

# Book Reviews.

## CHRISTIAN HISTORY IN THE MAKING.

By J. McLeod Campbell. 368 pp. Press and Publications Board, Church Assembly. 10/6 (paper boards); 15/6 (cloth).

In this book an authoritative and comprehensive account of the expansion of the Church of England into the world-wide Anglican Communion is published for the first time. The author, Canon J. McLeod Campbell, formerly Principal of Trinity College, Kandy, Ceylon, is General Secretary of the Missionary Council of the Church Assembly and has unrivalled knowledge of missionary work and problems.

The Archbishop of York contributes a brief Introduction, in which he writes : " This book may easily prove to be the most important which has yet been written on the missionary work of the Anglican Communion. . . This book is not only a history of the past. It faces also some of the perplexing problems which have arisen through expansion. . . For many years to come it will be a comprehensive introduction to the work of the Church overseas."

The book traces the beginnings of the missionary movement which led to the Christianization of England and the early expansion of the Christian Faith from England to the Continent. After an intriguing section on the "Centuries of Abeyance," when the Church of England, both before and after the Reformation, was preoccupied with internal affairs, the story of Christian expansion is taken up again in the story of national expansion that preceded the modern missionary movement.

After an account of the foundation and building of the overseas dioceses and Provinces, particularly in the past 150 years, a bold challenge is presented to the leaders of the Church of England and of the Anglican Communion. It is urged that the magnificent expansion of the Church demands a new and co-ordinated strategy in missionary planning and statesmanship.

Canon Campbell portrays the early life of those overseas Churches which have so courageously faced the devastation and persecution of the recent war. The epic stories now being told of the devotion of the Church in Burma, Malaya, China and Japan during the past seven years are the result of the sound beginnings made in previous generations. Indeed, this book gives the clue to the amazing tenacity on the part of native peoples in the Far East and in Africa of the principles of truth, freedom and justice which have recently been in such grave peril.

Clergy, historians and educationalists throughout the world will eagerly welcome this book, for here is the one answer to spiritual apathy and religious defeatism. The volume should be in every parish church library. Its value is enhanced by eight maps of different Provinces or groups of dioceses, and other maps which contrast the spread of the Anglican Communion in 1845, with its expansion in 1945.

This short review is intended merely to introduce the book to the notice of our readers. A volume of such importance obviously demands fuller treatment, and in the next issue of *The Churchman* a full-length article will be contributed by the Rev. A. T. Houghton (General Secretary, B.C.M.S.) dealing with the message and implications of the book, more particularly as they affect Evangelical Churchmen.

## TOWARDS AN INDIAN CHURCH.

By C. V. Grimes. S.P.C.K. 15/-.

This is a valuable addition to the literature of the India Church. The Archdeacon of Northampton, formerly Archdeacon of Calcutta, has traced in outline the history of the Anglican Communion from its earliest days till the setting up, by the Indian Church Act of 1927, of an independent Province of India, Burma and Ceylon within the Anglican Communion.

The story does not reflect unalloyed credit on the Church of England. From 1607 onwards, Chaplains have been ministering to our own fellow-

countrymen in the East ; but they have always been inadequate in numbers, and have not always been spiritually effective. Nearly two hundred years passed from the foundation of the East India Company before the first English missionary landed on Indian shores, though for nearly a century before that English missionary societies had been subsidising the work of Danes and Germans in South India. More than two hundred years had passed before the first Bishop was consecrated for service in India.

Dr. Grimes has no difficulty in showing that the Establishment has always hindered and hampered the growth and development of the Indian Church. The Act of 1835, which set up the dioceses of Madras and Bombay, made the creation of further dioceses almost impossible ; until the freedom of the Church was obtained in 1930, new dioceses were erected only by a series of remarkable and ingenious subterfuges. English customs, appropriate or inappropriate, were forced on the Indian Church. To this day, its Prayer Books contain unmodified the rubric which requires a Bishop before granting ordination to satisfy himself that the candidate is *learned in the Latin tongue*. Many Indian theological students learn a certain amount of Greek ; scarcely any, except in the Roman Church, learn Latin. But of course the same rubric still stands in the only legal Prayer Book in England ; Evangelicals have stoutly resisted any modification in that book ; they have not perhaps sufficiently considered what effects the enforcement of that rubric (and every Bishop has an undoubted right to enforce it) would have on the manpower of the Church of England.

The movement for constitutional reform in the Indian Church is of long standing. The Bishops began to feel the need of it as long ago as 1877 ; in 1883, they issued a most important Pastoral, in which they stated :

We do not aim at imposing upon an Indian Church anything which is distinctively English or even European. . . In regard to the conditions under which these are presented, the Church adapts herself, and we desire to see her adapt herself more and more, to the circumstances and to the tempers of every race of men ; and from these, under the guidance of the Holy Spirit, her forms of service, her customs and rules and institutions will take an impress.

It was not till 1908 that any further action was possible, and even then twenty years of steady unremitting work were needed, before the Indian Church could take independent form and status. Dr. Grimes has set out very clearly the various stages in the process, and brings out the absolute fair-mindedness, rectitude and honesty with which all issues were faced and all interests considered. As a result, the Indian Church of to-day has a constitution which is almost a model of what such things should be. In actual working, it has been found to suffer from certain defects, as when the General Council brought into being the new diocese of Bhagalpur as a fully organised diocese, and then found that there was no possible means under the constitution by which it could get a Bishop. (The steps by which the consecration of Archdeacon Lenman as the first Bishop were made possible form an interesting and up-to-date study in ecclesiastical management.) But such flaws lurk in all human workmanship, and the constitution contains within itself the means for its own improvement. On the whole, the administration of the Church in India is simple, practical and representative, and the laity have a full share in all the work both of the dioceses and of the province.

Synodical government in one form or another had been going on for a long time before the Indian Church Act was passed, and therefore the subsequent changes were less rapid and striking than they might otherwise have been. But there is no question that the liberation of the Indian Church had a very marked effect on the attitude of the Indian section of the Church towards it ; Indian Christians could not but have a rather languid interest in a Church which was only a branch of the Church of England. When it came home to them that this was their own Church, for which they must take responsibility, and in which they now had a position of full privilege, enthusiasm for the Church, and the sense of obligation to care for its welfare grew rapidly, and are still on the increase. In view of the political tensions in India, the emancipation of the Church came none too soon. The rights of European congregations were safeguarded, but it was realised that an Indian Government could not take

responsibility for religious ministrations to Europeans, and that sooner or later the Indian Ecclesiastical Establishment was bound to come to an end. It has just been announced that all government chaplaincy grants will cease on March 1st, 1948. This gives topicality to the section of Dr. Grimes' book which deals with Chaplains and maintained Churches, and their position under the Act. The abolition of the grants will throw a heavy additional burden on the Indian Church, but the feeling of those who care for it most deeply seems to be that it will be a great advantage for it to be entirely separated from the government and from dependence on it.

I have been asked to make clear what effects, if any, the change in the organisation of the Church of India has had upon the interests of Evangelical societies at work in that country. The answer is, directly, none whatsoever. There have in the past been incidental difficulties between individual Bishops and the societies in their dioceses; but the Church in India has never been organised upon party lines, as is shewn by the facts that of the last five Bishops of Tinnevely, a diocese which is strongly supported by the S.P.G., four have been C.M.S. missionaries, and that, when the B.C.M.S. entered India, its missionaries were readily accepted as valuable auxiliaries, and have found themselves able to work very happily in fellowship with Anglican colleagues of a different ecclesiastical colour.

Nevertheless, the situation of the evangelical wing of the Church in India is paradoxical. Of Indian Anglican Christians, perhaps two thirds have been brought to Christ through the wonderful blessing granted by God to the great missions of the C.M.S. Yet on the whole Evangelical influence is very little felt in the Church. This is in the main due to lack of vision and of wise distribution of forces on the part of those interested in the evangelical cause. There are four main channels of influence and Christian service in India: the chaplaincies to Europeans, the European and Anglo-Indian schools, the great united institutions, such as Bishop's College, Calcutta, and direct missionary work among Indians. Of these the first three have been largely neglected by Evangelicals. The foundations of the modern Church of India were laid by Simeon's men, that great succession which included Henry Martyn and Daniel Corrie. As time went on, the number of definite evangelicals seeking service in the Ecclesiastical Establishment declined and died away to almost nothing. The C.M.S. has supported the Christian College, Madras, for a great many years, but has never sent a missionary to serve on the staff. In the new college at Tambaram, the S.P.G. has a hostel, in which most Anglican students reside; there they are admirably cared for by able representatives, European and Indian, of the Anglo-Catholic tradition; but boys from the enormous C.M.S. areas in Tinnevely and Dornakal find little to remind them of the ecclesiastical tradition in which they have been brought up. Bishop's College is the only Anglican Theological College for graduates in India. It has an able and devoted staff, but at the moment Evangelical influence in it is precisely nil.

It may be said that the Evangelical wing of the Church has been right in concentrating on missionary work among non-Christians. But even in this field the overwhelming increase, for example in the diocese of Dornakal, has tended to draw the minds of supporters away from the fact that here, too, success has been matched with manifold failures. From a comparatively early date, C.M.S. work in India has been undermanned and financially weak. The Central Indian Mission has been abandoned altogether, the Gondwana Mission carries on a precarious existence under Indian missionaries from S. India; the C.M.S. work in Tinnevely survived the war without disaster only through the astonishing generosity of the S.P.G. in allowing its funds to be used for the support of key institutions which had been brought into existence by the C.M.S. and were its primary responsibility.

Evangelicals of the Church of England are right in thinking that their peculiar witness is indispensable and must be maintained in all parts of the Anglican Communion. But it will not be maintained automatically and of itself. If Evangelicals go to sleep, or waste their strength on controversy about things of secondary importance, or forget their task of seeing to it that the Gospel is proclaimed to every creature, it is certain that their candlestick will be removed. In the next few years the Church of India will be subjected to far greater strains than ever in the past. The splendid work of the last thirty years in emancipating

the Church from bondage and in preparing Indian leadership has made its prospects of survival and growth far greater than they would have been a generation ago. Still the ordeal will be severe; the Indian Church is very conscious of its own weakness; the appeal for greater help in man power and in money is urgent and insistent. The time is short. It is earnestly to be hoped that the appeal will not fall on deaf ears, and that Christians of the Church of England will honour their obligations to the great Indian Church which they have been privileged to call into existence.

STEPHEN NEILL, *Bishop*.

## THE OLD TESTAMENT IN THE NEW TESTAMENT.

By R. V. G. Tasker. S.C.M. Press. 151pp. 6/-.

One of the happier and healthier signs of modern Biblical studies is the increased emphasis which is being laid upon the essential unity of the Bible and the fundamental importance of the Old Testament in relation to the New. The best scholarship of our day has, as the writer of this book states, "restored the Old Testament to its proper position as an essential part of the Book of the Covenant;" and not, as critical studies have in recent years tended sometimes to do, to regard it merely as a collection of documents of varying historical importance and religious interest, which became largely superseded when the Canon of the New Testament was formed" (p.9).

In his preface Prof. Tasker explains that it had been the intention of the late Sir Edwyn Hoskyns to deliver a series of lectures in the University of London on the subject of this book, but that owing to his lamented death in 1937 those lectures were never written. It is as a devout and grateful disciple of Hoskyns that the author takes up and expounds his theme, and in doing so he acknowledges the debt he owes to his master. He quotes Hoskyns' words to the effect, "No further progress in the understanding of primitive Christianity is possible, unless the ark of the New Testament exegesis be recovered from its wanderings in the land of the Philistines and be led back to its home in the midst of the classical Old Testament Scriptures, to the Law and the Prophets."

The work in this volume has been excellently done. Those who have read Tasker's previous book, *The Nature and Purpose of the Gospels*—to which this is in some ways a sequel—will expect a high standard of scholarship, blended with keen spiritual discernment and expressed in a thoroughly readable style; nor will they be disappointed. There are, indeed, certain critical points upon which we shall not all agree with our author; but his criticism is always constructive, not destructive, and is marked by a wise caution and restraint. He shows no tendency to create difficulties or discrepancies where they do not exist, or to introduce fanciful solutions where quite ordinary considerations are sufficient to explain the narrative.

Prof. Tasker's method is to work his way systematically through the books of the New Testament and, within the limits of his 150 pages, to make a careful examination of the Old Testament references and quotations as they arise. Perhaps the outstanding chapter of the book is that dealing with the Pauline epistles. This valuable chapter might well be reprinted as a pamphlet under the title of "St. Paul's Use of the Old Testament." The writer shows how, in case after case, the exegesis of St. Paul is not fanciful or arbitrary "when once it is recognised that the Old Testament is not just history, but *sacred* history, in which the ultimate end, which God had in view during the long period of self-revelation to a particular race of people, is foreshadowed in the circumstances and events which preceded its final realization. In the old Covenant, in other words, was prefigured the shape of things to come" (p.86). Again, he says that "the Old Testament to St. Paul was true as far as it went, but imperfect. The moral laws of Moses had educated man's moral sense, but left the springs of conduct still impotent; the sacrifices had shown that sin must be atoned for, but had failed to make final atonement; the Tabernacle and the Temple had set forth the truth that without the presence of God men can never fulfil their true and proper destiny, but the Temple had become a symbol of national and religious exclusiveness. So the old dispensation was incomplete; unsatisfactory because unsatisfying. It all pointed to some thing better to come, when shadows would become reality, and prophecy would vanish away because the hour of fulfilment had come" (pp.95, 96).

That the reality and the fulfilment had indeed come in Christ is further and more fully revealed in the Epistle to the Hebrews, to which Prof. Tanker devotes a separate chapter. Here the priesthood and the sacrifice of the Lord Jesus are dealt with in the light of the Jewish ceremonial system. In the excellent chapter on the First Epistle of St. Peter particular attention is paid to the Suffering Servant passages in Isaiah, and to the fundamental conception of "redemption by blood" which runs through the whole of Scripture. "Redemption in Biblical thought is always redemption from slavery, either the slavery in Egypt, from which the Israelites were redeemed by the blood of the Passover lamb, or the slavery of sin, from which the Christian is redeemed by the blood of the Messiah, the true Paschal Lamb. . . Our author, like all the great preachers of early Christianity, is in full agreement with the dictum stated by the author of the Epistle to the Hebrews, 'that without the shedding of blood there is no redemption'; and without the shedding of blood there can be no covenant-relationship between God and man" (pp.115, 116).

This is a refreshing and stimulating book. It is marked by sanity as well as scholarship and has a healthy evangelical ring about it. We cordially commend it to the notice of all our readers who are interested in the accurate exposition of the New Testament.

FRANK COLQUHOUN.

### THE RUSSIANS AND THEIR CHURCH.

*By Nicolas Zernov, D.Phil. S.P.C.K. 7/6.*

Dr. Zernov presents an outline of Russian history with an amplitude of detail, and yet with a clearness of perspective, which makes his story as readable as it is valuable.

Holy Russia cannot be understood apart from the Christianity which was first introduced in the 10th Century, and has ever since exercised a powerful influence upon the people. The type of Christianity embraced by the Russians is simple, mystical and personal. To Christians of a different culture it seems in many respects defective. And yet the character and witness of the outstanding Christians of Russia (of whom vivid sketches are given in these pages), and the response to their teaching, show how deeply the spirit of religion has entered into the corporate life of the nation.

The failures and achievements of the Russian Church are clearly seen as we pass through the centuries under Dr. Zernov's guidance. When he comes to modern times sorrowful indignation underlines the narrative. Peter the Great destroyed the unity of the Russian people. "He interrupted the organic growth of the country. He deeply wounded the most sensitive and sacred feelings of the people and inadvertently gave away the Russian Throne to greedy and unscrupulous foreign adventurers" (p.120). A closer connection with the West was followed by the Germanization of the country. This led on to the collapse of the Empire and the advent to power of the present rulers of Russia. These are consistently styled "the Godless" and at this present time a life and death struggle is in progress between them and the Christians.

There is much to ponder in all this. The Godless have been compelled to restore limited liberty to the Russian Church. The Roman Church has tried to creep in, but has met with little sympathy, for her terms, as always, are submission. Moreover, the ethos of the two Churches is totally different. Some contacts with other Christians have been made in recent years, and it is hoped that a sympathetic understanding of the Russian Church by the Protestant Churches may lead to a closer unity. Purified by persecution, the Church of Russia has emerged from a dreadful ordeal. Dr. Zernov says: "Only a free and united community of Christians, obeying the voice of the Holy Spirit, can lead men towards the fulfilment of their true task of eradicating disease, disunity and eventually death from the life of Creation. The call to follow the lead of the Holy Ghost . . . is the message of the Russian Church to the modern world."

HAROLD DROWN.

### TOWARDS CHRISTIAN DEMOCRACY.

*By Stafford Cripps. George Allen and Unwin, Ltd. 5/-.*

Those who have read the Autobiography of Stafford Cripps will have no doubt about his strength of character and single-mindedness. He has never hesitated to give much of his time and talents and money to the political cause which he

has adopted, but he has never first sought the approval of his Party on any action to which his conscience urged him. In his childhood and youth he had the good fortune to enjoy the advantages of a wealthy and cultured home in which the Christian Faith was taught and practised. He stands out to-day as one of the really great leaders in the political world and it is easy to prophecy a still more distinguished career in the not too distant future.

*Towards Christian Democracy* is a book of outstanding merit which should be carefully studied by the clergy. The first reading will bring to mind many of the utterances of the late Archbishop of Canterbury, but the industrial problems are dealt with in a much more realistic way. Sir Stafford writes as one who is in constant contact with the man in the street and it is from this angle that he makes his suggestions for building a new world. The book is divided into eleven chapters dealing with the following subjects: The Task of the Church; Our Individual Responsibility; The Church as Leader; Youth and the Future; Christian Acts; Industry and Christianity; The Army of Christ; Practical Christianity; Positive Forces; A Creed for the Times; and God is my Co-Pilot.

Perhaps the most interesting chapter is the one dealing with Industry and Christianity. Is there any relation between our Christian religion and our industrial effort? He urges most strongly that "there is no part of our life that can be unrelated to our religion if our religion is a living reality." He quotes with approval the findings of a group of investigators in Chatham working under the direction of the Rector: "We all want jobs. We all want political freedom. . . These are good desires implanted by God in the people." . . .

Sir Stafford has no doubt that industrial efficiency and our national welfare and prosperity depend on the solving of the problems of human relationship. He believes that under the leadership of the clergy all these problems can be solved amicably and we shall be able to achieve a very high standard of living for all the people. From the Christian standpoint the most important and the most general principle to stress is the equality of all men before God. Secondly, we must apply to industry in general the Christian principle of service; and lastly it is our Christian duty to care for the weak and helpless. These three principles are worked out carefully with many excellent illustrations of the tragic consequences which come from neglecting them. He anticipates an obvious criticism by urging that "the democracy controlling the State's actions must be imbued with the Christian Spirit."

Sir Stafford's personal belief in regard to religion is summed up as follows: "It is my firm belief that religion should be very much of an everyday affair, and should form the background against which we set all our daily actions. . . Human life is neither wholly material nor wholly spiritual—it is a mixture of the two and a mixture which must be properly balanced. . . Just as we set aside regular times to nourish and exercise the body in order that we may be physically fit, so we must exercise the soul if we are to be spiritually fit for living our ordinary life." Very few in England will disagree with this Credo, but not a few foreigners find it difficult to understand how it is possible for a British statesman to be both a deeply religious man and at the same time to hold political views which are decidedly "leftish" in character. Such a man is often quoted merely as an example of the smug hypocrisy which is associated with the English character. If Sir Stafford is thus described, the leaders in every Christian denomination will thank God that the whirligig of the political world has thrown up (not for the first time in our national history) a man of clear vision and steadfast purpose whose political aims are subordinated to the guidance of a truly Christian spirit.

J. W. AUGUR.

## LETTERS TO A CONFIRMAND.

By George Snow. *Bles.* 5/-.

There is a great deal of thinking and discussion in the Church to-day on the subject of confirmation. There is general agreement on the necessity of a more thorough preparation, which shall not include a simple exposition of the fundamentals of Christian doctrine, but also training in habits of worship and devotion. The preparation must be more thorough to-day because the candidates have often so poor a background, so little knowledge of the faith and practice of the Christian religion.

Mr. Snow, the Chaplain of Charterhouse School, who is well versed in preparing boys for confirmation, has written a series of letters to a Confirmand. They are not primarily concerned with doctrine, for that can best be given in the confirmation talks. They deal, in a practical and straightforward manner with such matters as the meaning of the Church, the right age for confirmation, Bible reading, private prayer, preparation for Holy Communion, and so on. They are obviously the work of one who understands the mind of the young. Here is what he says about feelings: "I think it's worth remembering that feelings aren't at all a good test of the really deep things of life. Often it's the shallow things that make us feel most—like a good strawberry ice, or an extra half-holiday, or an exciting film, or a bathe in the moonlight; often the really deep things don't feel at all; and it's only by looking back, and seeing the difference a thing makes in the long run, that you can tell how deep it was. I think that's awfully true of confirmation. The gift of the Spirit isn't just a thing of feeling; it's far too deep for that—it's something that happens between yourself and God, right in your inmost being." This is a book that may confidently be placed in the hands of the intelligent and inquiring confirmation candidate. O.R.C.

### THE STATE AS A SERVANT OF GOD.

By Philip S. Watson. S.P.C.K. 106 pp. 4/-.

Few problems confronting the present generation are of such an urgent character as that relating to the power and activities of the State, as current history bears witness. It is, therefore, of the utmost importance that Christian people should study the subject with every care, seeking to obtain a sane, balanced and scriptural view of the respective rights of God and Caesar.

The present book will certainly help in that direction. Although several larger and more important works along the same line have appeared in recent times, we welcome this simple and straightforward study of the nature and tasks of the State from the viewpoint of Christian faith. Mr. Watson writes as an unashamed exponent of the views of Martin Luther, quotations from whose works are numerous in the form of footnotes. He also writes as one who has been led as the result of prolonged mental debate from the position of a Christian pacifist to that of a non-pacifist Christian. These two facts lend special interest to the book and add force to the argument.

In the early chapters the writer examines the constitution and authority of the State, and shows the necessity of its existence for the well-being of human society in order to maintain an ordered system of government and an established centre of authority. Thus we may claim, he says, that the State, as an effort to promote the common good and as the guarantor of some real measure of community, is in harmony with the will of God. But this does not mean that the authority of the State is absolute. As the servant of God it is definitely limited in the powers it may exercise, and there are occasions when the individual may best serve its interests by refusing its demands, for such refusal constitutes a challenge to the powers that be to recognise their true position and task. The State is the guardian and agent of Justice, which is itself a subordinate instrument of love in an evil world. It is at this point that the State makes common cause with the Church, as Bishop Berggrav so forcibly pointed out in his recent Burge Lecture in reference to the historic Norwegian Church struggle. The Church, equally with the State, is called upon to maintain the Right, and in this sense it must bear unflinching witness to the Law as well as to the Gospel.

Mr. Watson devotes three chapters to the relation of Church and State: the State's obligation to the Church, and the Church's service to the State. Here his clear grasp of essential principles is especially helpful. He expounds the character and function of the Church which, called into being by the Word of God, exists to proclaim that same Word to mankind. Hence the supreme service which the Church can render the nation is to be faithful in its ministry of the Word and to build up within it the divine community. On the other hand, the duty of the State is to maintain that condition of peace and freedom in which the Church can effectively fulfil its task. As the writer says, if it fails in this duty, the Church has the right to protest and, where necessary, refuse obedience to its decrees. "As servants of God, both Church and State are responsible to God, and not to each other, for the fulfilment of their tasks; and

either has a right to resist the other, if it trespasses outside the proper sphere of its service. This means, on the one hand, that there must be no State control of the Church; and, on the other, that there must be no ecclesiastical domination of the State." Yet "there is no necessary conflict between Church and State so long as they both fulfil the functions for which they are ordained of God."

The chapter on pacifism at the end of the book is of particular value in view of the author's own experience. He argues—convincingly, as we think—that the very law of love which pacifism so loudly invokes renders its principles invalid once the real nature of Christian love is grasped. Christian love is not mere sentimentality. Christ never taught that love means unfailing compliance with the wishes of other people, whether friends or foes. His injunction to love our enemies does not cancel out the command to love our neighbour; and since justice is one of the most elementary requirements of love, this means that we must take adequate measures against those who violate justice. "I do not show love to my neighbour if I merely express regret when the cut-throat attacks him, and wait until his throat is cut and his assailant gone before attempting to assist him. Nor do I really show love to the criminal, since it is not good for him to do evil with impunity and to be left unaware of the gravity of his crime. I ought not to show love to the enemies of justice in the same way in which I show love to my own personal enemies. I must do all I can to prevent their work, or, if I fail in this, to intervene while they are at it. When the criminals are sovereign States, I then ought to support my own government in making war upon them, if war is the only effective action that can be taken."

FRANK COLQUHOUN.

#### THE CHURCH OF ENGLAND AND THE EASTERN ORTHODOX CHURCH.

By *Michael Ramsey*. S.P.C.K. 4d.

This little pamphlet springs out of a belief in the great urgency of reunion at the present time, and that the solution of this problem is to be sought in a greater unity with the Eastern Church.

The writer propounds the now familiar view that all Christian bodies since 1054 have lacked real unity, and, therefore, developed in a lop-sided way. The lop-sidedness of medieval Rome inevitably produced, so it is argued, the lop-sidedness of the Reformation. The only way to get free from this distortion is to return to the fuller unity of early centuries. The pamphlet points out the contribution which Eastern churches have to give to a fuller understanding of the Christian faith. That contribution includes a greater emphasis on the centrality of the Resurrection for Christian life and faith, a more vivid awareness of the Church as a mystical body of the living and the departed, and a richer development of the mysteries of worship.

We should all agree that Eastern churches, like any other church, have their especial treasures of thought and devotion to contribute to the "great Church," but it is doubtful whether the author of this pamphlet sufficiently appreciates the need for these same Eastern churches to be brought more closely under the discipline of the Word. It is very easy to speak of the impoverishment which has fallen upon us all through our divisions, and thereby unconsciously idealize a remoter past. As a matter of fact, there was very little effective communication in the ways that matter most of all, between East and West before 1054. In the early centuries different types of Christian devotion soon began to appear, and without some central organization, such as the Papacy, it is difficult to see how these varied types could, in practise, enrich each other. It is, of course, possible, and no doubt happens, that the theologian makes a study of a tradition not his own, and so helps to enrich, in a measure, both his own thinking and the thinking of those influenced by him. It may be, in our modern epoch, that greater ease of communication will make it possible for ordinary Christians of different traditions to become more familiar with each other's characteristic disciplines; but we ought to recognize that if this happens it will inaugurate a new era in Christian relationships based largely upon new technical possibilities in the world. Further, it will be necessary for the ordinary Christian to be given some criterion by which he can distinguish between what is good and what is bad in the traditions of other Christians. Without such a criterion, which the



reformers attempted to give us in the Prayer Book and Articles, there is a great danger that every development will be regarded as a legitimate variety of Christian devotion to be added to the sum total.

The pamphlet includes a useful annotated bibliography for those who wish to follow up its suggestions and get a fuller knowledge of the Eastern Church.

F. J. TAYLOR.

#### AZARIAH OF DORNAKAL.

By Carol Graham. S.C.M. Press. 6/-.

Here is a very condensed account of one of the most interesting figures who has appeared in the Church overseas. South India is one of the most thickly populated areas of that great country. Azariah, a true son of India, converted in early life through his mother's influence, became probably the leading figure in the Indian Church. The book brings out clearly the outstanding features of Bishop Azariah's life-work. Perhaps three points stand out most clearly as his life unfolded.

He had an untiring zeal to win the *village* folk of South India. Most church leaders have concentrated on the cities. He concentrated on the villages. The work he did is its own vindication of his wisdom in this. Again, he felt (and felt strongly) that the Indian Church should stand on its own feet. Deeply thankful for all that missionaries had done, he saw—and saw rightly—that the missionary should be the scaffolding, but not the building. He worked to build permanently—that is, to build up a really *Indian* Church. For this purpose he set the training of an Indian ministry as first priority, and, too, in an Indian rather than a western atmosphere. Another venture, but a very wise one, was the training of the wives as well as the pastors, a step which had great consequences. Lastly, his vision was not a denominational one, but the true vision of a living Church which should include as brothers all who loved the Lord in truth. The result was the South India Scheme. This was the great object on which his heart was set. He felt it was not a luxury, but a necessity.

Naturally the book cannot give an adequate picture in little more than one hundred pages, but it gives an outline. We hope a fuller life will appear later on. His work would merit it. We thank God for one who put first things first.

W. STORR.

#### COLLECTED PAPERS.

By Evelyn Underhill. Longmans. 6/-.

There must be thousands of people who have been helped by the writings of Evelyn Underhill. She had the great gift of being able to talk about high and holy things, and do so in a homely, humble manner, with homely illustrations that could be understood by the simplest. A number of papers, delivered at different times to various Guilds and Societies, have been reprinted here, with an introduction entitled "Evelyn Underhill in her writings," by the Bishop of St. Andrew's. They deal with such subjects as prayer, worship, the spiritual life of the teacher, mysticism, and the parish priest and the life of prayer.

In all her devotional writings Evelyn Underhill stresses the primacy of God. "We will put first," writes Miss Underhill, "what is so often put last in discussions of religious experience—God, who is the object of worship; not man, the subject who worships Him." The great place of adoration in prayer and worship is continually stressed. It is this note of praise and thanksgiving which is so prominent in our Prayer Book services. The Christian who knows the power of God in Christ to save to the uttermost, must have a heart brimful of love, which overflows in thankfulness and worship. He is "lost in wonder, love, and praise."

In her paper on mysticism, Miss Underhill rightly stresses the fact that the Christian experience is not "a flight of the alone to the alone." The Christian religion is incarnational, centred in the Incarnation. The Christian does not contract out of the world; his religion is worked out in the world. Writing of the Christian mystic, Miss Underhill says: "His experience of eternal life includes the Incarnation, with its voluntary acceptance of all the circumstances of our common situation, its ministry of healing and enlightenment, its redemptive suffering. . . . The Christian mystic tries to continue in his own life Christ's

balanced life of ceaseless communion with the Father and homely service to the crowd." There is a valuable paper on the prayer of the parish priest, and the life of prayer in the parish. It is what the teacher is that counts in the end. His life " must be hid with Christ in God." O.R.C.

### THE PROBLEM OF AUTHORITY IN THE CONTINENTAL REFORMERS.

By *Rupert E. Davies*. Epworth Press. 12/6.

We have seen in our own age the rise of vast totalitarian states claiming absolute authority over their peoples. In theology the question of authority, its nature and source, is always an outstanding one. The Roman Church never ceases to proclaim that she has the answer, that she can claim an absolute authority, a claim which we reject as specious and false. Mr. Rupert Davies, in this book, examines the attitudes of the three great Continental reformers, Luther, Zwingli, and Calvin. " It is reasonable," he writes, " to expect from the age of the Reformation some help in the discovery of the desired answer, for the question of authority came to the front more prominently in that age than at any other, before or since. It is not too much to say that it was the fundamental issue of the Reformation."

The Reformers declared the Scriptures were the source of authority. But what happens where there are disputed cases of interpretation? Luther's attitude was determined by the conviction that came to him as a result of his experience of justification by faith. The Word of God was that which tallied with his experience of Christ. The Word of God was that which proclaimed the Gospel. The preacher, when he preaches the true Gospel, preaches the Word of God, but that Word is always there to test and judge the validity of his teaching. For Calvin likewise the Scriptures are the supreme authority. " They are," writes Mr. Davies, speaking of Calvin's attitude, " the source, and the only source, of Christian truth; they contain everything that it is necessary to know, and nothing which it is not advantageous to know. . . ." Calvin insisted that it is the coercive power of the truth with the inner testimony of the Spirit that provides true knowledge.

Mr. Rupert Davies' solution is that the three reformers failed to find a completely satisfying solution because their thinking was vitiated by the error " that the source of authority is necessarily to be found in some place wholly outside the individual." O.R.C.

### EVANGELISM TO-DAY.

By *Samuel M. Zwemer*. Revell (New York). \$1.50.

The sub-title of this book is " Message, not Method," and its main emphasis is thus expressed in the Foreword: " This is not a book on the technique of evangelism but on the essential character of its message. The message is of far more importance than the method or the messenger. There are many books on evangelism and on evangelistic work. This deals primarily not with technique but with dynamic."

These words of Dr. Zwemer will strike a responsive chord in many hearts. In our own country at the present time a great deal is being said about evangelism, but all too little attention is being paid to the Evangel. Yet undoubtedly the dynamic of evangelism is the Evangel—the living Gospel of a Crucified and Risen Saviour. In the first six chapters of his book Dr. Zwemer unfolds this message: the Cross of Christ as the searchlight of man's sin and the revelation of His love for sinners, and the Resurrection as the vindication and crown of the atoning sacrifice. One of the best chapters here is that dealing with " Paul's Gospel for our Day," from which we quote the following: " The Gospel not only converts the individual, it changes society. On every mission field, from the days of William Carey, the missionaries have carried a real social Gospel. They promoted temperance, opposed the opium traffic, checked gambling, established standards of hygiene and purity, promoted industry, elevated womanhood, restrained anti-social customs, abolished cannibalism, human sacrifice and cruelty, organized famine relief, checked tribal wars, and changed the social

structure of society. Paul's Gospel did the same in the first century for those who became the Early Church."

In the later chapters there is an interesting section on "Itinerant Evangelism," stressing the importance of house-to-house visitation, and this is followed by two chapters dealing with the evangelistic value of the printed page and the radio. The two concluding chapters treat of the messenger's resources and power in the Gospel, the Church, and the Spirit of the Living God. It is to be hoped that an English edition of this forceful and stimulating book will soon be published so as to make it available for readers in this country. F.C.

### DISCERNING THE SIGNS OF THE TIMES.

*By Reinhold Niebuhr. S.C.M. Press. 8/6.*

Reinhold Niebuhr's name possibly occupies the premier place among living English-speaking theologians, but he has remained the property of a limited circle because of an admittedly difficult style in both thought and expression. This is nothing less than a major tragedy, for Niebuhr is more than a theologian. He is a prophet to the times; and one can write this without going all the way with such a writer as D. R. Davies, who so unblushingly worships at his shrine. It is therefore a cause for much thankfulness that Niebuhr has produced a volume that is at the same time compact, readable and reasonably comprehensive of his whole message to this year of grace. It takes the form of a series of ten sermonic essays. Happy the congregation privileged to hear them. Happy the preacher with a congregation able to appreciate them. How different are these grapplings with the Divine Word, in which the preacher is mastered by it and also masters its meaning for others, from the easy shibboleths and pretty pattern-weavings of much published sermonizing! The preacher of these sermons is confessedly "the servant of the Word," a service which is strenuous in its demands on mind and spirit, but which in turn gives a moral grandeur and power to his utterance.

Of some writers it is true that "to review is to reprint." This is true of the volume before us. To do less than reprint is to lose much that is fine gold. We can but indicate in one or two instances the wealth which is so evenly scattered over this collection of sermons. The first gives the title to the whole and is based on St. Matthew xvi. 1-3. The central message of this "sermonic essay" is that ability to discern the signs of the times is a moral quality rather than philosophical. History can only be understood properly as moral advance or retrogression. A pure heart is of greater moment than a clever mind in discerning its true values and ultimate issues. The religious leaders who opposed Christ could not discern the true Messianic hope because of their egotistical pre-suppositions—they had pre-conceived ideas of its form and of their own place in it. The Messianic hope was to serve their interests and ends. God was to become their ally. True discernment commences only when a nation or individual realizes that neither is good enough to fulfil God's purposes in history, and is willing to accept the Biblical judgment that all men and nations are involved in rebellion against the God and His Messiah whom they would patronise. Our historical judgments are false because we are hypocrites. True understanding of historical processes and history's fulfilment is born of faith and humility. The faith is a gift of grace and not the consequence of a sophisticated analysis of the signs of the times. The humility which enables the saint, on his knees, to see further than the philosopher, on his tip-toes, is born when not only the ignorance of the mind but the pride of the heart has been dispelled.

A sermon based on Psalm ii. 4 Niebuhr entitles "Humour and Faith." He points out that humour in Scripture, when associated with Jehovah or Jesus, is ironic in tone. He describes humour as a prelude to faith and laughter as the beginning of prayer. But laughter cannot enter the inner secrets of God and the soul. That is the prerogative of faith alone. In a passage of rare spiritual beauty as well as insight, he speaks of laughter and faith as our reactions to the inconsistencies of life. Laughter is our reaction to immediate and lesser experiences, whilst faith is our response to the ultimate and major incongruities of existence. It is the mistake of religious men that they call in the services of faith and compel themselves to pass through the domains of Giant Despair when

a little divinely-given humour would dispel the summer cloud. But it is the danger of his opposite that he tries to escape the overwhelming and final incongruities of life by laughing them off, only to find that they refuse to be laughed off. Serious evil must be seriously dealt with. Humour enables us to escape from a too-high estimate of our own personal importance. Faith enables us to see God and to see that the true greatness of life is achieved in relation to Him as Judge and Saviour. To summarize: Humour which recognizes incongruity in the world and in life is greater than any philosophy which would explain it away. But humour must recognize its limits. It must be content to deal with the immediate and surface irrationalities. If it transgresses it exchanges the mentor's cap for the clown's hat. It becomes a mere buffoon. It must move towards faith or sink into inconsequence. "This is the victory that overcometh the world, even our faith."

In a profound study based on I Cor. xiii. 12, to which he gives the title "Mystery and Meaning," Niebuhr exposes the error of those who claim to know too much about the mystery of life and those who claim to know too little. Some are impressed with the darkness of the glass and affirm that it is hopeless to see anything. The other type forget the darkness in their professed ability to see all. The result is an unjustified simplification of everything. Sometimes the "know-all" group is irreligious. The natural cause is for them an adequate and final explanation. Sometimes their attitude is religious. To such people the Christian revelation has no problems. Everything concerning life and death, and life after death, has been reduced to a simplified plan. "The geography of heaven and hell, and the furniture of the one and the temperature of the other," is known to them. Christian faith moves between these poles. On the one hand it declares that God has spoken—spoken sufficiently concerning the things that pertain to life and godliness. On the other hand it maintains a reverent reserve. It recognizes the greatness of God and the finiteness of the human understanding. God, in the very nature of the case, must remain Deus Absconditus. Faith discerns the meaning of existence but refrains from defining it too minutely. If the sense of mystery is withdrawn, meaning becomes too pat and calculated. God and His ways refuse to be measured by man's yard-stick. And this mystery is to be found within ourselves when we contrast the finiteness of human life with the limitless quality of the human spirit. We are an enigma to ourselves. Life ends in the frustration of death, a death whose sting is the consciousness of guilt and of accountability. The only adequate answer—adequate but not detailed—is belief in "the forgiveness of sins and the life everlasting," in which we envisage a mercy great enough to undo the past and a purpose great enough to satisfy the highest flight of human aspiration. There is a Light that shineth in darkness. Reason does not kindle that Light, but Faith is able to pierce the darkness and apprehend it.

One humble preacher has found an abundance on which to ruminate and, in good time, to reproduce, by the grace of God. He commends it to thousands better able to profit by it.

W. LEATHEN.