact that April 29th, 1764, meant the fulfilment of a desire definitely entertained seven years before. Mr. Bull tells of a small book that came into his keeping, giving the whole history of Newton's procedure in the matter—in which he deliberately purposed for six weeks before the return of his birthday to consider the work of the ministry.

He did not become a minister in "the Established Church" by chance—and his patience and humility during the long years of waiting were little short of heroic. He was told in after years, that his mother had in her mind devoted him to the office of a minister. Her prayers were certainly answered.

It must not be supposed that all this time Newton in any way

neglected his work as tide-surveyor—he seems to have been profoundly conscientious. It appears also that in spite of their evangelical sympathies both he and his wife were popular at Liverpool. "When we came away I think the bulk of the people of all ranks and parties were very sorry to part with us." Let it be remembered here that Liverpool, with Bristol, was a port connected with the slave trade and Newton must have known many of the slave ship captains as they came and went on their grim business.

The years 1755-1764 were also times of outstanding events in the life of England. In 1756 came tidings of earthquakes in different parts of the world; Quebec fell in 1759 and a threat of invasion from the French was overcome. Let it here be said that adequately to understand Newton's career, far more information should be inserted concerning the condition and general background of eighteenth-century England. Such insertions would make this study too lengthy. The writer here would like to refer his readers to that most brilliant and satisfying volume, *Wesley's England*, by J. H. Whitely, Dr. Lt., surely a modern standard work on the eighteenth century.

PART III

THE MINISTRY AT OLNEY

Newton opened his ministry at Olney in May, 1764, where he was to work until January, 1780.

Olney at that time was a fair-sized country town, and offered plenty of scope for an evangelical clergyman of "The Establishment." Some idea of Newton's activities can be gained by a perusal of the following time table:

Sunday.—6 a.m. Prayer Meeting.

Morning, afternoon, evening, full service with sermon.

8 p.m., Meeting for prayer and hymn singing in the Vicarage.

Monday.—Evening, Men's Bible Class.

Tuesday.—5 a.m. Prayer Meeting (good average attendance).

Evening, Prayer Meeting (the largest meeting of the week).

Wednesday.—Classes for young people, and enquirers.

Thursday.—Afternoon, Children's meeting "to reason with them and to explain the Scriptures in their own little way."

Evening, Service in Church with sermon—attended by people from many of the villages round.

Friday.—Evening, Meeting for members of his society.

This list of an average week's activities (which Elliot Binns has reproduced in his book on *The Evangelical Movement*) may be to some readers partial and of local interest only.

But it is worth while recording, as it presents a somewhat different picture of eighteenth-century churchmanship than that usually accepted. In a limited study of this kind only the most brief account of these sixteen years at Olney can be given—and only those events will be discussed which throw most light on Newton's life and character.

As is so often the case, when a minister of outstanding and original character, after long years of patient and determined waiting has been ordained, and appointed to a cure, other enticing offers of what the world terms "preferment" came to Newton almost at once.

And he is seen now at his very best. He rejected all of them, and practised in his own life the precept he wrote to a curate, "Preferment is not necessary either to our peace or our usefulness." He also wrote to his wife advising "to prefer the place where the Lord shall fix us to an overhasty prospect of great things." He was approached about a move to Hampstead and, later on, to America.

This latter suggestion was of much interest. Whitfield's orphan-house in Georgia was to be converted into a seminary college or university. It was suggested that Newton should be president, holding with it the living of Savanna. Again Newton "desires to be preserved from listening to the sound of honour and profit."

Although Olney was a small place, the congregations became large enough to justify the erection of a gallery in the Parish Church, and when built "there seemed no more room in the body of the Church than before." Newton also obtained from Lord Dartmouth the use of a building called "The Great House" which had a room capable of holding over 200 persons. Here he held weekly services especially for children and young people. This mansion had been erected by a certain William Johnson who settled at Olney in 1642. (There is an engraving of it in the *Sunday at Home* in a volume of 1857). Newton's prayer meetings must have been a very real manifestation of evangelical religion.

We should note here his generous hospitality to the poor; people who came from a distance to the services—and we read of some walking ten miles—would be entertained at the vicarage and he always seems to have had guests. If it is asked how could a curate on £60 a year entertain in this way—the answer is given, by the generosity of John Thornton. This truly great Christian was so impressed by Newton's power of doing good that he allowed him £200 a year for carrying on this kind of work. Newton's attitude to life and his kindness and tenderness of heart is well revealed in one of his own sayings, "I see in this world two heaps of human happiness and misery; now if I can take but the smallest from one heap and add it to the other I carry a point. If, as I go home, a child has dropped a halfpenny, and by giving it another, I can wipe away its tears—I feel I have done something." It is not surprising the poor in Olney and district came to the services.

During the years at Olney we find him forming friendships and contacts with various folk, some of them to become well known in the religious world of those days, such as Venn, Bull, Scott, the Milners, Berridge, and as we have stated he corresponds with John Wesley.

Thomas Scott, the commentator, was the writer who made so profound an impression on Cardinal Newman. Newman speaks of him "as the writer who made a deeper impression on my mind than any other, and to whom humanly speaking I almost owe my soul." Scott, in his turn, humanly speaking owed much of his soul to Newton who by his gentle reasoning and tolerant understanding, and lack of harshness in theological argument, helped Scott to reject his Socinian views and become a Trinitarian.

But the principal friendship formed in those Olney years was that with the poet William Cowper. Which friendship produced for the Church the permanent legacy of the Olney hymns.

A great deal has been written in the different biographies and literary studies of Cowper about his friendship with Newton, by many different writers. Some of these writers have dealt most unfairly with Newton, and sadly misrepresented him. Let it be stated here that one could scarcely find a more fair and altogether illuminating book on this subject than "William Cowper and the Eighteenth Century," by Gilbert Thomas.

Those who desire to pursue the subject further will find that author's chapter on Newton convincing, and based on first-hand evidence. William Cowper settled at Olney in September, 1766. He deliberately went there to be near John Newton, not only because he was an evangelical clergyman who would be likely to help him in his ministry, but because he was attracted to him for his own sake. Between the two men there sprang up this famous friendship which has been so much discussed. It is not the purpose of this sketch to enter into literary controversies—it is enough to say that Newton did all he could to help his friend in his most grievous infirmity.

It may be true that the religious work Cowper undertook sometimes at Olney at the prayer meetings, and the emphasis on the Doctrine of The Atonement that was always before him, may have stirred sometimes too profoundly his religious sensibilities. But it is a fallacy to imagine that Newton's influence brought on Cowper's malady; this had affected Cowper long before he had ever met Newton. A particularly attractive description of the friendship of these two men was given in an address delivered by the late Bishop Handley Moule at Olney on April 25th, 1907, during the Newton centenary celebrations.

It would be well if critics of Newton would read this most vivid and sympathetic memorial address by one who had more right than most men to present in its true light Newton's view of the Christian faith. Indeed, all the addresses in the Centenary Memorial Volume, by John Callis, should be read. "For thirteen years, from 1767 to 1780, they lived here side by side in continual intercourse, sometimes in sunshine, sometimes in the awful gloom within which Newton watched, praying and hoping over the terrible melancholia of the man he loved—and who loved him so well in return, and clung to him in his utmost darkness as almost to an angel of God."

Here in happy days they cared together for the poor, and worked hand in hand, parson and layman, for the souls of the enquiring and believing, and here they planned their hymn book.

The stories of famous friendships have always a peculiar attraction and cast their spell on those who study them. This is no exception. It was natural for the two men to understand and love one another. "Their differences were all on the surface. Beneath his reserve, his caution, and his feminine fastidiousness, Cowper hid an essential and in some respects a tough masculinity."

Newton externally may have been bluff, vigorous, and at times, stern. He needed to be at Olney; but his heart was tender as a child's. They certainly made a strange pair. The strong, homely ex-sailor clergyman, and the gentle, broken-hearted Templar, settling down together to do Christian work in a long-neglected country town.

"The Olney Hymns" were not published till 1779. But they were written many years before then. Cowper probably wrote all his

between 1771 and 1773. This collection of hymns deserves more than a short reference, and the details are decidedly interesting.

In all, there are 348, of which 280 are by Newton, and 68 by Cowper.

The most familiar of Cowpers verses are "Hark, my soul, it is the Lord," "Sometimes a light surprises," "God moves in a mysterious way," "Oh, for a closer walk with God," and the particularly beautiful hymn "Jesus, where'er Thy people meet." (This last hymn gains greatly in power and loveliness when sung to the eighteenth century melody composed by W. Knapp.) Some of the best known by Newton would be "How sweet the name of Jesus sounds," "Approach my soul, the mercy seat," "Begone unbelief," "Quiet, Lord, my froward heart," and the outstanding objective hymn of the collection "Glorious things of Thee are spoken."

Many of the 348 hymns are merely religious exercises and far from poetry. One wishes that Newton instead of reeling off so many religious rhymes could have concentrated on fewer great hymns. But this should be remembered: "The Olney Hymns" were composed for a special purpose—for the use of the Olney parishioners at the varied evangelical services which Newton delighted to conduct. They would be sung not only in the Church but at "The Great House" and at cottage gatherings. For instance, Cowper wrote "Jesus, where'er Thy people meet" for use in what would be called a mission room. These hymns were exactly suited for their purpose. Yet a large number have passed into the Church's permanent store of sacred song. Many years ago the R.T.S. selected "100 of the best hymns." The number selected from the 348 Olney Hymns is exactly the same as that from the thousands of hymns of the two Wesleys and the 750 psalms and hymns of Isaac Watts. But a different selection could be made—and the genius of Charles Wesley—one of the greatest of hymn writers—stands in a different category to that of Newton. It may be noted here that when Charles Wesley died and was buried in the churchyard of St. Marylebone Church, Newton was one of the eight clergymen who carried the pall. Newton was in this year (1788) himself 63 and though unwell at the time—and though it was to be a walking funeral—in a bitter wind and the snow falling, felt it his duty to pay this mark of affection and respect to "Charles, the brother of John."

One would much like to know how often these two hymn writers and evangelists met—and what they thought of each others hymns. They had a good deal in common, and both lived and worked in London.

The preface Newton wrote to the Olney Hymns when first they were published, is still worth reading. It brings out Newton's humility and appreciation of the worth of his more gifted collaborator. He explains why the hymns were written, "to promote the faith and comfort of sincere Christians" and also to perpetuate the remembrance of an intimate and endeared friendship. He refers to the delay of publication caused by Cowper's "long and affecting indisposition."

The hymns are arranged in three books, "On select passages of Scripture," on "Occasional subjects," and "The rise, progress, changes and comforts of the spiritual life."

J. H. Overton criticizes the hymn book for its neglect of the observance of Church seasons.

In the entire 348 there are only three celebrating Christmas ; while thirty are allotted to the keeping of the New Year. Newton was certainly deficient in his sense of the value of the Church's Year. The observance of The Church Year in hymnology was waiting the pens of Heber and Keble. But it is only fair to Newton to say that he catered for a Special New Year's Young People's Service held annually.

Olney, as Newton and Cowper knew it, has been described as " a parish of unsophisticated rustics who used speech not to hide their feelings but to express them." Newton's parishioners were surely provided with the right kind of speech with which to express their feelings in The Olney Hymns.

The Jesuits

THE REV. A. W. PARSONS, L.Th., O.C.F.

"It is not necessary to go over the well-known story of Ignatius of Loyola, and the first foundation of the Jesuits. Suffice it to say, he had a singularly clear eye for the needs of the time. Authority had been contested and at length denied; it must be indicated and set on such a basis as should leave no room for cavil. The Feudal System was gone, and Absolutism was to be set up in its place. When this could be accomplished, the danger as he saw it would be ended. Towards this he bent all his energies. The Society he founded to bring about the Absolutism of Authority was to have obedience for its vital principle. Himself a soldier, he viewed everything from a military point of view. Obedience became the one thing necessary, and any infraction of this close and particular discipline was to be impossible in his Society. No room was left for self-will. A General, who alone was the Living Rule, directed all things, and his soldiers, mere functionaries, had only to do or die."

Father Ethelred L. Taunton, "The History of the Jesuits in England" p. 7.

II—THEIR FOUNDATION

NOT only had the Feudal system gone in the days of Ignatius Loyola but the whole system of the Roman Church was "nigh unto vanishing." The religious orders, whether Benedictines, Dominicans, Franciscans, Minorites or whatever else they might be called, through which Rome had hitherto swayed the hearts of men, had now largely lost their influence. Griesinger remarks (History of the Jesuits, p.24) that the clergy "owing to their ignorance, dissoluteness and shamelessness, were even more thoroughly despised than the barefooted monks, and it was no longer possible to awaken from the grave any faith in them." Gradually Loyola formed the project of a spiritual knighthood for the conversion of men to the obedience of the Faith and he modelled his order on the example of the Lord Jesus by calling out from the world those who would be his disciples. He seems to have taken infinite pains over details and also to have possessed a natural capacity for knowing "what was in man." One of Loyola's earliest biographers, Ribadeneyra, dwells on the eagerness with which Ignatius welcomed the slightest details of the life of some of his later disciples in the Indies, and how he one day said: "I would assuredly like to know, if it were possible, how many fleas bit them each night." He deliberately set himself to win the confidence of certain young men. He played billiards with some, paid the college expenses of others, fasted and prayed with others and shared with them the discipline of his own *Spiritual Exercises*.

THE FIRST DISCIPLES

He finally chose a band of nine disciples. Peter Faber, a Savoyard, the son of a poor peasant, was a youth of unbending will, glowing

imagination and fine intellect. The next, Francis Xavier, belonged like Loyola himself, to an ancient Basque family. He was at that time professor in the college of Beauvais. All the authorities stress Loyola's difficulty in winning this proud young Spaniard. These two were well known and esteemed in the University of Paris and their allegiance to Loyola led to Diego Laynez and Alonzo Salmeron being attracted. The former, a youth of twenty-one, has been described as "a young man with the brain of an ancient sage." Cool and logical in outlook and temper he was extremely hard to arouse to enthusiasm, but once aroused, he flamed with ardour. Salmeron, a youth of only eighteen was impetuous and fiery from the outset. He became the eloquent preacher of the company. Nicholas Boabdilla, another Spaniard, was a man who was as powerful with his pen as with his tongue. Rodriguez, a Portuguese, and Jay, from Geneva, were "young men of insinuating manners and were the destined diplomatists of the little company" (Lindsay). Another, Jean Codure, died early. The last of the original nine, a phlegmatic Netherlander, named Paul Broet, "endeared himself to all of them by his sweet purity of soul."

On the feast of the Assumption (August 15th, 1534), in the subterranean chapel of St. Mary on Montmartre, near Paris, seven of these men met Ignatius. Faber, the only priest in the number, said Mass and administered the Sacrament to them. They took oaths of celibacy and of poverty, though Lindsay remarks that "Loyola himself had long abandoned the vow of poverty; his faithful disciples, the circle of Barcelona ladies, sent him supplies of money, and he received sums from Spanish merchants in France and the Low countries" (See note p. 537, History of the Reformation, Vol. 2., T. M. Lindsay). Loyola was especially concerned about the Holy Land. During his travels he had witnessed the difficult position of the Christians living there and the power and fanatical zeal of the Turks. He knew that the Crusades had failed to recover the Holy Places and he bound his band of disciples to assist him in the great missionary task of bringing their Gospel to the unbelievers in Palestine. If, however, this hope of establishing the Sovereignty of Jesus failed to materialise by a certain time he and they bound themselves to journey to Rome and there throw themselves at the feet of the Pope to offer him their services. They took as their motto: *Ad majorem Dei gloriam*—"To the greater glory of God." To say of anything that it is A.M.G.D. is to set on it the mark of their approval no matter what it may be. Ignatius never again saw the Holy Land, because when he and his band were ready to start, the Turkish war broke out, rendering impossible for a long while all journeys to Moslem countries.

THEY GO TO ROME

Four years later the "Company of Jesus" set out for Rome Ignatius himself gave them, besides their main idea, their name: "like a cohort or century gathered to fight spiritual enemies, as men devoted body and soul to our Lord Jesus Christ and His Vicar on earth." In every town through which they passed on their way to the Eternal City they left behind them a reputation for sanctity by their labours in the hospitals and their earnest addresses to the populace in the streets. They experienced considerable opposition, however, before

getting the stamp of Papal authority on the Society they now proposed to form. Paul III. referred the matter to three cardinals who unanimously condemned the establishment of the Order as unnecessary and dangerous. Loyola, however, was a man of the world and soon discovered a plan to overcome these difficulties. He changed the articles of his professed constitution. Two peculiarities in their revised constitution specially recommended it in the Pope's eyes. The first was its vow of unconditional obedience. The Society swore to obey the Pope as an army obeys its General. It was not *canonical* but *military* obedience which its members offered him. They were not to be a monastic order. They were to be a political rather than a sacerdotal body. The second peculiarity was that their services were to be wholly gratuitous; never would they ask so much as a penny from the Roman See.

At a time when half Europe was in revolt and the monastic orders were incapable of doing anything to stem the tide of the Protestant Reformation, such new and unexpected help seemed to the Pope to be sent from Heaven! He saw the advantage of such a fraternity and gave it formal recognition in a Papal Bull issued on September 27th, 1540. It is true that it restricted the number of Jesuits to sixty but it also stated that they were "to bear the standard of the Cross, to wield the arms of God, to serve the only Lord, and the Roman Pontiff, His Vicar on earth."

On the 20th of March, 1543, a second Bull was promulgated. This permitted the worldwide extension of the new order. This Bull seemed to Loyola to be the fulfilment of his dreams. He had founded an Order which, in the words of his speech quoted by the Jesuit Bonhours would win to God: "Not only a single nation, a single country, but all nations, all the Kingdoms of the world." (Book 1. p. 248).

THE GENERAL

It now became necessary to choose a General. He was to have unlimited power, and to hold office for life. "He was to be venerated as if Christ were present in him." (*The History of the Reformation* by J. P. Whitney, 1940 Edition, pp. 286-287). Needless to say, Ignatius Loyola, was chosen to be the first General. He pretended to be very reluctant to take the exalted position at first but, when his followers offered it to him a second time, after he had spent four days in prayer, he declared it to be a Divine interposition which he could not resist. John Lorin, a Jesuit writer, gives the following curious reason why Loyola was thus chosen. He says: "Since Peter had more zeal than the rest of the Apostles . . . when he struck the servant of the High Priest, it is for this reason amongst others, we may conceive that the sovereign priesthood was committed to him by Christ. And, if the conclusion be admissible, we may affirm that Ignatius was chosen to be General of our Order because he would kill a Moor who had blasphemed."

After the General's election the Society of Jesus increased with most remarkable rapidity. It did so in spite of many difficulties and much criticism. Many devout Roman Catholics disliked the name by which the Order was known. In his *Memoirs of Pope Sixtus the Fifth* vol. ii. p.53, Baron Hübner informs us that that Pope strongly objected to

the name. He "insisted that the Order should cease to be styled the Society of Jesus. The name, he urged, was prejudicial to other institutions, and to the Faithful in general. It was not proper . . . nor convenient, because each time the name of the Society was brought into conversation the respectful and the pious would have to leave their occupation, make the sign of the cross and uncover."

THE ORDER ORGANIZED

Gradually, as time went on, the membership of the Jesuit order, was divided into four degrees. The Professed or Perfect Jesuits are of two classes. The first of these consists of those who have taken the four vows of Chastity, Poverty, Obedience and Unreserved Obedience to the Pope in the service of Missions. These were the élite of the Society and alone had a share in its government. At the time of Loyola's death (1556), "the Professed of the Four Vows," who were the Society in the strictest sense, numbered only thirty-five. They were only admitted by the General of the Order and must be of superior education and in Priest's order. They should be learned in Philosophy, Theology and Canon Law and possess some special talent. They pass through severe prostration in begging, serving in hospitals and prolonged "spiritual exercises." The less honourable class have not hazarded the perils and self-sacrifice which are inseparable from some Missions. The next degree, the Coadjutors, were not destined for such high or select service as the Professed. They are of two classes, Spiritual and Temporal. The Spiritual assist the Professed. Heads of Colleges and Residences are usually taken from this class. They are said to confer as much grace in the help of souls as if they were Professed! The Temporal Coadjutors may be persons of humble attainments; they must be apt for domestic services in the houses of the Professed; content with Martha's lot; of healthy constitution and capable of hard work. They need not know Latin and at one time it was not necessary for them to be able to read. The next lowest degree is sometimes known as the Scholastics. These passed through a noviciate of two years and then spent five years in study and five years as teachers of junior classes. The Novices were men who had been carefully selected either for priesthood or for secular work. Novices whose vocation was as yet undetermined, were known as the Indifferents. It is said that the Novices have everything necessary to try their humility and patience!

Under the Jesuit system the world was divided into six great divisions. The heads of these six divisions were to act as the staff or Cabinet of the General. The six divisions were sub-divided into thirty-seven Provinces, ruled over by a Provincial. Every Provincial was obliged to send a monthly report to the General on the state of his province. Every Jesuit house, college or mission had to send a quarterly report. Thus to the General of the Jesuits the world lies naked and open. The words of Dr. Wylie, the judicious Scottish historian are worthy of quotation in this connection. He wrote in *The History of Protestantism* Vol. ii. p. 389: "All ranks, from the nobleman to the day labourer; all trades, from the opulent banker to the shoemaker and porter; all professions, from the stolid dignitary and the learned professor to the cowed mendicant; all grades of

literary men, from the philosopher, the mathematician and the historian, to the schoolmaster and the reporter on the provincial newspaper, are enrolled in the Society. Marshallled, and in continual attendance before their chief, stands this host, so large in number and so various in gifts. At his word they go, and at his word they come, speeding over seas and mountains, across frozen steppes, or burning plains on his errands. Pestilence or battle or death may lie in his path, the Jesuits' obedience is not less prompt. Selecting one, the General sends him to the royal cabinet. Making choice of another, he opens to him the door of Parliament. A third he enrolls in a political club; a fourth he places in the pulpit of a church whose creed he professes that he may betray it; a fifth he commands to mingle in the salons of the literati; a sixth he sends to act his part in the Evangelical Conference; a seventh he seats beside the domestic hearth; and an eighth he sends afar off to barbarous tribes, where, speaking a strange tongue and wearing a rough garment he executes, amidst hardships and perils, the will of his superior. There is no disguise which the Jesuit will not wear, no art he will not employ, no motive he will not feign, no creed he will not profess, providing only he can acquit himself as a true soldier in the Jesuit army, and accomplish the work on which he has been sent forth." "We have men," exclaimed a General exultingly, as he glanced over the long roll of philosophers, orators, statesmen and scholars who stood before him, ready to serve him in State or in the Church, in the camp or in the school, at home or abroad—"We have men for martyrdom if they be required." Such is the marvellous organization which the Bulls of Pope Paul III. brought into being in 1540.

THE COUNCIL OF TRENT

The Council of Trent was the final answer to the Papacy to the demand of Europe for a reformation. The Council met in 1545 and continued its sessions during eighteen years. In his book *Our Attitude towards English Roman Catholics and the Papal Court*, the late Arthur Galton declared: "The definitions of Trent were moulded and carried through by the Jesuits, solely in the interests of the Papacy, by the votes of illiterate, venal, dependent Italian bishops, the tools and creatures of the Pope." Some of the extreme men in our Church have regarded Trent as a mouthpiece of Catholic opinion and doctrine! It is well for us in these days, when the real attitude of the Pope is by no means clear, to recall that during the final sessions there were present one hundred and eighty-nine Italians, who, for the most part, were dependent on the Roman Court, and were not conspicuous for learning. There were two bishops from Germany; thirty-one Spaniards; six Portuguese; twenty-six Frenchmen; two from Flanders and one Englishman! That is to say, the Teutonic nations, who were most anxious about reform had five representatives!

On the 18th of October, 1549, Paul III. gave the General unlimited power in a Bull which the Jesuits called: "The Great Sea of their Privileges." The first paragraph gave the General: "complete power as to the government of the Society. His power . . . so unlimited that, should he deem it necessary for the honour of God, he shall even send back, or in other directions, those who have come

direct from the Pope." In the third paragraph the Bull states : " That in order that obedience may be quite strictly maintained, there shall be no appeal against the Ruler of the Order to any judge or other official whatsoever, much less can any member be released from his vows by any other person." Even the Keys of Peter, it would appear, can have no power over a Jesuit !

The following extract from the *London Times* for September 7th, 1906, illustrates how this power over the members of the Jesuit Order operates. " Father Tyrrell was the most distinguished English member of the Society of Jesus, the only English Jesuit ; perhaps, who had any influence outside the Roman Catholic body and his works have been widely read in England and other countries. *His relations with the central authority of the Society had long been strained* and last year he tried in vain to obtain a dispensation from his vows—a matter which was made all the more difficult owing to the fact that he was " Professed of the Four Vows," that is, had attained the final stage of Jesuit profession." The article goes on to state that Father Tyrrell withdrew his application, but was suspended by the late General, Father Martin, from his functions as a priest, and excluded from the Sacraments. " Recently a French Bishop, without Fr. Tyrrell's knowledge, applied to the *Vatican* for leave to give the latter work in his diocese. His generous action was met with a refusal to reinstate Fr. Tyrrell as a priest except on the condition that he undertook to publish nothing and to submit even his private correspondence dealing with religious matters to a censor appointed by the Bishop." The reason for this treatment of the Rev. Jesuit was that in order to succeed in inducing the many enquiring Protestants who wrote to him, to join his church, he thought it necessary to abandon many of the more superstitious observances and antiquated arguments which usually comprise the stock of a Romish controversialist, and by following a line of thought more in harmony with the spirit of modern criticism and scientific research it was feared that he was approximating too near to the Evangelical position. Father Tyrrell ultimately passed away and was denied the last office of the Church to which he still belonged !

THE JESUITS AND LIBERTY

In view of the stand our country and its allies are taking for freedom to-day and especially for that freedom of conscience in religious matters which we know is not mentioned in the Pope's Five Points, it may be well for us to recall that the Black Pope—the General of the Jesuits—is still the power behind the White Pope. Father Taunton, from whom I quote at the head of this article in his " History of the Jesuits," published in 1901, states that : " Liberty to Latins means license. It never enters their mind that the best remedy for the abuse of liberty is more liberty which brings with it more responsibility." " But the idea of the Society," he continues, " was to reduce by obedience, the individual to nothing. Thus liberty is especially antagonistic to Jesuit ideas." Has it ever been more truly or better stated than by Froude in his *History of England* vol. viii. chapter xxvii. He is writing of Spain, the country to which the founder of the Jesuits belonged. . . . " Before the sixteenth century had measured half its

course the shadow of Spain already stretched beyond the Andes; from the mines of Peru and the customs-houses of Antwerp, the golden rivers streamed into her Imperial treasury; the crowns of Aragon and Castile, of Burgundy, Milan, Naples and Sicily, clustered on the brow of her sovereigns; and the Spaniards themselves, before their national liberties were broken, were beyond comparison the noblest, grandest, and most enlightened people in the world.

The Spiritual earthquake (of the Reformation) shook Europe: the choice of the ways was offered to the nations; on the one side liberty with untried possibilities of anarchy and social dissolution; on the other the reinvigoration of the creed and customs of ten centuries in which Christendom had grown to its present stature. Fools and dreamers might follow their ignis fatuus till it led them to perdition. The wise Spaniard took his stand on the old ways. He too would have his reformation with an inspired Santa Teresa for a prophetess, an army of ascetics to combat with prayer the legions of the evil one, a most holy Inquisition to put away the enemies of God with sword and dungeon, stake and fire. That was the Spaniard's choice, and his intellect shrivelled in his brain and the sinews shrank in his self-bandaged limbs."

The Garden Tomb

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IT is perhaps impossible to locate with final certainty the actual sepulchre or even the burial ground where the body of Christ was laid after its removal from the Cross. For centuries many people throughout Christendom have venerated the Church of The Holy Sepulchre as the site. To this day, most churches—the Roman and the Russian, the Greeks and the Copts, the Armenian and the Ethiopian—cling to the traditional belief and rank this spot first among the Holy Places. Few indeed save members of the Reformed Churches would dare to think otherwise. But despite every endeavour to remove it, one insuperable objection remains. It is impossible to see how the site occupied by The Church of The Holy Sepulchre could ever have been outside the city walls. The most recent excavations in 1938 severely diminish any likelihood of a satisfactory answer to this problem. It has been found that exactly underneath the Damascus Gate there stood the gate of an older wall, possibly that of Nehemiah's wall. At all events, this discovery means that almost beyond doubt the walls of the city in Gospel days enclosed the traditional site of the Tomb of Christ. That fact destroys the value of the tradition.

However, within the last sixty years there has been a growing body of opinion among Evangelical believers in favour of another site known as The Garden Tomb. Its discovery was due to General Gordon, who was stationed in Palestine for two or three years prior to his fatal expedition to the Sudan. He acted upon various hints gleaned from the New Testament and conducted the excavations which revealed its existence. His first clue for the location of the Sepulchre lay in the statement that when Christ was led forth to die, He "suffered without the gate" (Heb. 13. 12). That was in accordance with Hebrew Law. The Jews did not bury their dead within the precincts of the city neither were criminals put to death inside the walls. And the execution of Christ was no exception to the rule. Thus that fact took Gordon outside the city. His next clue lay in the description of the scene of His death as "a place called Golgotha, that is to say, a place of a skull" (Matt. 27. 33). This skull-shaped hill has been identified almost beyond question on the north side of the city just opposite the Damascus Gate. On the green summit of that memorable hill, He was crucified. Thus that fact took Gordon to the place of His death. His third clue lay in the declaration that the place where He was buried was not far distant: "For the sepulchre was nigh at hand" (John 19. 42). It was easy of access from the Cross. The full force of this fact is brought to light by a glance at the previous verse: "Now in the place where He was crucified, there was a garden; and in the garden a new sepulchre" (19. 41). Thus the place of burial was so close to the scene of death that the Cross and the Tomb were not merely "nigh" each other, they were in the same garden on the same

plot of ground. That fact led General Gordon to excavate along the cliff-face of Golgotha. The digging had not proceeded very far before the spades broke through into the empty space of a tomb. The adjacent land was then excavated and the discovery of an ancient wine-press proved that in Roman days it had been a garden. Here then was a tomb outside the city wall, close to the scene of the Cross, and in a place where there was a Garden, and many believe with Gordon that this is the Sepulchre where they laid Him.

We may trace the hints in the Gospel records which confirm this belief by a study of the kind of tomb they depict. There are three definite marks mentioned by the Gospels. First it was a rock tomb. Each of the Synoptic Gospels speaks of the fact that the sepulchre was hewn out of the rock (Matt. 27. 60 ; Mark 15. 46 ; Luke 23. 53). Caves were often turned into vaults and used as tombs. But Joseph of Arimathea had hewn his sepulchre out of the living rock. And this fact corresponds with the Garden Tomb for it was cut out of the virgin rock in the face of the cliff. Then it was a new tomb. Matthew describes it as " his own new tomb " (Matt. 27. 60). Luke and John both enlarge the description to say that it was a tomb wherein never man before was laid (Luke 23. 53 ; John 19. 41). No corruption had ever defiled that sepulchre. And this fact corresponds with the Garden Tomb for it bears the marks of a sepulchre, not only unused but not quite finished. And it was a sealed tomb. Matthew and Mark both describe how Joseph, before he departed, " rolled a great stone to the door of the sepulchre " (Matt. 27. 60 ; Mark 15. 46). Mark also mentions the query of the women among themselves " Who shall roll us away the stone from the door of the sepulchre ? " (Mark 16. 3). All the Gospels note that they found that the stone had been moved, but Matthew alone tells us how, after the earthquake, it was an angel who rolled it back and sat upon it (Matt. 28. 2). And this fact corresponds with the Garden Tomb, for outside there is a groove for a rolling stone to be moved to or from the entrance to the sepulchre. The Crusaders, who did not understand the significance of these facts, used the stone ridge of the groove for tethering their horses. Thus the Garden Tomb has the true credentials of the Gospel sepulchre, for it is characterised by the three marks there denoted. It is a rock tomb : it is a new tomb : it is a sealed tomb.

But there are three other notes which characterise the Gospel sepulchre. They are not expressly mentioned, but they are tacitly implied. The fourth Gospel describes how John outran Peter and arrived first at the Tomb : " And he stooping down, and looking in, saw the linen clothes lying ; yet went he not in " (John 20. 5). From the mouth of the Tomb he was able to see what it contained without the aid of artificial light. Therefore, it must have been a light tomb. That agrees with the tomb Gordon found. High up to the right of the doorway, there is a deep shaft cut through the rock as a window. The light streams in so clearly that a good photograph can be taken inside without a time exposure. This is very remarkable, because no other light tomb has ever been discovered near Jerusalem. The Tombs of the Kings are shrouded in darkness, and the so-called Tomb of Lazarus at Bethany is like the disused shaft of an ancient mine. But the Garden Tomb admits the light of day so freely that everything can

be seen at a glance. Then Luke's account describes how the women assembled inside the tomb (Luke 24. 3, 10). Three are mentioned by name, and "other women with them" are also denoted. These women all entered the tomb where they beheld "two men . . . in shining garments." There were then at least six people inside the sepulchre at the same time, and therefore it must have been a large tomb. That also agrees with the tomb Gordon found. There is a porch inside the doorway where mourners could stand, and it was large enough to receive at least six people without discomfort. Again two of the Gospels describe how the women came to the Tomb laden with spices in order to embalm the body (Mark 16. 1; Luke 24. 1). When Christ was taken down from the Cross His body had been wound in linen clothes and spices had been wrapped up in them. No decay would take place within three days at that season of the year. But to undo the winding sheet and embalm the body would require space. And that also agrees with the tomb that Gordon found. There is a large flat stone on the floor between the shelves for the bodies which would provide ample room for the embalmment. Thus in every point the Garden Tomb tallies with what we are told of the Gospel Sepulchre.

The Sepulchre has the appearance of a family vault. Provision was made for three bodies, evidently for a man and his wife on either side with a smaller shelf for a child at the back. Each tomb has two ledges; one projects from the wall above and one runs along the outside edge of the actual shelf. Two slabs would fit into these ledges in order to cover the body. The perpendicular slab would rest in the lower ledge and the horizontal slab would rest on the upper ledge. Only one tomb, that opposite the doorway, was actually finished. The head would lie towards the west and the rock is chiselled into a slope for the shoulders. This would explain why there was a separate napkin for the head apart from the winding sheet for the body. A man who stood at the door and looked in could see the whole length of the grave except the head which was hidden behind a stone seat. That would explain why John did not see the napkin as well as the linen clothes until he had followed Peter into the Tomb. There is a stone at either end of the grave which would provide a comfortable seat. That would explain the reference in the fourth Gospel to Mary who saw two angels sitting, one at the head and the other at the feet of the place where His body had lain (John 20. 12).

There need be no surprise that the scene was not regarded as sacred by those who must have known the site. Archæology shows that it was. There are two early Christian tombs in the neighbouring garden. One bears the Latin inscription "Buried near his Lord", the other "Onesimus, Deacon of the Church of the Resurrection". Thus we have a two-fold hint as to the accuracy of Gordon's discovery. But, further still, archæology shows that an early church was in fact built over the very site. In front of the tomb are the remains of an ancient Church floor. Over the entrance to the tomb is an ecclesiastical arch. A long cut to the left indicates the site of ancient cloisters, and a deep basin with a drain indicates the site of a font for immersion. It is known that Herod Antipas erected a wall that encircled this site for a brief period between 43-70 A.D. This is conclusive that the tomb must have been built before that time. Sir Flinders Petrie

at Christmas 1937 examined the site, but declined to date it unless complete excavations were carried out. However, he said that the Tomb itself undoubtedly belonged to Herodian times. The Church was probably built between 43-70 A.D. and was destroyed after the fall of Jerusalem. Holy Places were consistently desecrated by the erection of Temples to Venus on the Sacred sites. The doves cotes over the tomb and the Tree of Life of Adonis traced in the wall show that such a heathen shrine was raised in place of the Church.

Thus the site was desecrated and then forgotten. Tradition grew up eventually round the Church of the Holy Sepulchre as the result of Queen Helena's dream in the 4th century. No one thought of looking elsewhere. The Crusaders were so ignorant of the character of the place that they used it as a stable for their horses. It remained for General Gordon to reveal the Garden Tomb. After his death the plot of ground was bought by subscription and the ownership is now vested in the hands of Evangelical Trustees. No Church or building has been raised on the site since then, but the ground is preserved in its original character as a garden where the visitor may muse and read. Those who believe that this tomb is the Sepulchre of the Gospels have met with virulent opposition from advocates of the traditional site. But the positive evidence in its favour from Scripture alone is far more convincing than the legends about Queen Helena and The Church of the Holy Sepulchre.

The Beginning of a New Reformation in the Roman Church

THE REV. J. W. AUGUR, M.A.

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ONE effect of the Oxford Movement was to belittle the authority and to neglect the works of the early Victorian historians and essayists. In recent years the pendulum has swung back and it is interesting to observe the growing tendency to treat them with respect and accept their main conclusions. Macaulay and J. A. Froude are no longer mentioned with an almost contemptuous smile—they have re-gained their influence and authority. In both cases what they said in regard to the Roman Church is generally accepted as strictly fair and reasonable. With the accurate information now to hand through modern research, particularly that done by Professor Coulton, few will question Froude's statement—"never were any institutions brought to a more deserved judgment than the monastic orders of England." His essay on the Revival of Romanism is as forcible and apposite to-day as when it was first written—"The Reformers of the 16th Century were contending against definite falsehoods, which had been taken up into the system of the Church of Rome and were offered by it to the world as sacred realities. Purgatory, penance, pilgrimages, masses, the worship of the saints . . . these and their kindred superstitions the Reformers denounced as frauds and impostures. . . . They appealed to the Bible as an authority which Catholics themselves acknowledged. With the Bible in their hands they pointed from the idolatrous ceremonial to the spiritual truths contained in the Gospels and Epistles, and the service which man owed to his Maker they affirmed to be, integrity of heart and purity of life and conduct."

This has a real bearing on the possibility of a new Reformation within the modern Roman Church. Those who look at its work from the outside are inclined to see it wearing the similitude of an angel. Its priests and nuns in England seem to be energetic and devoted and on occasions, particularly in regard to grants from public funds for education, it appeals for toleration and even pretends to be itself tolerant of other Churches. She has no hesitation in claiming what she herself, under similar conditions, would deny immediately. After the evacuation of schools, the nuns of a London school went to the Head of a C. of E. Secondary School in the Midlands and pitifully begged for the use of a few class rooms on the plea that they had been crowded out of the big local Convent School which works in keen opposition to the Church High School. It is almost incredible, but with great inconvenience room was made for part of the evacuated school and one result is that it has led now to some curtailment of the religious instruction in the High School! Has ever Christian charity been more shamelessly and flagrantly abused?

RENAISSANCE

In the British Empire and the U.S.A., the Roman Catholic laity enjoy a freedom denied them elsewhere. The most intelligent of them mix freely with Christians of other denominations and refuse to be priest-ridden, and they constitute the hope of the future. It is evident from what has been made public that the lay members of the Sword of the Spirit Movement desired to include on the Committee, representatives of other churches on equal terms with the Roman Catholics. Their efforts were defeated but we have not heard the last of this bid for liberty of conscience.

In the U.S.A. there is some evidence that the R.C. hierarchy are far from contented with the predominance of Italian Cardinals and Bishops. In this connection the last book written by E. F. Benson has a pertinent illustration. This clever family of a former Archbishop of Canterbury had some interesting and somewhat exciting re-unions. . . . "Hugh (the R.C. priest and Monseigneur) told us *a propos* of the invalidity of Anglican orders, that the election of the Pope was always directly controlled by the Holy Ghost. He bitterly resented an exasperated brother asking why the Holy Ghost always chose an Italian! 'You hurt me when you say that'—he complained". . . .

Professor Herbert Moran, the famous Australian surgeon, has published the story of his remarkable career.* He is of Irish descent and an earnest Roman Catholic and the last chapter of his book is concerned with his religious life and is entitled Faith, Hope and Insurrection. His religious insurrection began in 1900 when as a high-spirited and devout young man his heart was grievously stirred by the report in Sydney that a well-known priest had been cited as co-respondent on an unsavoury divorce case. It was found impossible to unravel the truth from the tangle of intrigue and lies which followed, but the incident made a lasting impression on Dr. Moran's mind. Many years afterwards when an English Jesuit said to him—what is wrong with the Church in Australia? "the answer came pat, "The priests." He gives many reasons for this belief and he concludes with these words—"All my experience of priests convinces me that the purest minded men are those who have found their sexual equilibrium in a happy marriage." He therefore makes a strong appeal against the celibacy of the clergy which "was no general rule of the Apostolic Church during the Middle Ages."

But this is not the only blemish which he condemns in his Church—"In every Australian city there have risen great palaces, luxuriously furnished and admirably equipped. They are the modern hospitals owned and directed by different Orders of nursing sisters. The architecture is magnificent; in their elaborate specifications they have economized only on their charity. In my last ten years of medical practice I found the poor Catholics had always to seek refuge in the Government institutions, since they had no money and could not get admission to hospitals of their own religion except as accident cases delivered on an ambulance. . . . An intense rivalry has sprung up between the different religious nursing homes and with it, a fury for ornate buildings and lavish decoration. The huge capital

* *Viewless Winds*. Peter David. 1939.

expenditure gradually causes the proprietors to think almost entirely in terms of revenue. . . . The rule of every nursing order has been deliberately and cynically set aside. . . . Do these sisters go into the slums and visit there the infirm? No. Do they nurse the advanced tuberculosis patients? No. Or the intractable cancer sufferer? No. Do they minister to the poor who are mentally deranged? No. Do they take in children sick with contagious disease? No. These answers are absolutely true for my own State of New South Wales. . . . These women are avowed to chastity and poverty, yet they enjoy most of the amenities that opulence confers. . . . They have been indemnified against the loneliness of spinsterhood, against unmarried neglect, they are guaranteed against any of the effects of poverty to which they vowed themselves. They live very comfortably. This is not poverty merely because they handle no coins. Their lives have nearly all the pomp and circumstance of wealth. They have fewer worries than any married woman. Only one thing can justify them in their pretension to higher merit—not their professional competence, nor their negative virtuousness—it is the possession of a true spirit of charity in their care of the sick poor. Without this they have dedicated themselves not to God, but only to a safe career. And without charity their magnificent institutions are nothing more than pagan monuments erected to the memory of a spirit which has departed. . . .”

These quotations are given not to be used in a spirit of self-righteous Phariseism (the Church of England is not without many flagrant abuses of its own) but to illustrate a tendency towards revolt on the part of intelligent Roman Catholics and a demand for a stricter and higher code from their religious leaders. It was this kind of spirit which led the monk Martin Luther to appeal for the Reformation of the Church, and a return to the Scriptural rule of Christian life and service. Dr. Moran urges that what he has written “are not petulant objections frivolously set down but the observations of one who has known Catholic life from inside. Let us confess that it is the Catholics of yesterday who in Catholic countries pull down the Church—not for a doctrine, or after an historical argument but because some priests or religious orders have become venal. . . .”

We too in the Church of England must be on our guard against similar shortcomings in our midst. It is well to remember that “repentant tears are the waters upon which the spirit of God Moves.” Episcopacy, sacraments, church ordinances and organisations are not unimportant but the primary facts of the Christian Faith are the Fatherhood of God, redemption through Christ, goodness through the Holy Ghost and the universal brotherhood of man. We must teach these things, preach these truths and live these realities, and be ready at all times to give the right hand of fellowship to all who share with us these fundamental truths and desire to work with us for the salvation of the world.

Words of Christ

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THE healthfulness of Christian teaching is a distinctive note of the Pastoral Epistles which we are studying together. "Wholesome words," "the wholesome teaching," "an outline of wholesome words," "healthy in the faith," "healthy, wholesome speech," these are recurrent expressions in the letters to Timothy and Titus. It is implied also that the acid test of all teaching given in the Christian community is conformity with the words of our blessed Lord. "If any man teacheth a different doctrine, and consenteth not to healthful words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing . . ." (1 Tim. 6. 3.) This, of course, is in accordance with the Lord's parting charge to the Apostles; "teaching them to observe all things whatsoever I have commanded you." This He foretold would be the work of the Holy Spirit when He came; "He shall teach you all things, and bring to your remembrance all that I said unto you"; I have yet many things to say unto you, but ye cannot hear them now; but when He, the spirit of Truth, is come, He shall guide you into all the truth. . . . He shall take of mine, and shall declare it unto you." Our Lord knew the worth and power of His own words—"Let these words sink into your ears;" "The word that I have spoken, the same shall judge him in the last day;" "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." "Heaven and earth shall pass away, but My words shall not pass away;" "the words that I have spoken unto you are spirit and are life." In the four gospels we have recorded the words of Christ. Outside them there is in the N.T. only one of His sayings, quoted by St. Paul, which surely breathes the very spirit of Jesus,— "It is more blessed to give than to receive." One interesting sacred "Log" is found after St. Luke 6. 4 in the Codex Bezae, the famous Cambridge MS., which is a witness to what is known as "the Western Text" of the N.T. and which I have had the privilege of holding in my hands. This may record an actual incident in Christ's ministry; "On the same day seeing a man working on the sabbath He said to him, Man, if thou knowest what thou art doing, happy art thou; but if thou knowest not thou art cursed, and a transgressor of the law."

Two well known extra-canonical sayings which may be genuine are "Be ye approved money-changers," (several times quoted by ancient writers); and the words preserved by Origen, "He that is near Me is near the fire, but he that is far from Me is far from the Kingdom." The first part of this saying may remind us of St. Luke 12. 49, "I came to cast fire upon the earth"; and recall the Baptist's prediction, "He shall baptize you with the Holy Ghost and with fire." It has however been suggested that the correct reading may be "near

the Father" (not "the fire": ξἴγρως "πατζος," not "πσζος"). If this proposed emendation (?) be adopted the saying may call to mind St. John 14. 9, "he that hath seen Me hath seen the Father." We must, I think, admit that we cannot be sure that we have, even in the N.T., the "*iposissima verba*" of our Lord. In 1897, and again at a more recent date, Drs. Grenfell and Hunt disinterred at Oxyrhynchus in Egypt a few Logia, one or two of which appear to be real additions to our collections of the words of Christ, though others are mostly variants of what we had already. The Editors assigned to the sayings unearthed in 1897, a date, "not much later than the year 200." In the former category—those that are new—are :

(1) "Jesus saith, Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the sabbath ye shall not see the Father." The editors suggest that "keep the sabbath" has the "inner meaning" "make the sabbath a real sabbath", and remind us that "ye shall in no wise find the kingdom of God" is reminiscent of St. Matt. 6. 33, "Seek ye first the kingdom of God."

(2) "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and My soul grieveth over the sons of men because they are blind in their heart." For "the general tenor" of this saying we are asked to compare St. John 1. 11; "He came unto His own, and they that were His own received Him not." I think it also recalls to mind St. John 1. 14, "the Word *became flesh*, and dwelt among us"; and 7. 37, "*Jesus stood* and cried saying, *If any man thirst*, let him come unto Me, and drink."

(3) "Jesus saith, Wherever there are . . . and there is one alone, . . . I am with him. Raise the stone, and there thou shalt find me, cleave the wood and there am I." The thought in the second part of this Word is similar to that exposed in a beautiful short poem by Joseph Plunkett, who was executed in Dublin after the Easter week rising in 1916; "I see His blood upon the rose, . . . His crown of thorns is twined with every thorn, His Cross is every tree." It reminds us also of Francis Thompson's lines, "The angels keep their ancient places, Turn but a stone and start a wing . . ."

(4) "(Ye ask? who are those) that draw us (to the kingdom if) the kingdom is in heaven? . . . the fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of heaven is within you; and whosoever shall know himself shall find it. (Strive therefore) to know yourselves, and ye shall be aware that ye are the sons of the (Almighty?) Father; and (?) ye shall know that ye are in (the city of God) and ye are (the city?)." The only part of this rather long "Logion" published in 1901, which is not new is a repetition of our Lord's words to the Pharisees in St. Luke 17. 21, "the kingdom of God is within you."

In the second class we find one which is in exact agreement with St. Luke 6. 42.

(5) "And then shalt thou see clearly to cast out the mote that is in thy brother's eye," St. Matt. 7., 5, has "out of," instead of "in thy brother's eye."

An interesting variant of a well-known saying is, "Jesus saith, A

prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him." This Logion again agrees with St. Luke's version rather than with St. Matthew or St. Mark. The second part of it is new. In connection with it, Drs. Grenfell and Hunt aptly remark that we should notice the preceding verse in St. Luke's narrative, "Ye will say unto Me, Physician, heal thyself," and that which follows in St. Mark, "He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them."

Another is, "Jesus saith, A city built upon the top of a high hill, and stablished, can neither fall nor be hid." This is an expanded form of St. Matt. 5. 14, "A city set on a hill cannot be hid," and perhaps the scribe had in mind the parable of the house built upon a rock at the end of the Sermon on the Mount.

Two of the Logia discovered in 1897 I omit as being mutilated in form, and obscure in meaning. A few other supposed sayings of the greatest of Teachers are known and other "Words of Christ" may yet be found. Those with which His Church has long been familiar are among the most treasured possessions of our Christian heritage, and, as has been pointed out, agreement or disagreement with them, or the spirit that breathes in them, is the test to apply to teaching concerning which we may be in doubt. "If any man teacheth a different doctrine, and consenteth not to . . . the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . ." Attempting to make an application of these words in conditions of the present day we may say: in certain quarters, of late years, a philosophy of life has been expounded which justifies, with hardly any limitation imposed, what is euphemistically called Self-expression; but brought to the test of the words of Christ this teaching must be definitely rejected. He has taught in the plainest possible language that some, at all events, of His disciples must live what may be called a maimed life rather than be cast into the eternal fire. "If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee." And "there are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." The glory of Christ's words is not only that they proceed from Him Who is "the Truth," but that they point to Him Who is also "the Way" and "the Life." For, as Ernest Renan truly said, "Jesus taught nothing but Himself." This is also at all times the glory of the Christian pulpit—to point to Christ, not to offer to "the hungry sheep" discourses of a pseudo-politics-economic type. Some of us have read with pleasure what are almost the closing words of Canon Mozley's farewell sermon preached at St. Paul's Cathedral two or three weeks ago: "The primary duty of the Christian teacher is to continue the proclamation of that mighty gospel of the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, of the high redeeming Cross where in Christ's death our sins are dead, of death swallowed up in victory."

Here may be given an illustration of the way in which, perhaps in unexpected quarters, men are yearning for the distinctive Christian message and respond to it when it is given. In her *Life of A. L. Smith, Master of Balliol from 1916-1924*, his wife relates, "A. L. loved a

simple discourse. I have seldom seen him so much impressed as he was on the last Sunday before his final illness. The aged Bishop Chavasse was the preacher, and, regardless of Fellows and scholars (whose presence might seem to act as a "quencher of the spirit"), he lifted up his voice and gave us a most inspiring message. "That's the stuff!" said one of the dons as they came out. He succeeded where many abstruse theologians had failed—perhaps they think that Balliol men must have something original and elaborate given them to think about, whereas they really require 'milk for babes', and this the old Bishop gave them.*

I close with some verses by the late Canon Ainger, Master of the Temple, who in his day was a preacher of note. They were not written for publication, but appeared in "The Record" some years after his death. They were entitled (and this is significant), "On Reading a Volume of Modern Sermons."

" With eager hand that oft has sliced
 At Gentile gloss or Jewish fable,
 Before the crowd you lay the Christ
 Upon the lecture table.
 From bondage to the old beliefs
You say our rescue must begin ;
 But *I* want refuge from my griefs
 And saving from my sin.
 The strong, the easy, and the glad
 Hang blandly, listening on your word ;
 But *I* am sick, and *I* am sad,
 And *I* need *Thee*, O Lord."

*This quotation is taken from the *Life of Bishop Chavasse* by Canon J. B. Lancelot.

Book Reviews

THE LAST YEARS OF THE ENGLISH SLAVE TRADE

By Averil Mackenzie-Grieve (Putnam & Co. Ltd.) pp.331. 15s.

Students of the immortal epic of the Abolition of the Slave Trade will welcome this valuable book, which is also a book for the general public. It consists of 17 chapters, neatly arranged so as to cover as much ground as possible. The author keeps strictly to the subject of the book and does not deal with the subsequent fight for the abolition of the institution of slavery itself. That came to pass at midnight July 31st, 1834, when 800,000 slaves became free. Coupland wrote of this event "It was more than a great event in African or British History. It was one of the greatest events in the history of the world."

In these 17 chapters we are told all kinds of interesting facts about the Rise of Liverpool and its merchants—Lord Mansfield—the captains (including John Newton who is given a chapter to himself)—the horrors of the Middle Passage—West Indian society—the settlement of Sierra Leone—and such matters as the attitude of the Missions towards slavery.

The book is based on contemporary records, registers, diaries, letters, pamphlets and documents, and therefore presents a first hand picture of the period of great historical value. Though the style is sometimes a little abrupt and jerky, the book is brimful of picturesque incidents, and vivid descriptions, and shrewd portraits of the various actors and agents in the great Drama.

We read (p. 93) of 2,000 seamen rioting at Liverpool in 1775 and attacking the merchants' houses, where a small negro boy is found in a grandfather's clock.

On page 29 is printed a letter by Anna Falconbridge written in February 1791

which reveals plainly what a Slave Trading factory stood for. In chapter 10, striking facts are given about the Missions. "The S.P.G. owned slaves. The Society distinguished their slaves from those of the laity by branding them across the breast with the proud word SOCIETY."

No one it appears looked upon this branding askance till 1732, when Arthur Holt wrote to the Bishop of London.

Chapter 3, dealing with the Mansfield judgment, introduces Granville Sharp, the clerk at £40 a year who learnt Hebrew and Greek to win his self-chosen cases of the defence of the oppressed. His encounter (p. 39) with his enemies outside the law court makes good reading.

We are told a good deal about a less known, but singularly beautiful character among the abolitionists, William Rathbone.

Liverpool must indeed be proud of such men. As the author writes (p. 23) "Each century breeds a few men who anticipate a future generation. Born out of due time they have courage to work for the society of the future!" When his doctor visited Rathbone he had (to save his practice) to go by night. Regarding John Newton one would like to know if the author in her researches came across any references to Newton's sojourn at Liverpool as a Tide-Surveyor which post he held for nine years after his time at sea. Newton would have known well many of these Liverpool characters..

Chapters 9 and 14 dealing with slave life in the West Indies are particularly vivid. Incidents such as the flogging of a female slave (p. 152) reveal the brutality and callousness engendered by slave owning. These chapters also supply a comment on the power of vested interests in a nation and the blindness created thereby. It should be remembered that Mr. Gladstone's father owned estates in Demerara (see Morley's Life, page 102).

The sentences here penned in this brief notice are only pointers to the innumerable good things to be found in these engrossing 17 chapters.

It is to be hoped this book will find its way into many bookshelves, both public and private. It will certainly rekindle enthusiasm and interest in the Crusade of England against slavery which W. E. H. Lecky thought "may probably be regarded as among the three or four perfectly virtuous pages comprised in the history of nations." F.H.D.

MALVERN, 1941

The life of the Church and the order of Society. Being the Proceedings of the Archbishop of York's Conference. (Longman's 10s. 6d.)

This is not an easy book to review. Most of the papers here printed are technical in character, and not all are written with the lucidity which readers, whether experts or not, have a right to expect. One writer apologises for "the obscurity of this paper," "which is largely due to the complexity of its theme."

The Archbishop of York summarises the business of the Conference in a valuable concluding note. He selects three of the principal aims for comment:

1. Malvern was in its conception and largely in its actual proceedings far more theological (*i.e.*, compared with Copec in 1924). "Whereas at Copec the concern of the conference was to find a Christian remedy for specific evils, at Malvern the attempt was made to examine the whole order of existing society in the light of the intrinsically right relations of the various functions of society—financial, productive, distributive, cultural, spiritual—to one another."

2. Malvern was also more concerned with the function of the Church itself and the need for drastic reform in the financial and administrative system of the Church of England. "Also, it was urged with deep concern that our familiar forms of worship are not well designed for the primary task of making real to people the truth concerning God as Creator, Redeemer, and Sanctifier. We need services more adapted to the needs of the people, and "we must also recover the understanding of the Eucharist as the offering of ourselves and all we have. . . ."

3. Malvern marked the progress of actual social advance by its selection of problems demanding solution in the social field. "While there is still dire poverty, what used to be called sweating no longer exists as a system. The right of labour to organize itself is fully recognized, and education has made vast strides. The main problem now is not concerned with the conditions of employed labour, but with security of employment, or, at least, of status. It was here that our discussion led us to suggest that the remedy

must be sought in a new appreciation of the true relations between finance, production, distribution and consumption and adjustments of our economic system in the light of this ; we further considered that a reform of the monetary system might be indispensable ; and that the rights of labour as compared with those of capital called for redress."

The Archbishop sums up the effect of Malvern in this way : (1) It has provided a considerable stimulus within Church circles in regard to the question whether there is any Christian doctrine of society, and, if so, what it is. (2) Malvern also has "put the Church on the map" for many who had ceased to regard it as having any relevance for these problems.

From this brief account readers will see how large were the terms of reference, and how impossible it is to do the proceedings full justice in a short review.

In general one may respectfully suggest that while it is admittedly important to study the problems of the day from a Christian angle, something else is required at the moment for a remedy. If it is true, as many competent observers keep telling us, that there is an alarming spiritual decline in the nation, the conditions of achieving the reforms outlined here are absent. We cannot expect reform without a new baptism of the Spirit of God. Therefore, the chief business of the Church appears to be the preaching of the Gospel more intensively and thoroughly than ever. The social reformer should welcome this, for in England, at any rate, spiritual revival has been the herald of social reform. Even in Russia, according to the recent book by the Dean of Canterbury, the Communist revolution was religious in essence. The chief drawback to social reform seems to the present writer to be the evil heart of man. Man is not concerned with putting an end to social ills, unless he himself suffers from them. He can only be brought to admit that he is his brother's keeper, when he has come to realise the love of God in his heart. Under the inspiration of this love he takes the whole world for his parish, and labours unselfishly and untiringly for its betterment. As well give a pill for an earthquake, as expect a solution of social problems without the inspiration of divine love.

Has the Church then no business with the secular life of the nation ? Obviously, she has. The mere impact of the converted life upon other lives is a most valuable contribution to secular welfare. Moreover, the Church may rightly be expected to condemn the infraction of the law of love where it takes place. Sir R. Acland urged at Malvern that "without making any positive judgments at all, the Church could and should courageously point to those things which are wrong in our lay society, which are simultaneously a stumbling-block preventing our leading Christian lives, and a proof that we have not yet achieved a living Christianity." Such things as the wholesale destruction of food to suit the selfish purposes of money makers ; the forcing up of prices for the same reason, and the exploitation of the land, are sins which should receive stern condemnation from the Church.

It is quite a different question, however, for the Church to adopt a particular economic policy, and to pronounce that this is the will of God. Sir R. Acland seems to think that the Church should do so. On fundamental moral principles, he urges, the Church should say, "It is the private ownership of the paper shares and documents of title in our great resources which compels us to retain a self-regardant materialistic, and therefore non-Christian way of life." Perhaps yes, but also, perhaps no. Malvern was not agreed on this point, and we may be sure that in this respect it was reflecting a general division of opinion among Christians.

There is much truth in the old saying : the soul of reform is the reform of the soul. Its true inwardness should be well pondered by us all. The refined humanism which in many quarters seems to take the place of Christianity and the Christian gospel will not suffice to make the world a better place to live in. For this we need more than ever converted and consecrated lives. N.H.F.

LILIES AMONG THE WHEAT

By John Macbeath, D.D. (*Pickering and Inglis*, 3s. 6d.)

This is a most interesting book, entertaining to any reader, but intended for, and remarkably good as, an up-to-date guide to those who teach the young. It contains thirty-two short chapters or "talks," and each one has its own peculiar value.

The lessons are applied to the special needs of young folk, and deal with their opportunities, temptations and changing circumstances. The friendship of

Jesus, His ability to save, and the desirability of walking and working with Him are clearly and attractively shown.

I find the book especially rich in illustrations, and these are well-chosen and effectively used. They are new to the lesson-book; not the well-worn stories we have heard times without number, but things of interest to-day, and connected with world affairs. At a time when conditions tend to distract the minds of the young from the ordinary lesson, Dr. Macbeath takes some of the very instruments of distraction and uses them to add attractiveness to his talks. This surely is a useful lead for others to follow.

An understanding of the average child's problems and weaknesses has led to the inclusion in the lessons of helpful suggestions and explanations, as concerning prayer and guidance.

It is a very useful addition to the class leader's little pile of helpful books.

A.E.C.

PREDICTION IN THE LIGHT OF SCIENCE AND RELIGION

By Clement F. Rogers, M.A. (Student Christian Movement Press) 63 pp. 1s. 3d.

This book starts with a cover that will cause resentment, grouping together "such bodies as Jehovah's Witnesses, the British Israelites and the Second Adventists." The author himself is more discriminating; but the plan of his chapters leaves a nasty impression of at least some kind of comparison between all who take the predictions of Scripture literally, and the augury-mongers of ancient heathen nations. One is glad to see that it is only "for want of a better name" that he uses the term "Second Adventists"; but he is most strongly opposed to expectation of the early visible Return of our Lord. A chapter summary (though the chapter itself speaks less sweepingly) makes the absurd statement—"Stress on future Coming of Christ implies that He is not with men now;" and it is positively assumed that to read St. Paul's Epistles as a whole is to "realise how small a part" the expectation (though he held it) played in his mind!

With regard to "Jehovah's Witnesses," if we may presume that they retain the serious doctrinal error of Russellism, that is their worst feature, however misguided their system in other ways. As to British Israelites, Mr. Rogers is at all events unfair, in part of his remarks, to the many spiritually minded people among them. Equally unfair is the aspersion cast on "Predestinarians."

The secret of the book comes out in its remarks on the Bible and inspiration. Mr. Rogers urges that we must be ready to learn: he scarcely sets us an example in this matter, by his attitude to Holy Scripture. But then—of course!—we must only learn what "the Theologian" teaches about the Bible! What kind of "Theologian"?

W.S.H.

THE TWO KINGDOMS

By the Rev. Toyohiko Kagawa, D.D. (Lutterworth Press). 350 pp. 8s. 6d.

It is claimed on the jacket of this book that it is "the only work of its kind yet published;" but that must set rather narrow limits to such a phrase. We have had other novels in the past with the Son of Man as the central figure and introducing the disciples and other Gospel characters. Moreover, Dr. Kagawa, the best known of all Japanese Christians, is represented as having "graphically recorded" the events that led up to the last scenes in the life of our Lord and, again, one wonders how much is implied by the phrase. If the name of the author had been withheld few readers would have guessed a Japanese original, as they might have done in the case of "Across the Death Line" which made our author famous as a writer. The explanation seems to be that this work is, admittedly, an adaptation from an English translation of the original Japanese novel and much of the language of the author must have disappeared in the double process of translation and adaptation. On the other hand the book rings true to the Kagawa tradition; for here we have redeeming love in action, a profound interest in those for whom the world has but little use and a kind of inexorable progress towards the tragedy of the Cross and the triumph of the Resurrection.

On the whole "The Two Kingdoms" has been well worked out by all concerned. Scriptural authority could be found for most of the incidents that are woven into the well-known plot and for the attitude ascribed to the characters that are known to us through the New Testament. Though some new sayings

are attributed to our Lord His recorded words are given in a form that keeps close to our usual versions. So familiar do these sound that their very simplicity seems incongruous with the more vigorous language that is used to describe their setting or that is put into the mouths of other characters.

The book is true to the best form of Japanese art and poetry in the restraint that has been exercised in the choice of materials. Events are presented in a striking succession rather than in an unbroken record and, somehow, that seems to heighten the sense of inevitability that pervades the whole. The deliberate calmness with which the Sacred Hero "went before them" on the way to Jerusalem to the amazement of his followers is well brought out.

It is unfortunate that this short notice can hardly appear in time to recommend this book for reading in Lent or, even, in Holy Week, as it might well have afforded fresh thoughts about the events that were charged with such meaning for a sinful world.

In these days when Japan forces herself upon the attention of the world as an aggressive power bent upon the extension of her rule it is something of a counter-action to have this book from the mind of her greatest Christian leader with its emphasis upon the fact enshrined in the words: "My kingdom is not of this world."
J.C.M.

HERMATHENA : A SERIES OF PAPERS ON LITERATURE, SCIENCE AND PHILOSOPHY

By Members of Trinity College, Dublin, No. lviii. 350th Anniversary Number. Dublin : Hodges, Figgis, and Co. London : Longmans, Green and Co. Ltd. 3s.

This issue of *Hermathena* contains an article by the present Regius Professor of Divinity (the Rev. J. E. L. Oulton, D.D.) on "The Study of Divinity in Trinity College, Dublin, since the Foundation" which should prove of much interest not only to Graduates of T.C.D., but also to those for whom the history of the study of theology in modern times is of some concern. Dr. Oulton traces the fortunes of the School of Divinity from before the days of its first Professor of Divinity (1607), the renowned James Ussher—"His vast learning, and his ability to use it, won him European fame; and in him the University and the College within whose walls he had been wholly bred took its place at once in the world of learning"—to the present day. It is interesting to note the continuity of the tradition from before the days of Ussher. What exactly this tradition is Dr. Oulton indicates "As the first—so we may believe—of our Divinity Professors, Ussher may be said to have indicated in himself as an example the essentials required in those who would teach or seriously study theology: first, Biblical scholarship based on a study of the Old and New Testaments in the original; and then a detailed knowledge of the history and doctrine of the Church, and more especially of the early Church. Whatever else may be added, these are fundamental. And it was these studies which gave its permanent value to the work of Ussher as a theologian." Professor Oulton concludes "from its inception the School has had a two-fold function: on the one hand, as a training ground of students who have in view the ministry of the Church of Ireland or of a Church in communion therewith; and, on the other, as a faculty of scientific theology. The combination of these two functions in one School is as felicitous as it is unusual. A Divinity School, placed in a University and sharing in its free intellectual and social life, has an ethos very different from that of a theological college, and a contribution to make to the well-being of the Church which was never more needed than in the world of to-day." To keep alive for 350 years this ideal of a science of theology that casts no cold eye upon life is a noble tradition and the great names of the past remind us what fulfilment has already come to the pious wishes of Queen Elizabeth when she founded the College of the Holy and Undivided Trinity near Dublin. That Dublin University is playing an active part of infinite variety in the *universitas literarum* is well indicated in this interesting number of a learned journal.
A.B.L.

THE THRONE OF DAVID

By A. G. Hebert. pp. 277. 12s. 6d. net. Faber and Faber.

Not so very long ago a strong tendency was evident in certain theological circles to underrate the value and decry the significance of the Old Testament. The argument was obvious and plausible. The Old Testament was the Bible of the Hebrew People, whereas the New Testament was essentially the Bible of

the Christians. Consequently, though the former might have a certain archaeological or historical or even religious value, it could be very largely neglected without serious loss. Happily this view is now in process of being reversed. To the careful student of the New Testament it is a little difficult to understand that attitude when we observe how the Old Testament permeates the New, and how often our Lord quoted from it in the course of His ministry. A perusal of St. Luke xxiv. alone should have been sufficient to destroy the foundation for such a view. For there He refers to the Law of Moses, "all the prophets," the Psalms, and in fact comprehensively to "all the Scriptures" as bearing clear and emphatic testimony to Him. He rebuked the Jews because they failed to find Him in these Scriptures. "Search the Scriptures," He said, ". . . for they are they which testify me" (John v. 39). Thus it is a little difficult to see how anyone at all conversant with the New Testament could champion such a view, even though a modification of it appears to have won the approval of the Authors of the Doctrinal Report of 1938.

Now the present work comes as an emphatic repudiation of this position. The sub-title epitomises the Author's aim, "A study of the Fulfilment of the Old Testament in Jesus Christ and His Church." Or in the opening words of the Preface: "This book deals with a single but many-sided Biblical theme. . . . It is to say why we speak of 'Jesus Christ,' adding to the personal name a title which had already in His day become a technical term; why the Christian Faith, which is catholic and for all mankind, is nevertheless still so Hebraic that we continue to use liturgical forms which speak of 'Jerusalem' and 'the Throne of David!' Why, in short, our Bible consists of two Testaments." We may place alongside this quotation another passage in which the Author explains his position: ". . . we are setting out to trace the meaning of the word 'Fulfilment' along the main lines which connect the Old Testament with the Messiah and His Church. The whole idea is most aptly illustrated from the word 'Jerusalem' . . . for it is round Jerusalem that the whole story centres." "The Missionary Hope is the central theme of the Bible. It is that which gives to the two testaments their unity."

Such, in his own words, are the aims of the Author and many will probably dispute the legitimacy of his procedure in their elucidation. But it is not everyone who will approve of his standpoint, especially when he quite frankly states, "that some among us show signs of a return to a 'fundamentalist' position" and in consequence he pays scant respect to those critical studies which for so long have been the major occupation of so many scholars. The writer has no hesitation in stating that "in general for some time past Biblical scholarship has, to a large extent failed in its duty to the Church, whose life the Bible nourishes, because its underlying presuppositions have been those of humanistic science." The writer thus obviously belongs to that school which is working for a rehabilitation of the Bible and which last year produced a book on the Bible which received severe criticism, not to mention downright condemnation from many who might be thought to be sympathetic with such a position. It is part, of course, of that new stress on Theology which is much in evidence to-day in many quarters.

In the course of the book the Author has much to say that is both illuminating and stimulating, as we should expect from the Author of "Liturgy and Society." It will be refreshing for many to read a book concerned from start to finish with the Bible without being confused or distracted by textural emendations or critical discussions. For these the readers must look elsewhere. But there is much of real value in this book for all those, whether teachers or others, who have religious education in the truest sense in view. If at times one feels that too much of the Old Testament has been quoted, sometimes to the length of a whole page, instead of some reduction on the presumption that most readers will have a Bible near at hand for further reference, that is a very minor criticism. It is a work with which not everyone will agree, but it is one which will well repay perusal by the devout student and to such we cordially commend it. C.J.O.

FOLLOW THE CHRIST

Lessons for Young People (aged 12-14). By Elsie Boden, B.A., N.F.U. Lutterworth Press, 5s.

The book consists of 26 outline studies, the aim of which (the author tells in the Foreword) is "to bring the scholars into direct contact with their adier, Jesus Christ. . . ." A background knowledge of the gospel is presumed

and perhaps some experience of it too. The studies are not Sunday School lessons, but are ideally suited to a small Bible class or week-night "keenites" meeting. There are carefully selected prayer, scripture, hymn, and worship with each study, "designed to develop the scholars' devotional life." The matter of the studies is skilfully arranged, so as to instruct the beginners, and hold the attention of those who know more: it is original without being unorthodox: there is a well balanced combination of the mystical and practical sides of Christianity—there are lessons on war and money, on faith and the cross: there are plenty of apt illustrations, mostly from Bible stories. One is surprised to see that the age of Young People is 12-14: Miss Boden expects a great deal of this age group, as much intelligent co-operation is expected from the scholars. In view of present day educational methods, anything that makes boys and girls think things out for themselves is to be welcomed. If the book runs to a second edition, as it certainly deserves to do, it is to be hoped that the price will be reduced: it is beautifully bound and printed, but 5/- is a lot for 160 pages.

F. J. B.

"THE SECRETS OF FORTITUDE"

By the Rt. Rev. A. F. Winnington Ingram. Longmans, 2s. 6s. net.

This little book of 14 chapters and 74 pages contains the substance of talks given by the ever young ex-Bishop of London to troops in the neighbourhood of Bournemouth and to other audiences. It is in expression and in matter entirely characteristic of the Bishop whose cheery optimism, simple faith, and directness of manner always make an impression on those who hear him or read his writings. There is a dedication to the Prime Minister who says he is glad to hear of the good work the Bishop is doing up and down England.

H. D.

A LIFE WORTH LIVING

By the Bishop of Lichfield. Student Christian Movement Press. 3s. 6d.

In a modest foreword Dr. E. S. Woods warns his readers that his book is not "literature" and has little in it of original thinking. "All these sermons attempt to do is to state some great truths in ordinary language." Now Carlyle wrote that literature is the thought of thinking souls. Judged by that standard this book is literature. That great journalist, Sir William Robertson Nicoll, once wrote: "There is no human individuality that cannot in its measure be made interesting. . . . Let us be ourselves and nothing else, only let us be our better selves . . . Let us not give up our enthusiasms, let us not grow callous and tarnished with the passing of years." Judged by that standard our old friend the good Bishop need not fear that we shall find his book other than it is. And what is it? It is the expression of a good man's soul. Ten of these sermons have been broadcast. Three of them have not. One of these was preached in the Potteries on a National Day of Prayer and is on: "The Spirit of the Nation and the Purposes of God." Another was to have been broadcast for the Three Choirs Festival at Hereford but was cancelled owing to the outbreak of war. It is called "Religion and Music." The last was preached before the University of Cambridge and is on "Direct Action." Its text is: "The Spirit of God always breaks into human life conspicuously at the point of action—when men and groups do without fear or delay what they know to be right." We think that the argument of this sermon alone is worth the price of the book. Buy this sermon and the other twelve are yours also. They are the utterances of one of God's good men.

A. W. P.

FORGIVENESS AND RECONCILIATION

A Study of New Testament Theology. By Vincent Taylor, Ph.D., D.D. Macmillan and Co., Ltd. 10s. 6d.

The Principal of Wesley College, Headingley, has succeeded in keeping the great subject of the Atonement in the full focus of theological discussion during these last few years. To his two important books "Jesus and His Sacrifice," and "The Atonement in New Testament Teaching," he now adds this third volume where the Atonement is approached through a careful and detailed study of New Testament teaching on forgiveness and reconciliation.

In these days when "natural religion" so often passes muster as the Christian Message, it is a refreshing sign of the times to find so resolute and so authoritative an attempt to allow the New Testament to speak for itself. At once it becomes obvious that "the apostles of a genial humanism are the false friends of humanity, in that they minimise the facts of sin which are the cause of frustrated lives and

a disordered world." What becomes even more obvious is that here, too, is yet another sign and token of that high relevance of theology of which the times stand in such dire need. The whole record of the Christian centuries will abundantly confirm the truth of Dr. Taylor's statement that "If theology is to regain the position it deserves, and if preaching is to be rescued from its decline, we must spare no pains to understand the teaching of the classical Christian writings."

Believing as he does that modern theology depends too much on the supposition that its only foundation is "the Christian experience" and so upon the non-theological importance of what does not appear above the conscious level, Dr. Taylor finds that he must eschew the popular identification of forgiveness with reconciliation and the prevalent idea that justification is only a Pauline version of forgiveness. Accordingly we are led to a constructive final chapter on "The Atonement" through a painstaking and scholarly discussion in five chapters of the New Testament meaning of forgiveness, justification, reconciliation, fellowship and sanctification. We may perhaps best indicate Dr. Taylor's view of the work of God in Christ by quoting his words "it is here claimed that, while the acceptance of a mediatorial theory of the Atonement is not a necessary condition of the Christian experience, the quality and range of the faith-relationship, which is the basis of forgiveness and reconciliation, presuppose such a theory, or its rational equivalent; and that, other things being equal, this faith is most likely to be exercised, when a Godward, as well as a manward, explanation of Christ's redeeming work is accepted fully and unreservedly."

As we have long been of the personal persuasion that theological Evangelicalism—if we may coin the phrase—has the promise of things to come, we heartily commend this book. It should do much to re-centre Christian theology in the Cross and we must hope that it will find its way into the libraries of those who are too often daunted by the larger books of theology. It is a timely and seminal volume which, without being blindly reactionary or timidly obscurantist,—and in our view of the future of Evangelicalism both qualifications are vitally important—may well deliver many out of the old fashioned up-to-date-ness of speaking "the language of Canaan on the Acropolis of Athens."

A. B. LAVELLE.

ST. PAUL'S EPISTLE TO THE EPHESIANS

A Theological Commentary by F. C. Syngé. S.P.C.K. 3s. 6d.

This commentary makes one rejoice. Its manner is arresting. It elucidates the profundities of the Apostle's thought with a light touch. It manifests scholarship but is poles asunder from pedantry. It is modern in the best sense: a corrective to many of the specious errors of the day. Many fallacies and "isms" are shown up in their hollowness. It is refreshingly sane. It may not carry the reader with it in every part. Could any commentary ever do that? But as a stimulating exposition it is to be commended warmly. H.D.

A STUDY OF THE GOSPEL OF CHRIST

By Spencer Leeson. (Student Christian Movement Press.) 5/-.

The Headmaster of Winchester College has produced a book which is one more step on the road back from modern humanism to Christianity. The idea that there can be a religion without dogma is here labelled as superstition, and of the many dogmas in the world those of the Christian faith are commended as so reasonable as to demand our faith. This faith is a gift from God, and it comes to those who wait humbly upon Him. "Faith is something for a man's whole personality, not simply for one faculty of it."

The words of the title, "The Gospel of Christ," are interpreted in the fullest sense of the foundation facts of the Christian faith. The author does not attempt detailed proofs of these facts, since he holds that they cannot be proved in anything approaching a mathematical sense. But he groups our thoughts round God the Creator, the nature and need of man, Christ the Incarnate Son, and the living Spirit and the Church, showing the reasonableness and practical significance of our beliefs. The book closes with chapters on the Church and the World, and the Christian Life. In the former the author deals clearly and simply with the authority of the State, and the relationship between the Church and the State; he finds a real value in the Church and State relationship in England.

The book would make a useful handbook for study circles. If spiritual revival comes as a result of this War, it may well be in a sense a theological

revival : if it is to be of permanent value, it must be grounded upon revealed theology. The value of Mr. Leeson's book is that it shows how vital Christian theology is to the Christian life.

One small criticism of the book is that many of us feel that the relation between religion and science is not to be solved merely by saying that "the Bible was not meant to teach us science or history." While this is true, we are not justified in drawing the further conclusion that, when the Bible mentions facts of science or history, those facts may be untrue. J.S.W.

THE CONTRIBUTION OF THE CHURCHES TO THE RECONSTRUCTION OF EUROPEAN LIFE

By Dr. P. S. Gerbrandy. Prime Minister of the Netherlands. S.C.M. 6d

There can be no doubt about the reality of the need in the world for the Church's help now and after the war. The Government's Youth Schemes are not making much progress and where they are in being, most of the Directors are earnestly pleading for help from the churches. They have discovered that the long-established Christian youth organizations are not such failures as was imagined ! So too in European Reconstruction, the absolute and complete failure of the politicians after the last War is patent. They failed because they refused almost contemptuously to recognize the practical value and healing power of the Christian Gospel.

The Burge Memorial Trust was founded in 1926 when the *débauché* in the European Settlement was obvious to all. It commemorates the work of Dr. Burge, Bishop of Oxford and President of the British Council of the World Alliance for Promoting International Friendship through the Churches, and it takes the form of an annual lecture written by some distinguished man. The little book under review was the lecture for 1941 delivered in Rhodes House, Oxford, on October 24th.

Dr. Gerbrandy has faith in the future because as he says at the beginning of his paper, "I believe one Holy Catholic Christian Church." The interpolation of the word "Christian" here, the curious phraseology in many other places in the lecture, and the somewhat garbled Biblical quotations shew that he is not a theologian. Nor apparently has he much confidence in the sound and accurate knowledge of the clergy in the underlying causes of the present War. He has, however, no doubt about the practical value of the ideas associated with adoration, sacrament and the Word. "In the Bible I meet the Eternal. . . . The Bible is not deep, it is fathomless for in it the creature meets his Creator." He believes that "every congregation forms part of the Church of Christ, and in that Church works "the Holy Spirit, which Jesus Christ sent to His people on Whitsunday to represent Him and to keep up their courage." In the reconstruction of European life he thinks that "the one absolutely indispensable book is the Book of God . . . that Book is Jesus Christ Himself in the form of the Holy Scriptures" . . . "Sometimes the preacher treats the Word of God in a slapdash way, or else lacks interest in human life and in society. So that his word leaves people of his time indifferent. The real unlocked Word shall never return void (Is. 55)."

What then is the task of the man who serves the Word ? "To be a man alive, living together with his people and his time, a man of culture in the noble sense of the word and, above all, a man of the Scriptures. . . . The only real contribution of the Church to the reconstruction of European life, therefore, is this : that the Church be the Church and nothing else, obeying nobody but Jesus Christ, expecting everything they want from Him. . . ."

These and many other quotations which could be made shew that a busy Prime Minister who, for the purpose of this lecture had to think out and express himself in an unfamiliar language, is not the best man to choose for such a task. I venture to hope that this experiment may not be repeated. Future lecturers, should be chosen from English and American theologians with a real grip of their subject and able to deal with it in a capable and original way. The Christian Church must stress again and again that our present troubles are due to the fact that at decisive moments in the past the principal politicians of Europe rejected their obligations under the League Covenant and adopted a policy of neutrality between aggressors and victims regardless of the moral issues which were involved and the Christian values which were available. It is of course their business to carry on the War until Victory is gained but the Christian Church must continually

insist on its voice being heard in the settlement afterwards. Could there be a better representative at the Conference Table than the Archbishop of York who has the confidence of all the churches? J.W.A.

PEACE FOR ALL TIME

By the Rev. R. H. Andrews. (*Society for Promoting Christian Knowledge.*)
96pp. 2s. 6d.

A further note on the cover, below the title, describes this as "a book about prayer, regarded as the way to peace." The author's introduction makes it plain that, in so far as the prospect of world peace is concerned, it can only come through individuals learning the secret of peace; and the main part of the book is occupied with chapters on prayer—with emphasis upon contemplative prayer—as the chief means of attaining this end, in eternal or God-centred life, which the introduction describes as the cause of peace, as opposed to the self-centred life, the cause of all strife.

Mr. Andrews starts with an exposition of the tripartite nature of man, which he holds to be implied in the New Testament psychology. He illustrates his points by means of a series of diagrams. It is difficult to follow him in one matter which occupies a prominent position both here and elsewhere in the book. The "spirit" is taken to be a "life-seed" which God has "planted in every human soul" because He planned to redeem men, and restore them from their fallen condition. While heartily welcoming the author's clear references to the Fall, and his insistence that the natural man can never of himself become anything else, by evolution or progress, apart from the grace of God and the action of the Holy Spirit, one feels that it is difficult to justify, after these clear statements, some of the references to this supposed "life-seed." Here is one of the most surprising. "Some of the seeds are asleep in Christ while others, Christian ones, are awake in Christ." What appears to be an exaggerated emphasis upon the difficult verse, John i. 9, is used in support of this; but it is startling, especially after what is noticed above as to the author's own position, to find a "spiritual life-seed," which he takes to be "in every man," described as "the 'Christ in us'" (pp. 60, 61).

In connection with what is said about the supreme value of waiting upon God, "silently attending to Him," there is a useful warning against the dangers connected with the kind of "waiting for guidance" which has become popular in recent years; and a suggestive distinction is also drawn between true contemplation and quietism. "Quietism is in danger of becoming a passive surrender of the personality with no expectation of knowing or perceiving anything. This will allow of the personality being invaded by anything, and is extremely dangerous." The whole subject creates problems, and one is not sure that this book will fully clear them up.

It would appear, from one or two allusions, that the author's sacramental outlook and teaching are not our own. But there is an atmosphere in the development of his theme which is quiet and helpful, if some of the details are regarded with due hesitation. The importance, in intercessory prayer, of "keeping our attention upon our Lord to see what He will do" (as His disciples did of old) is an example of the helpful thoughts in the book. W.S.H.

THE MIND OF THE MAKER

By Dorothy L. Sayers. Methuen. 6s.

This book by the well-known novelist, playwright and Christian thinker is the first of a series of *Bridgeheads* edited by Dorothy Sayers and M. St. Clare Byrne. It is an expansion of the ideas expressed by the authoress in her play: *The Zeal of Thy House* and put into the mouth of the Archangel Michael in his concluding speech. She sees in the mind of God the Creator, and in the mind of man the maker, the same essential Trinity: The Creative Idea; The Creative Energy and the Creative Power. She illustrates her theme by examples and quotations drawn from scientists, writers and other creative artists. The chapter in which she discusses free will and miracle, basing it on the analogy of characters invented by a human writer, is a fine piece of close reasoning. She has much that is helpful to say about the presence of evil in God's Creation. Those who can follow and appreciate a philosophical argument will find this book stimulating to their thought and helpful in formulating those fundamental affirmations of the faith which are implicit in the Christian Creed. A.W.P.