

# THE CHURCHMAN

December, 1913.

## The Month.

**Pulpit  
Preparation.** THE topic of the Rede Lecture recently delivered by Lord Curzon before the University of Cambridge, was "Modern Parliamentary Eloquence." By the term "eloquence" was meant "the highest manifestation of the power of speech of which—in an age when oratory was no longer recognized or practised as an art—public speakers were still capable." And, in spite of this characteristic of our own age, Lord Curzon declared that "never was eloquence, the power of moving men by speech, more potent than now." This emphatic pronouncement is worthy of remark by all, and especially by the clergy, and above all by those who may be inclined to relegate the sermon to a secondary or even still lower place in the sphere of ministerial activity. It is well to recall that our ordination is to the ministry of the Word and Sacraments, and that the solemn injunction is, to be "a faithful dispenser of the Word of God and of His holy Sacraments." Many feel that the ministry of the pulpit is, at the present day, suffering from neglect, and that a greater devotion to its exercise may be the necessary instrument for the needed and much wished for spiritual revival. We do not mean that oratory is to be cultivated as an end in itself for purposes of self-display; but it may be a factor of the greatest importance in the effective preaching of the Gospel, and with that high purpose in view may be well worth serious cultivation.

The  
Cavendish  
Club.

The formation of the Cavendish Club in the Coronation week of 1911, and the recent appeal which the Club has issued at various great meetings throughout the kingdom, stand out as very bright portents in the somewhat gloomy sky of our public life. The Club consists of University and Public School men in London who joined together with the purpose of devoting their leisure to useful service under the inspiration of Christianity. Now the appeal has gone forth to University and Public School men throughout the country to join together in their own particular localities with a view to national, municipal, and social service. The whole movement is the outcome of an increased sense of personal duty, of a feeling that the community has a claim on those of its members who are placed in more fortunate positions, and of a keen and earnest response to that claim with a glad desire to meet it. Such efforts have been made before by men like Toynbee and Barnett; the present movement is intended, in Mr. Asquith's words, not to supplant, but to supplement them. Those who are conversant with an industrial life know that one of its most disquieting features is the growth of syndicates and combines, in which all personal relation between masters and men is lost. The humanization not only of industry, but of our social life generally, is one of the great problems of the age, and the Cavendish Club is a well-devised attempt towards its solution.

The Question  
in the  
Ordinal.

The question addressed to candidates, in the Service for the Ordering of Deacons, on the subject of Holy Scripture, is again being brought under discussion. As at present framed, the question runs: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" Last November, in the Lower House of the Canterbury Convocation, the following alteration was proposed: "Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testament contain all things necessary to eternal salvation through faith in Jesus Christ?" An important letter has now been forwarded to the Archbishop

of Canterbury from a body of Cambridge men, consisting of Professors and tutors, all being Examining Chaplains under the approval of the Divinity Professors. It is supported by a letter from Oxford, signed by all the Divinity Professors and others, also Examining Chaplains. The suggestion made in these letters is that the question should run: "Do you believe in the Holy Scriptures as given by inspiration of God?" These repeated attempts at revision make it evident that there is widespread dissatisfaction with the question in its present form, and whatever may be thought of the proposed alteration, the names appended to these two letters represent a body of opinion that cannot lightly be set aside. Professors and Examining Chaplains are those who know most intimately the pressure of the difficulty. One thing is clear. The question in its present form is ambiguous. What do the words "unfeignedly believe" imply? They *may* be taken to imply so much that a man of sensitive conscience is perplexed about giving an affirmative answer. Without expressing, for the moment, any opinion on the proposed substitute, we must admit our hearty sympathy with the attempt to discover a form of words which would, as the Cambridge letter says, "remove the difficulty which many feel, while at the same time safeguarding the good purpose which the question is intended to serve."

We most earnestly hope that the correspondence **Evangelical Organization.** begun in the *Record* of October 31, and now continuing, on the subject of a central organization for Evangelical Churchmen, will not end ineffectively in mere talk. The letters that are appearing make it abundantly evident that the discussion does not rise from the individual opinion of some particular enthusiast. It is expressive of a deep and widely prevalent conviction. It has often been said, and it needs now to be reaffirmed, that the characteristic weakness of the Evangelical school of thought, more especially during the later years of its history, has been the lack of power to combine and co-operate for the purpose of practical action. How far this

“individualism” has been the outcome of the great insistence in “Evangelical” doctrine on the life of the individual, his personal relation to God, his individual need for conversion, and the call to personal holiness, we need not now stop to inquire. We certainly hold that even if this has been the case in the past, the result is neither necessary nor inevitable. There is no essential antithesis between the characteristics of Evangelical doctrine on the one hand, and the power to co-operate loyally for purposes of practical intervention in the affairs of our Church life on the other; and our present ecclesiastical problems make it very necessary that we should show this to be the case.

**The Need  
for It.** This weakness has not escaped the notice of ecclesiastical authorities in high places, especially of those who have little sympathy with Evangelical ideals. They know that on the High Church side they have to deal with a body of opinion that is compact, highly organized, and voluble—a powerful rope of many strongly-twisted strands. The Evangelicals are, as a correspondent says, a rope of sand. The pity of it is that Evangelical opinion and conviction exists in plentiful abundance; but it is helpless and inarticulate, just through lack of combination and cohesion. In saying all this we have no desire whatever to sound the “party” note. We would not say a word to hinder the loyal service which Evangelicals can render, and ought to render, to the larger life of the Church. But it is idle to affirm that the Evangelical school of thought has now done its work, and may be content to disappear in the general stream of Church life. Anyone who reads the signs of the times, who can trace the drift of some of the strong currents in our Church life, must admit that if the broad principles of the Reformation settlement are not to be undermined and overthrown, it is now as necessary as ever it was that all who value those principles should know one another or at any rate know of one another, should confer with one another, and should formulate schemes of combined action.

**Possible Means.** What, then, ought to be done? Mention is made of the Islington Conference. That, with all its excellency and usefulness, is not sufficient. It takes place once a year; it lasts for a few hours; the majority of those present listen to the papers, speak to their own personal acquaintance, and return to their homes till the next Conference. We do not wish to underrate the work which God's Holy Spirit has done and does do by that great gathering, but it is confessedly an annual meeting. Again, we should deprecate the founding of any new organization. We have had more than enough already of separated organizations, representing various shades of Evangelical opinion. We do not need to create new instruments; we need to use with vigour and enthusiasm the instruments that lie ready to our hand; and, above all, we need to link up these existing instruments into active co-operation with one another, and to keep them in continuous touch with one another. For ourselves, we believe that the National Church League has large possibilities, not yet fully realized, as the focus and centre round which many of our existing conferences and societies might rally. It is neither party nor partisan, and it stands for that Evangelicalism which is the essence of strong central Churchmanship. Whatever means be finally adopted, we hope that the question which so many are asking will not be allowed to go unanswered.

**Bishop of Manchester.** The Bishop realizes that it is part of his episcopal duty to drive away error and to warn us of danger. He does much else, for there is no busier prelate than he; but he never forgets this. He spoke at the Autumn Meeting of the Church Pastoral Aid Society, and his magnificent but solemn speech has helped and steadied us all. It was not only an appeal for the C.P.A.S., though it placed the C.P.A.S. in a new light to some of us as a real bulwark against the approach of danger. It was not only an apologia for that position at Holy Communion which the Prayer-Book, as its language is best interpreted, lays down. It was a

solemn warning against the drift Romeward, and it was a call to stay that drift. Men, with whom the wish is father to the thought, would tell us that Evangelicalism has done its work, and if it is not already ceasing to be, could be so without disadvantage. No, says the Bishop, not yet, until the Romeward drift be stayed, until the whole Church has caught the real spirit of the evangel. We venture to express a hope that the Bishop's speech will be reprinted in handy form, and that the C.P.A.S. will make it its business to see that it comes into the hands of the people. It will bring subscriptions to the Society. It will do more: it will awaken us from a slumbering and false security, to make us, not bitter partisans, not party controversialists, but more convinced adherents, more enthusiastic workers, in the cause of the spiritual faith handed down to us from the Apostles, and re-won for us in the sixteenth century. We will not go back on the Reformation because we will not go back on the faith of the Apostles and of the New Testament—the pure faith of the Gospel of Christ.

The last of the great Victorian scientists has  
 Russell  
 Wallace, gone, and his passing reminds us of the vigorous  
 conflict waged years ago between religion and  
 science. The conflict is practically over, ending not in the  
 defeat of either side nor in a timid compromise, but in the  
 frank recognition by each side of the functions of the other.  
 Science deals with that which is natural, religion with that  
 which is supernatural. In a very true sense science leaves off  
 where religion begins. Science is limited by the fact that it  
 can only pursue exact investigations in the realm of phenom-  
 ena, and when it transgresses the region of phenomena it is  
 quite as speculative as ever religion is—indeed, often more so.  
 To match religion and science in deadly warfare was to bring  
 forces into conflict which were armed with such different  
 weapons that warfare was really impossible. Men began to  
 realize this, and the unhappy strife has ceased, at any rate in  
 wiser circles of religion and science. Now and again we see

effects of the old strife, reminiscences of the battlefield. Years ago Professor Romanes accepted the Christian faith. The fact that the best scientists are in the main men of faith is a truism. Now one of the great warriors passes to his rest, and in his later days, when the stress of strife had passed, he accepts the Theistic view of the universe. Behind all things, invisible to science, yet necessary to science, if science is ever to be an adequate explanation of things, God stands. This Science grants. It is a long step from it to the full Christian faith, but in the long run the full Christian faith is the necessary sequel. We do not, and we must not, exult now over the victories of faith. We rejoice when they come, we thank God, and with stronger faith and renewed strength we persevere.

**New Books.** The publishing season has already given us some valuable new books, and amongst them a little group of small books of particular value to Evangelical Churchmen. The Bishop of Sodor and Man has given us a Manual for Holy Communion, written with all the clearness and simplicity which *Central Churchmanship* would lead us to expect, written with real Christian charity, and yet with profound and definite Evangelical conviction. Dr. Thompson dares here and there to use language about which some of our readers may hesitate, but he uses it to carry the Evangelical and spiritual truths for which we stand. Churchmen of all schools of thought will do well to read this book.

Mr. R. W. Balleine, to whom we owe so much for his history of the Evangelical Party, has put us under a new obligation: he has written a short popular history of the Church of England. We have plenty of histories of the "tendency writing" type. Nothing is more mischievous, nothing more dishonest, than the distortion of history. The gift of Mr. Balleine's book will do more to put a student straight than any amount of condemnation of the comic-opera histories that we sometimes meet. It is written in the simplest possible way, and ought to be circulated by the thousand.

We should have been very disappointed if Mr. Watts-Ditchfield had not given us in print the lectures on Pastoral Theology he delivered at Cambridge. He and his work, if he never wrote a word, are an example and an inspiration. His book is a lesson in method from a past-master in the art of winning a way for the Kingdom of God. Of course, we shall all read it.

Mr. Bernard Herklots has assumed the rôle of a prophet, and has written a really valuable and suggestive book on the Future of the Evangelical Party, and to some extent of Evangelicalism. It is full of good and useful things, and although no reader will be likely to endorse every word of it, no one can afford to neglect it. It is a call to a step forward on the right lines, and every friend of Evangelicalism should read and ponder; indeed, we dare venture to commend it to our friends in the Church who differ from us.

Finally, four more English Church Manuals have come from the press. Principal Grey packs into a penny manual a sound and simple treatise on Holy Baptism—the work of a scholar, a teacher, and a courteous Christian. Archdeacon Madden deals in his inimitable way with the sin of gambling, and he is sure that it is a sin. Mr. Harington Lees and Mr. H. A. Wilson deal with the Lord's Prayer and with the Ten Commandments respectively; and these little books are just the things we need in the day of loose morality and prayerlessness. Confirmation candidates, Sunday-school teachers, young people, aye, and older people, should possess these little books. It is for the clergy first of all to see that they have the chance. We hope the new issue will give an impetus to the circulation of the whole series.

All these books are being reviewed for these columns. Altogether they do not cost half a sovereign, and the Christmas season ought to mean a large circulation for them all.

