

Christian History in the Making.*

A Review.

BY THE REV. A. T. HOUGHTON, M.A.

IN his Introduction to Canon McLeod Campbell's book, the Archbishop of York suggests that "what Professor Latourette has been doing for Missions in general, Canon Campbell has done here for the Church of England." While such a suggestion rightly emphasizes the importance of the work, it would be misleading to the potential reader to give the impression that he will find in *Christian History in the Making* a book on the same detailed scale as the monumental work of Professor Latourette now completed by his seventh volume. But the further claim that "this book may easily prove to be the most important which has yet been written on the missionary work of the Anglican Communion," can well be substantiated.

It is not only a history, though the title is perfectly accurate. It is obvious that it is history written for a purpose, to bring to a head the question of the relationship between the voluntary Missionary Societies and the authority of the Church in general. The author states that the missionary societies "hold between them the title-deeds of all the Anglican Churches throughout the world" (p. 344). The Archbishop, quoting these words, endorses the importance of this consideration: "Many, with him, often ask the question, if the Church of England itself should not initiate and control more definitely its missionary work?" He concludes his Introduction by saying that "this book will be of special value in view of the approach of the Lambeth Conference." Just as Dr. Kraemer's book, *The Christian Message in a Non-Christian World*, was an authoritative preparation for the Tambaram Conference in 1938, we shall not be far wrong in thinking that in the eyes of ecclesiastical authority *Christian History in the Making* is to be the official study-book in preparation for the Lambeth Conference of 1948.

Every member of the Anglican Church, especially those living in the country of its origin who nevertheless rejoice in the expansion of the Church overseas, should study this book and take to heart its challenge. It is of particular importance, however, that the missionary-hearted Evangelical, through whose forbears modern missionary enterprise came into being, should rightly assess the relevance of voluntary missionary agencies to-day, by coming to grips with the implications. It is unfortunate that the high cost of printing may deprive many of the privilege of acquiring the book on financial grounds, but compared with many slim volumes now being produced at the same or even greater price, the purchaser will have more than his money's worth. The print is almost unpleasantly large, but if that be a fault, it is a fault on the right side, and on the whole the

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format is pleasing and the jacket (orange lettering on a sage green ground) rather unusual.

There is a good set of maps, not very pleasing in appearance, and lacking in bold outline, but providing a great deal of valuable information on the growth, geographically, of the Anglican Communion. The two main maps, which form the end papers, depict the number of dioceses in 1845 and a century later. Here are displayed amazing contrasts as the result of a hundred years' advance, and perhaps the increase in the number of dioceses in the countries where the Anglican Church had been long established is almost as surprising as the growth from nothing in the lands where the Church has taken root for the first time. In Great Britain alone the dioceses have increased from 49 to 69, and in the U.S.A. from 28 to 89, together with 16 missionary dioceses for which the Protestant Episcopal Church claims responsibility. Canon Campbell's earlier book, *Our American Partners*, gives the fascinating story of this development in some detail.

More spectacular contrasts are shown in the advance in Canada from 5 to 27 dioceses, or the development in Africa from none to 32; India, Burma and Ceylon from 4 to 17; China, from one to 13; Japan, from none to 10; Australia, from one to 25, and New Zealand, from one to 9.

Detailed maps of separate areas are included, but it is not quite clear why a map of the Moslem World should be inserted without the addition of the habitat of other great rivals to the Christian Faith, unless it be that the Moslem is the only propagating faith which rivals Christianity.

I.

With the story of the maps in mind, and the phenomenal progress of the last century, it is not surprising to find that the earlier history of the Church in England finds its place in the book only as an outline sketch, and even that lacks smoothness through relying overmuch on quotations. Parts I. to III., which occupy the first 46 pages, take us to the beginning of modern missionary enterprise at the end of the 18th century. We shall understand the plan of the book, therefore, if we realize that twelve centuries are included in this brief introduction, and more than 300 pages are taken up with the history and developments of the last century and a half.

The object of the introductory pages is to "establish the identity of the Anglican Communion with the Church of its early progenitors and apostles." We do well to be reminded not only that the Church in England was at one time a "receiving" Church, but also of the glorious foretaste of modern missionary enterprise in the evangelization of Ireland and the missions on the continent of Europe, which had their origin in Great Britain.

We may not endorse the limited commendation of the value of the Papacy and the Crusades in the pre-Reformation period, while missionary enterprise was in abeyance, but the quotation from Erasmus, "On the Art of Preaching," written a year before his death in 1536, is a reminder that even in those days there were men of vision who were fully aware of the need of fulfilling the Great Commission. Referring

to the dark continent of Africa, he said : " There are surely in these vast tracts barbarous and simple tribes who could easily be attracted to Christ if we sent men among them to sow the good seed." Three centuries had to elapse before there was any serious response to that call, after Livingstone had blazed the trail.

It is good that such passages should be rescued from oblivion, for it is a never-ending wonder that the history of the Reformation period, when the Bible, for the first time, became the book of the common man, shows little recognition of the claims of Christ on the heathen world.

The Preface to the Book of Common Prayer of 1662 draws attention to the use of the service of Baptism for " such as are of riper years " for the " baptizing of natives in our plantations." With the advent of colonies abroad an early obligation was felt to teach those in the employ of British subjects the rudiments of the Christian faith, long before there was any recognition of the wider obligation of preaching the Gospel to the ends of the earth. For this purpose the S.P.C.K. and S.P.G. came into being.

It is remarkable, too, to find that the East India Company, which so forcibly opposed missionary work in its later years, in the early days of its charter not only sought the spiritual welfare of its employees, but encouraged every effort to spread the Gospel among native peoples, and for many years offered free passages and freight to intending missionaries. How often, in the history of missionary enterprise, have such opportunities been missed, and when the Church has at last wakened up to the opportunity the door has been closed !

A well-deserved tribute is paid to Charles Simeon on p. 46, which every true Evangelical will endorse, for in a time of limited opportunity, when the East India Company had closed the door on missions to the heathen, Simeon saw the loophole in the appointment of real men of God as chaplains, through whose ministrations the policy of obstruction was gradually brought to an end. Without leaving his own home Simeon saw his work multiplied by the devoted labours abroad of David Brown, Henry Martyn, Claudius Buchanan, and others.

II.

From Part IV. onwards the author plunges into the main theme of his book—the development of the Anglican Church during the last 150 years, and the principles underlying that development. At the very outset of this chapter we are brought face to face with the contrast between the Churches whose foreign missionary work was simply an extension of the Church at home and under its general control, and those voluntary organizations which came into being because of the neglect of foreign missions by Church authorities, and consequently developed along their own lines, either on a denominational or inter-denominational basis.

In the former category are to be placed the missionary organizations of the Methodist Church, the Church of Scotland and the Church of Rome, and to a large extent the Baptist Church. Similarly, it is pointed out that the Anglican Church in the United States, Canada, Australia and New Zealand have adopted a similar policy. To these

might be added the American Baptists and the Methodist Episcopal Church of America. Before we discuss the origin and development of the other type of organization, it is well that we should attempt to assess the advantages and disadvantages of a foreign missionary effort which is an integral part of the Church as a whole, for the argument of the author is all in favour of the present individual missionary societies of the Church of England being merged into the central organization of the Church.

Perhaps the most striking illustration of this method is given in detail in Canon Campbell's book, *Our American Partners*. In 1821 there came into being in the Protestant Episcopal Church of America the Domestic and Foreign Missionary Society, as the result of the suggestion from the C.M.S. in England that "a Missionary Society for the advancement of the Kingdom of Christ among the heathen" should be formed. The Society never bore much fruit, and in 1835 some of the leaders met to investigate the situation and propounded the theory that "By the original constitution of Christ, the Church as the Church was the one great Missionary Society. . . . This great trust could not and should never be divided or deputed. The duty to support the Church in preaching the Gospel to every creature was one which passed on every Christian by the terms of his baptismal vow, and from which he could never be absolved."

No believer in God's Word written would be disposed to dispute this statement, and the record of the Acts of the Apostles is the classical illustration of the extension of the Church's ministry in other lands. The corollary that every baptized member of the Church is under an obligation to support this extension is equally borne out in the story of the early Church and the commission of Christ in Acts i. 8: "Ye shall be witnesses unto Me." If every member of Christ's Church to-day realized this obligation, what a different story might be told in the supply both of workers and funds!

But the fallacy is obvious unless we are prepared to admit the claims of the Church of Rome to be the only true version of the Christian faith, outside of which there is no salvation. The Protestant Episcopal Church of America was and is a regional and a denominational Church. Evangelical Christians never claim that the Church of God is confined within the bounds of their own denomination or co-extensive with it. Denominational divisions, as they exist to-day, make it impossible to think of the missionary task along the simple lines of the extension of the one undivided Church in other lands. Nor is it possible, in considering the development of the visible Church in history, to ignore the importance of the invisible Church of true believers, so evident to the Reformers in the midst of a corrupt Church. The swamping of the Church with a great accession of nominal adherents in the time of Constantine, and the departure from the purity of biblical doctrine and practice, have their counterpart in every denominational Church to-day, and only serve to emphasize the essential distinction between professing Christendom and the true Church, which is the Body of Christ, "the blessed company of all faithful people."

An interesting and revolutionary development of the principle established in the Protestant Episcopal Church in 1835, was the

determination to send forth missionary bishops under the aegis of the American Episcopate to other lands as pioneers of the Church. This principle was enunciated in the statement: "A missionary Bishop is a bishop *sent forth* by the Church, not *sought for* of the Church, going before to organize the Church, not waiting till the Church has been partially organized, a leader, not a follower, sent by the Church as the Church is sent by Christ."

While such a system would appear to put almost unlimited power in the hands of the Episcopate, the system of Diocesan Standing Committees, consisting of four presbyters and four laymen, would appear to check the possibility of prelatical government. A National Council, formed in 1919 under the leadership of the Presiding Bishop, received power "to initiate and develop new work overseas as it may deem necessary, and to apportion the income available for foreign missionary work. It is authorized to advise every diocese and missionary district of its proportionate part of the estimated expenditure necessary."

We have noted in detail this example culled from the pages of the author's book on the American Church, because it seems to set forth clearly the logical result of the centralization of missionary effort in the Anglican Church which Canon Campbell would advocate. Put bluntly and parochially, the contribution and support of the individual congregation for missionary work abroad would be reduced to the formula of a diocesan quota at which each parish would be assessed.

III.

We must return to this theme later, noting meanwhile that from the purely administrative standpoint a missionary society under the central control of the authorities of a particular Church has very obvious advantages, and where the individual is under a vow of obedience to those authorities, as in the case of the Church of Rome, the advantage of being able to move about personnel at will and according to strategic necessity needs no comment. It is pertinent to ask, however, in such a case, where the individual and personal call of God comes in.

Historically, it is clear that at the time of the awakening in the Churches to the missionary vision, ecclesiastical authority in the Church of England was not prepared to take any action, and so the Church Missionary Society came into being, backed by Evangelical clergy and laity, without any episcopal patronage. Parts IV. and V. give a graphic summary of the work of some of the pioneers, and the dependence on German and Danish missionaries at the outset.

There is an interesting reference to the abortive attempt of the C.M.S. to establish work in Ethiopia, especially by providing the Coptic Church with the Word of God in the vernacular. The torch taken up in later years by the B.C.M.S., is rather curiously (in a book purporting to be an up-to-date history of the Anglican Church) the only reference to the origin or existence of that Society.

Parts VI.—VIII. describe "the Coming of the Bishops," as the inevitable but long-delayed outcome of the coming into being of the living Church in many lands. It was Charles Simeon's protégé,

Claudius Buchanan, who never rested till the Diocese of Calcutta was formed, though the first missionary bishops to India, the West Indies, Australia and New Zealand, were consecrated in semi-private as though the Church was almost ashamed of the action taken.

Part VII. deals with the beginnings of the Episcopate in Africa, and the costly nature of the undertaking: in Sierra Leone the first three Bishops averaged only two years each. We are reminded in this chapter, by the consecration of Bishop Crowther, of the Niger, of the need for the appointment of indigenous Bishops if the Church is to become rooted in the soil.

The story of Bishop Gray's episcopate in South Africa is told in some detail, and the tendencies which led to development along Tractarian lines, but there is no mention of the long-standing controversy between the episcopally-unshepherded Church of England congregations and the Church of the Province of South Africa. While the Bishop was desirous of establishing missionary work among Africans in the Province, he was determined not to receive funds from the C.M.S. if that involved any dictation on the part of a missionary society as to their use. Here is envisaged a fundamental difference between the financial policy of the voluntary Evangelical missionary societies and the missionary effort controlled by central Church authority. In the former the individual subscriber has always known that he had a say in the use of the funds he subscribed, with consequent personal interest and added prayer support. It is not humanly possible to take the same interest in giving to a central Church fund, allotted to a distant diocese, never brought into personal touch with the original donors. In the same chapter are told the heroic record and the development of the Church on Evangelical lines in Uganda, as well as those dioceses associated with the U.M.C.A., where "the Church has been a missionary body from its foundation, and its Episcopate are by the very nature of their office the chiefs of its Missions."

Part VIII. deals with the Far East, and the formation of dioceses in Burma, Borneo, Malaya, China, Korea and Japan, all overrun in the recent Japanese occupation. In reference to Burma, there are some inaccurate statements which should be corrected in any future edition. Judson landed in Burma in 1813, not 1812, and while the Judsons, exiled in Mauritius, had Penang in mind when they left for Madras, it was with the knowledge that they were bound definitely for Rangoon that they left that port. The really bad blunder, however, is the statement (p. 148) that "the Karens are the most numerous of the peoples of Burma, numbering over eleven million." In actual fact, while probably four-fifths of the Christian Church of half a million in Burma belong to this race, the total Karen population numbers only about one and a quarter million.

A strange lack of liaison between different sections of the Anglican Communion is revealed in the story of the episcopate in China, where an American Bishop of Shanghai was appointed in 1844, yet on the formation of the Church of England Diocese of Mid-China in 1879, Shanghai was adopted as the see-city of the new diocese.

The story is also told of the successful launching of the Diocese of

West China under a Bishop of the interdenominational China Inland Mission, in spite of the misgivings aroused by some critics at home. The author is scrupulously fair in showing that such misgivings were unfounded, and that the experiment was successful under the able leadership of Bishop Cassels.

The evolution of the Church in Japan brings to light the Lambeth Conference resolution which allowed some latitude with regard to the use of the 39 Articles in any newly-constituted Church. While the existing Prayer Book of 1662 became the norm of such Churches, the added doctrinal stability of the 39 Articles is notably absent from such Constitutions as that of the Church of India, Burma and Ceylon.

Part IX., which describes the Church's approach to monotheistic religions, Jews and Moslems, brings the story of diocesan expansion to a conclusion with the record of the Jerusalem bishopric, and that of sees in Egypt, Persia and India where Islam prevails.

The last three chapters on the Process of Expansion (Part X.), Acclimatisation (Part XI.) and Consolidation (Part XII.), are in many ways the most interesting in that they relate history to matters of principle, missionary methods and the adaptation of an organized Western Church to the Churches then brought into being, now larger than the parent Churches.

IV.

Attention is drawn to the influence of Colonial policy on the development of missionary work in British Colonies. While the missionary has often been rightly involved in seeking to put down cruelty and injustice—*e.g.*, the action of William Carey in bringing about the abolition of suttee in India—the words of Henry Venn, the Secretary of C.M.S., in 1854, hold good to-day: "Every missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be situated." Unfortunately, in any part of the British Empire, the missionary, while appreciating the protection afforded and the large measure of religious liberty that exists, nevertheless suffers from the fact that he is nearly always regarded as an agent of Government. Henry Venn warned missionaries "not to take up supposed grievances too hastily, to err on the side of abstinence from doubtful cases, to stand clear of party strife, recourse to public censure of ruling powers or the lash of newspaper invective, to shun entanglement in political discussions, to avoid all appearance of political intrigue." At the same time, the presence of the messenger of the Gospel ought always to have a pacifying effect on communal strife, and Venn went on to say: "Use your influence to preserve or restore peace in conformity with the spirit of a minister of the Gospel."

Canon Campbell gives an important summary of the attitude of Government towards other Faiths, especially in India, and quotes Queen Victoria's noble declaration in 1858, when she not only proclaimed complete religious toleration but affirmed her own belief in the truth of Christianity. Both before and since a great disservice has been done to India by those Government officers who have repudiated the Christian faith and its principles, while the influence for good of men like Sir John Lawrence has been of incalculable value.

The chapter on expansion concludes with a useful comparison of mass movements, with instances of mass "conversions," often forcible, in the past, and the great contribution made by Bible translation as well as medical and educational work.

Part XI., which deals with the subject of Acclimatization, discusses some of those perennial problems which confront the missionary when transplanted from the civilization of the west to some tropical clime. We have always said that adaptability is one of the most important qualities which an intending missionary needs to possess, and we should endorse Dr. M. A. C. Warren's suggestion, in a review of this book, that this chapter "could well be published as a separate essay in missionary strategy and handed to every missionary recruit for compulsory reading before going overseas."

Canon Campbell illustrates from the history of missionary effort in South America and Melanesia acclimatization among primitive peoples, where love has to be substituted for the fear of the spirit world. Polygamy is shown to be something intrinsically opposed to vital faith in Christ, and not a practice that can be mildly tolerated until public opinion condemns it.

The author, while comparing the attitude of Von Hügel and Dr. Kraemer towards alien faiths, the one regarding the glimmerings of light in the old religion as a *praeparatio evangelica* and the other as only the product of the human mind, does not himself pronounce an opinion on this burning issue. While showing the greatest sympathy and understanding towards men of other faiths, we should unhesitatingly take Dr. Kraemer's view that the Christian faith cannot be built up on the background of a non-Christian religion. The tendency in nineteenth century missionary work, to ridicule alien religions, is certainly to be deplored, but the witness is always tarnished and rendered ineffective unless we believe wholeheartedly with the Apostles that "there is none other Name under Heaven whereby we must be saved."

There is an interesting section on the problem of accommodation to customs, inextricably bound up with religion, such as caste, reverence for ancestors, etc. Anything that dethrones or dishonours Christ can never be rightly tolerated in the Christian Church, but the New Testament attitude to slavery is a reminder to the enthusiastic missionary recruit to go slowly with the breaking-down of customs that have become part and parcel of the life of a people. The nineteenth century missionary tended to impose from without, not only the Christian faith but the western trappings in which he had been brought up. The author points out that as the century advanced "bishops and missionaries became sensitive to the dangers of perpetuating a foreign guise." The Lambeth Conference of 1897 very wisely laid down that, "It is of the utmost importance that, from the beginning, the idea that the Church is their own and not a foreign Church should be impressed upon converts."

We believe that the recognition of this idea has had a great deal to do with the more rapid advance of the world-wide Church in the 20th century. After a reference to the reunion movement culminating in the South India Church scheme, Canon Campbell propounds some

tests of acclimatization: self-existence, self-expression and self-expansion. Under the first head he states, "No Church is self-existent which depends for its ministry on foreign missionaries, for its finance on foreign funds, for its education on foreign teachers, for its medicine on foreign doctors and nurses." The Church in many lands is still very far off this goal, but whereas, in the past century, the avowed aim of much missionary work was to make the local church dependent on the missionary, lest they should err from the fold, a self-existent church to-day is the goal to which every successful missionary aims.

The author shows a very sympathetic insight into the problem of financial self-existence. In actual experience, one finds that the churches which have received the most lavish support from outside in the past are the least ready to stand on their own feet. It is natural that the missionary society which pays for the support of a local church should desire to control the use of its funds. Canon Campbell seems to suggest a middle course, much in use at the present time—the missionary society making its grants but handing them over entirely to the control of the church. He does not seem to visualize the possibility that from the outset a church can be made self-supporting, and thus obviate the difficulty of dependence and the natural desire that "he who pays the piper calls the tune."

The transfer from patriarchal power to humble partnership in missionary work is often a difficult process. The older type of missionary, after a life-time of wielding such power, would find it almost impossible to fulfil the ideal of the modern missionary to work alongside or under the indigenous Christian leader. Yet the latter has always been the scriptural ideal ("I am among you as He that serveth"), and the failure in the past is a sad comment on the influence of environment and upbringing on the best of God's messengers in each generation.

V.

We come to the summing-up in Part XII.—Consolidation. The work of the lonely pioneer missionary who blazed the trail in unknown lands has developed into the full-orbed splendour of a fully-constituted Church, with its Bishop and diocesan organization, united with other dioceses to form a Province or a regional Church, and all linked together in the bonds of the Anglican Communion throughout the world. The stresses and strains to which this building has been put are written in the history of the last 150 years, but it is generally recognized that the Anglican Communion exercises a far greater influence in the Church at large than its numbers warrant. The problems raised are by no means fully solved as yet. In the British Empire bishops were appointed largely to administer the work of chaplains and European congregations, while missionary communities tended to work almost independently, and solely under the control of the missionary societies, whose agents they were. As the diocese grew and became more organized, the problem of a Mission working within and independently of the diocese sometimes became acute, especially when the bishop ruled with autocratic power. The difficulties began to be solved when

both bishop, clergy and laity met in Council under a clearly defined Constitution, and the first Lambeth Conference laid it down that "By the Diocesan Synod the co-operation of all members of the body is obtained in Church action."

Canon Campbell shows exactly what "diocesanization" involves, under the terms of the statement of the Lambeth Conference of 1920, which dealt with the relations between the Missionary Societies and the Church. Four principles are enunciated :

- (1) The establishment of fully responsible Councils.
- (2) The substitution of Diocesan Boards for Mission Councils (under the control of Missionary Societies).
- (3) Entrusting such Boards with the control of the work of the Mission.
- (4) Giving complete freedom for the development of the indigenous Church along its own lines.

No one would cavil at the last, but the development of the first three has certainly given rise to misgivings in the resulting tendency to tone down distinctive Evangelicalism in the councils of the Church. We recognize that this is a somewhat controversial issue, but we suggest the view that it is possible for a mission to work in the most loyal co-operation under the Bishop of the diocese, and yet to maintain its essential independence, to work along the lines of its particular genius. Any attempt at regimenting missionary work can be a fatal damper on vital spiritual vision and enthusiasm. While the administration of a mission, as far as mission personnel and funds are concerned, can remain independent, we believe, without detriment to the development of the Church, it is obvious that from the outset the Christian converts must be taught the fellowship which is theirs in the Body of Christ, represented on the visible plane by the Diocese in which they find themselves. If they are built up and fully instructed in the Word of God, they will maintain the faith in its purity whether the missionary is alongside to help or not.

The problem of Dioceses formed into Provinces is touched upon, especially in relation to East and West Africa, where not only ecclesiastical but political differences affect the issue. The author, in his desire to see the Anglican Communion organized in all its parts, either fails to grasp or tactfully ignores the vital importance to conservative Evangelical Churches that their position should be safeguarded if they are to make the most effective contribution to the work of the Church at large. It is probably true that Evangelicals to-day are reaping the result of past failure to realize the importance of diocesan organization, while wholly engrossed in the work of evangelism.

The value of the Lambeth Conference, lacking any legal status, is emphasized in relation to the very real moral authority which it possesses. At the same time, the unifying influence of the Book of Common Prayer is shown to decrease as the emphasis increases on the right of overseas Bishops to exercise an experimental liberty.

The correspondence between the British Commonwealth of Nations and the churches which form the Anglican Communion is noted. The

Archbishop of Canterbury possesses a moral authority partly maintained by his position, but also dependent on his own personal influence.

VI.

The last section of Part XII. is a well-thought-out argument for the concentration of all missionary effort under the central authority of the Church, presumably making use of the Missionary Council of the Church Assembly as the initial machinery. No one would deny the great benefit to the Church as a whole of the Missionary Council, on which all the larger Anglican missionary societies are represented. Canon Campbell pleads for a reconsideration of the Church's missionary organization, with a strong hint that the time has come for the self-extinction of individual missionary societies, though he pays a great tribute to the work they have accomplished in the past.

As Secretary of the missionary society which has done more than any other to develop the work of the Anglican Church overseas, Dr. M. A. C. Warren, in a recent review, deals in a forthright manner with Canon Campbell's failure to realize the real significance of the missionary societies, under the headings of their voluntary character, their spiritual inheritance, their lay character, their distinctive characteristics and their personal emphasis. He well says that those who contend most vigorously for the idea of the Church as its own missionary society "fail to allow for the fact that a deep corporate sense of devotion to a common task demands for its fostering a real sense of personal relationship. The strength of the societies lies to no small degree in the fact that the missionaries are members of a family, that there is a family relationship with their home staff, and through their home staff with the members of the Society in the home country. . . . In this personal emphasis within a corporate responsibility, the Church has a treasure which it dare not squander in deference to some fancied increase of efficiency or out of attention to some ecclesiastical theory."

Will the suggested euthanasia of the missionary societies result in the completion of the unfinished task of evangelism, or help to send out men and women more true to the terms of their Master's Commission, and to the Word of God, full of the Holy Ghost and of faith? It is almost a truism to say that such men and women want the assurance of the prayerful support of those imbued with the same ideals in the homeland, those who have formed themselves into a society to send forth the one message of salvation which alone can redeem mankind.

In a final passage Dr. Warren says: "There can be no short-term solution of the problems raised. There will be no solution at all unless all concerned recognize, very frankly, how deeply divided the Church of England is on doctrinal issues. . . . It will be a real disaster if it is widely imagined that the Anglican Communion can be saved from disintegration by the process of centralizing machinery."

Here is really the crux of the matter for the Evangelical Churchman. To do the most effective work, and maintain the distinctive witness which we believe to be in the line of apostolic teaching and practice, we must maintain our separate identity within the bounds of a common churchmanship, to which we are attached by the deepest convictions.

In an epilogue the author looks forward with hope and expectation to the Church of A.D. 2000, but it is very significant of the difference in outlook that there is no mention of the possibility that before that date the great Head of the Church, King of kings and Lord of lords, may come to claim those who are His own from among the ranks of the professing Christian Church. Organization and ecclesiastical machinery will then crumble into insignificance, and all that will matter will be whether we are numbered among that great multitude which no man can number, of all nations, tribes, people and languages, adoring before the Throne of God and of the Lamb.

It is to that consummation of the age that the waiting Church looks, and the goal of all true missionary work is just that. "Even so, come, Lord Jesus."

BOOK REVIEWS (*continued from p. 192*).

THESE DENOMINATIONS.

By H. G. G. Herklots. S.C.M. Press. 3/6.

Not infrequently one is challenged with the question, Why are there all these denominations? Obviously it is a question which not only puzzles a great many people, but very often represents a genuine stumbling-block to religious faith. Certainly to the ordinary outsider the whole thing must appear very odd, not to say somewhat crazy, especially when we talk so much about the unity of the Christian Church! Yet a little reflection will surely convince anyone that there must be some reason for the numerous divisions in the Body of Christ; and in this most instructive little book, Mr. Herklots sets out to show what is the reason and how the different denominations came into being.

He does this by giving what is virtually a rapid sketch of Church history from the earliest days until the present. His story thus deals not only with the churches in our own country but with the Church in its world-wide aspect. It is a big task to accomplish in a comparatively small amount of space; yet it is well done, and done too in a very fair and impartial manner. For instance, as an Anglican the writer displays the utmost sympathy and understanding with regard to the Nonconformist Churches in our land. In passing, we might mention that he confines himself to what we may call the recognised and orthodox denominations; the modern aberrations, such as Christian Science and Russellism, receive only the briefest mention. The final chapter is especially worth reading, for Mr. Herklots points out that our "unhappy divisions" may well have their place in the purpose of God and may be taken to represent the many-sidedness of Christian truth and spiritual experience.

F.C.