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The Churchman Advertiser.

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THE CHURCHMAN

January, 1929.

NOTES AND COMMENTS.

The Decisions of the Bishops' Conference on the rejected Prayer Book.

SINCE the last issue of THE CHURCHMAN the Bishops have met in conference, and have set out their decisions as to their future line of action consequent upon the second rejection of the Deposited Book by the House of Commons on June 14, 1928. They declared that during the present emergency and until further order be taken, and having in view the approval given by the Houses of Convocation and the Church Assembly to the proposals for deviation from and additions to the Book of 1662 set forth in the Book of 1928, they "cannot regard as inconsistent with loyalty to the principles of the Church of England the use of such additions or deviations as fall within the limits of these proposals; for the same reason they must regard as inconsistent with such loyalty the use of any other deviations from or additions to the Book of 1662. Accordingly the Bishops, in the exercise of their legal or administrative discretion, will be guided by the proposals approved in 1928 by the Houses of Convocation and the Church Assembly, and will endeavour to secure that practices which are consistent neither with the Book of 1662, nor with the Book of 1928 shall cease." They further resolved that the use of the alternative form of Consecration in the Holy Communion should only be allowed "provisionally and in exceptional circumstances." A Committee of Bishops was to be appointed to consider the rubrics for the reservation of the Consecrated Elements, and pending their report existing permissions for reservation were to hold good, but in the case of new applications permissions should, if granted, be only provisional.

The Status of the Sacred Synods.

During the past three months most of the Bishops have called together the clergy of their dioceses to consider these proposals. These gatherings of the clergy have been described as "Sacred Synods," and attendance at them has been in some dioceses made "a matter of obligation." The nature of this obligation has been widely discussed, as it is a new application of the oath of canonical obedience which every clergyman licensed in a diocese has to take

to the Bishop. These Synods form no part of the constitution of the Church of England. They have no legislative or administrative power. In fact, it has been definitely stated that "the Bishop alone has the power to make decisions, and he merely summons the clergy to take counsel with him. The latter may express their opinion by voting; but it remains an opinion, and not a decision." No one has any objection to a Bishop summoning the clergy of his diocese for consultation, but a Synod summoned as a matter of canonical obedience is quite another matter. Some have pointed to the existence of Synods in the Church of Ireland and in some of the dioceses overseas as a counterpart of this new movement in England. It has been pointed out that these Synods form part of the constitution of the respective Churches, that the laity are represented in them, and that they possess legislative and administrative powers. In fact, they are on quite a different footing from "the Sacred Synods" which are now being summoned.

The Voting on the Proposals of the Bishops.

When the Synods met, the clergy were presented with a series of questions based on the proposals of the Bishops. These were almost identical in every diocese, and the only answers allowed were a direct affirmative or negative. The form in which they were drawn up placed many of the clergy in difficulties, as they found it impossible to vote without giving explanations of the meaning which they attached to the questions. The result was that the voting in the various dioceses represented widely differing interpretations of the proposals of the Bishops. The issues were so confused that it is impossible to say that any accurate or definite result has been reached by means of the method adopted. Different sections of the Church gave the same vote with quite opposite intentions, while members of the same School gave opposite answers while desiring to express the same intentions. Out of the confusion thus created the Bishops profess to draw the conclusion that their proposals have been widely accepted by the Church. The question upon which the largest majorities in most of the dioceses was secured was: "Are you willing to support the Bishop in endeavouring to secure that practices which are consistent neither with the Book of 1662 nor with the Book as amended in 1928 shall cease?" This question was open, like the others, to various interpretations, but the large majorities in favour of it were evidently due to a desire that the practices of 1662 should be the standard of the Church's teaching and worship. It was only in this way that the determination of many to secure that the character of our worship should be maintained could be expressed.

The Possibility of an Agreed Book.

It is clear that there is no hope of either peace or discipline in the Church through the adoption of the rejected Book. The conditions in the Diocese of London show how little hope there ever

was of securing order by sanctioning its use. Parliament recognized the two chief facts in connection with the Book, first that it involved a departure from the old standards of faith in the Church, and secondly that there was no guarantee that the Bishops would be able to secure obedience to its requirements. There is a general desire for a revision of the Prayer Book. There are large portions of the Revised Book which would meet with general assent. It should not be difficult to omit the controversial elements and to produce an agreed Book which would contain the non-contentious portions. This would readily receive the consent of Parliament, and would afford a constitutional means of meeting the difficulty of the present situation. Some of the Bishops profess to regard this as an impossible solution on the ground that every part of the Book is regarded as controversial by some section of the Church. We have no doubt that such a view is incorrect, but it cannot be shown to be true until the attempt is made. It would then be discovered that the chief controversial matters are concerned with the alternative Communion Service and the permission to reserve the Elements. It ought not to be difficult to hold these and one or two other matters over, and to arrange that the Church should have the benefit of the changes which are almost universally desired.

The Bishops and Illegalities.

The proposals of the Bishops have been received with widespread dissatisfaction, and have been condemned by many who had hitherto given their support to the Deposited Book in the hope that it would bring peace and discipline to the Church. The opinion of the average Englishman as represented in the Press is that the Bishops "meditated sanctioning the use of the revised Prayer Book in spite of Parliament's decision against it." It has been observed that the claim to exercise "legal and administrative discretion" by the Bishops is a new one. It is the claim to the *jus liturgicum* which has been a frequent subject of controversy. The claim has never been made in this bold fashion before. The Royal Commission Report of 1906 was quite emphatic that such a claim was inconsistent with the constitutional relations of Church and State in England. Strong expressions have been used to describe the action of the Bishops. It has been represented as flouting Parliament, as ignoring the settlement agreed to in the passing of the Enabling Act. It has been pointed out that a similar course of action by any other body of men would receive strong condemnation, probably from the Bishops themselves. One of the Bishops, who has accused all sections of the Church as being equally guilty of committing illegalities, has been met with the obvious retort that illegalities are apparently to be regarded as ceasing to be illegalities when committed by the Bishops. There is an earnest hope that the Bishops will retire from the untenable position that they have taken up, and will adopt a constitutional method of procedure.

“Catholic Emancipation.”

In April, 1829, an Act of Parliament was passed which enabled Roman Catholics to become members of the House of Lords and of the House of Commons. The passing of this Act is frequently referred to as “the Catholic Emancipation.” In connection with the celebration of the centenary of the event there will no doubt be a considerable output of Roman Catholic books and pamphlets mainly for propaganda purposes. There will probably be an extension of the re-writing of history which has become one of the favourite methods of Roman Catholic propaganda in recent years. Already a Roman Catholic writer has described the condition of Romanists in England under the penal code as one of tyranny and degradation that could scarcely be paralleled in any other country. This writer has conveniently forgotten such familiar facts as the Massacre of St. Bartholomew’s Day, the Massacre of the Vaudois by papal emissaries when “young children were torn from their mothers’ arms and dashed against rocks; sick persons were burnt alive in their homes or mutilated in horrible ways; women and girls, after being outraged, were impaled on pikes and left to die or were buried alive.” He also ignores the horrors of the Spanish Inquisition, and the persecution following the Revocation of the Edict of Nantes, when “French Protestant ministers were being put to death or condemned to the galleys.” We have no desire to recall these barbarities of past ages, but in the interests of truth it is necessary to be on our guard against the methods of modern Romanist propaganda. The activity of one or two well-known Roman Catholic writers is devoted to this re-writing of history with a Roman bias.

The World Call—Sixth Volume.

The sixth volume of *The World Call* has been issued, and was heralded by a great Convention in York Minster when over three thousand people from every diocese in the British Isles and from many of the overseas dioceses, as well as “invited visitors representing the foreign missionary departments of various other Protestant Churches,” spent two days in prayer and in the consideration of the work to be done to respond to the world’s needs. This last volume deals specially with the Jews, other Oriental Dispersions, the native races of Central and South America and the population of the West Indies, and the island peoples of the South Pacific Ocean, thus completing the world survey begun in the previous publications. It is unfortunately true that the response by the Church to the World Call has been altogether inadequate, and that this can be traced in large measure to the controversy over the revision of the Prayer Book. Various appeals have been made to Christian people to lay aside all other matters and to concentrate on the chief work of the Church—the evangelization of the world. This would be quite easily brought about by the cessation of the efforts of those who are seeking to change the whole character of our Church, by altering its doctrine and worship. A return to

unity in the maintenance of the Scriptural character of our Christianity would be a great step towards the ultimate unity of Christendom. We cannot go forth to the work of teaching our Faith unless we are agreed at least upon the Truths which are to be taught as the foundation of Christian life and character.

The Archbishop of Canterbury's Enthronement Appeal.

In his sermon at his Enthronement, the Archbishop of Canterbury made an appeal for unity to meet "the compact, self-confident, ever-advancing force of material civilization." He described the plight of the Church as "divided, cumbered with old controversies, broken with schisms," and went on to say: "Unless it can become one body, how can it give witness to the one Faith and face the one world-task? Thank God, a strong desire for unity is moving through the broken ranks. Within this Cathedral to-day are representatives of many Christian Churches from many Christian lands. Their presence, welcomed and honoured, testifies to the width and depth of the desire. God grant that it may become to all of us the constraint of a Divine call." We must all rejoice at the presence of these representatives of other Christian communions on such a great occasion, and of the courtesy which extended the invitation on the one side and accepted it on the other. The leading organ of the Free Churches represented the spirit in which the official representatives of the leading Free Churches of the country were present when it said, "From whosoever lips the suggestion came it must assuredly be taken as an expression and an encouragement of a kindlier intercourse between the Churches . . . and may we not look upon it as a working of none other than the Spirit of God drawing the hearts of Christian people closer to one another." But something more is needed than this pleasant exchange of courtesies if the work of the Churches is to be vigorously carried out. The Lambeth Conference of 1930 will give an opportunity of practical action in unity of work. We must all pray that the obstacles which have prevented unity in the past may be removed in view of the Call and the opportunity.

Editorial Notes.

In the present number of *THE CHURCHMAN* we are able to present to our readers some pronouncements on subjects of importance by well-known and representative writers. The Rev. J. P. S. R. Gibson, Principal of Ridley Hall, Cambridge, writes with long and unique experience of the Mission Field on one of the chief problems of reunion—"Intercommunion." The growing tendency to increase the bureaucratic element in Church and State gives special point to the sermon by the Bishop of Norwich on "Centralization in the Church of England." Archdeacon Thorpe's well-known exegetical powers are used for the benefit of our readers on the difficult text, Hebrews xiii. 10. A special welcome must be given to the Rev. G. E. Phillips, of the London Missionary Society. He dealt with the problems of unity in South India at the Church Congress in

Cheltenham, and kindly acceded to our request to deal with the subject in *THE CHURCHMAN*. As the South Indian movement will probably be the test question before the Lambeth Conference in 1930, light upon it from every source is valuable. Canon Brooke Gwynne deals with the Present Position in the Church. He notes the causes of our chief difficulties and suggests some remedies. Mr. John Knipe continues his useful study of the life and times of John Wycliffe. The Rev. T. E. Edmond writes an inspiring account of one of the great pioneers of missionary work—William Carey, "One of God's Greatest Englishmen." In "A Liturgical Essay," Mr. Albert Mitchell makes some important suggestions as to a form of Service suitable for morning worship "which would combine the essential elements of Morning Prayer and the Order of Holy Communion and be free from liturgical reproach." This form is drawn up for use in parishes where it is possible to hold only one forenoon service, and is designed to meet the growing desire for shortened services and at the same time to obviate the inert practice of "truncating 'Mattins' by passing to the Order of Holy Communion after *Benedictus*." We have endeavoured to give some account of a number of important books which have been published during recent months. We regret that the large increase in the output of the great publishing firms and the limitations of our space prevent us dealing adequately with all that we should like to bring to the notice of our readers. We have been obliged to hold over till our next issue a number of reviews. Our Notes and Comments have necessarily been largely devoted to recent events in connection with the rejection of the Deposited Book and with the movement towards unity, which is the most important question before the Church at the present time.

With this first number of a new volume of *THE CHURCHMAN* we give our hearty thanks to our readers for their past support. We desire to increase our already growing number of subscribers, and we invite the co-operation of all our readers in bringing *THE CHURCHMAN* to the notice of those likely to be interested in the maintenance and strengthening of Evangelical Churchmanship.

INTERCOMMUNION.

BY THE REV. J. P. S. R. GIBSON, M.A., Principal of
Ridley Hall, Cambridge.

“**I**NTERCOMMUNION” in this article means the readiness, as occasions arise, to give communion to members of other Churches and to receive it from them. This would appear to be so normal and natural to the Christian spirit of fellowship, so Christlike in its insistence on heart rather than head, that it must be the usual practice of all who call themselves the followers of Christ. What, however, are the facts with regard to the sacrament of Holy Communion? This sacrament is observed by practically all Christians in the world, and they all observe it to the best of their power as they feel that Christ meant it to be observed. In this they are one; but because their interpretations differ there arise divisions, and this act of fellowship becomes the great moment for separation.

How has this state of things arisen? Various causes have been at work. The very sacredness of the ceremony has led to a desire to preserve it by hedging it around with restrictions, and those restrictions, proving useful, have gradually come to be regarded as part of their essence, so also the *will* to believe that which it *does* believe, has made the mind read back into the past, and even into the mind of the Founder, things which have normally and naturally developed by the agency of man. As we read the records of the institution of the sacrament, we find that they centre wholly upon the memorial of Christ's death and its meaning for mankind. This is the new and unique contribution of the sacrament to the religious life of the world. Pagan religions already knew much about sharing the life of the god by partaking of his sacrificial meal or of his flesh. This conception is almost universal, for it is the expression of the generally accepted truth of God dwelling in man and man in God; and the knowledge of the risen Christ and of His victorious life to be shared by men, naturally made the early Christians associate this thought with the sacrament. But it is not its central gift, and the Church, in making the *reception of grace*, through the participation in the body and blood symbolized in the sacrament, as the very centre of the service, was introducing ethnic thought and replacing the primary by the secondary; and with ethnic thought came the ethnic priesthood necessary for the right performance of the magic act. Priestcraft has always led to exclusiveness, for it lives on the assumption that certain gifts lie with certain men or offices, and these are carefully safeguarded. This attitude leads to an emphasis not only on the fact that we are right, which is necessary for any strong conviction, but also to the belief that you are wrong, which is by no means a necessary corollary. Our Lord made the contrast between His absolute knowledge and man's limited grasp of truth quite clear, for on one

occasion He said, "He that is not with Me is against Me" (Matt. xii. 30), and on another, "He that is not against you is for you" (Luke ix. 50, R.V.). Once the exclusive conception arose, it is easy to see how it was maintained. We are men of custom and very readily run in a groove. We are all born conservative. We fear that which is different from that to which we are used. We easily think that the one method which has proved beneficial must be the only method. Then, secondly, we are influenced by æsthetic considerations. Not only have we become used to, but we have grown to love the order and the beauty of our own particular worship, the form of our Church and the ritual of our service; the atmosphere and the ritual make their peculiar appeal to us and we begin to associate the blessing as much with the form as with the fact. Then again, we have been given definite teaching in the matter by men convinced of what they teach, and the very certainty of their own experiences has blinded them to the certainty of other experiences of other men. This has led to exclusive dogma about the necessity of the priest, the effect of the words of administration, and regarding Holy Communion as the final pledge of unity amongst those who have reached the same conclusion. We thus see that our mind starts full of prejudices and preconceptions. There is no subject in which this is not so, but perhaps nowhere more than in religion are we liable to be influenced by things which will not stand the full light of enquiry. Shall we try and clear our mind of all the things that would prejudice a clear-sighted and true conclusion?

First, then, let us examine whether this doctrinaire and exclusive attitude is according to the mind of Christ. As we read the Gospels and discover the spirit of our Lord, we find Him the friend of harlot and publican, of rich and poor, of wise and ignorant. He includes all in the extensive circle of His universal love. On the other hand, we find the whole force of His invective hurled against the narrow, exclusive spirit of the Pharisee and the priest. Those who read the facts and do not read their own view back into the facts cannot but be convinced that exclusiveness was the one vice which our Lord would not tolerate. He demanded loyalty to His person, He refused that the disciples should demand loyalty to theirs: he that is not against you is for you.

Secondly, let us examine the spirit of the ceremony of institution at the Last Supper. What do we find there? We find a body of disciples tense with excitement, expecting the revelation of the Messiah, feeling that at any moment now they might enter into the worldly glory of their Lord and be the princes of His earthly kingdom. We see men who on various occasions had been reproved for seeking places of authority amongst themselves, and who are now filled with a bitter sense of jealousy for those two sons of Zebedee for whom special honours had been recently demanded. In this spirit they approached the upper chamber on that last night and, filled with the thoughts of human dignity, not one of them had been ready to demean himself to fetch the basin of water to be placed

at the door that they might in eastern wise wash their feet and enter the room clean. Our Lord never did things for show, and if during supper He rose and took a basin and water and a towel, it was because the feet of the disciples were not clean. He did this act not only to show them what they should do for one another but to remind them of what they *should have done* for one another. This more than anything will explain the attitude of Peter. Later, bread and wine were distributed among them, not as a sign of their fellowship, but as a *means creative of a fellowship* that did not exist. And, if anyone would understand the Holy Communion aright, it must be in this light of a creative act and not as a climax of fellowship otherwise obtained. This point needs stressing, as many, by sheer use, and lack of serious thought, accept the climax idea as axiomatic. It certainly is not capable of proof. Bishop Hind, of Fukien, was one of the first to emphasize this aspect in his article on intercommunion in the *Nineteenth Century Review* for October, 1922. The article is well worth study. I quote one sentence only: "May we not fairly think that our Lord, foreseeing the possibilities of breaches of fellowship within His Church, gave them this great corporate service as a means of preserving union or of recovering it if lost."

Six years later, after continued experiment, the Bishop is still urging the same course: "Conference, discussion, conversations, these things are good, but they can never achieve union; it is not to be gained by such mechanical means, it is a biological process. The Communions have to fall in love with one another, and this can only be done by close contact, and the deliberate getting rid of old prejudices and superiority complexes. I hope that before very long we shall see a much wider use of such methods as exchange of pulpits, mutual intercommunion, formal recognition of ministries. These are the steps which we must take in order to set free those spiritual forces which will bring us all unto unity of the Faith and of the Son of God, unto a perfect man and unto the measure of the stature of the fulness of Christ." (From a sermon preached in Shanghai Cathedral, April 29, 1928.)

Lastly, let us think of the object of the institution. It centred round the death of our Lord, which the disciples were slow to accept or foresee. The conception of sharing in the life of a god was common amongst the peoples of the earth, but the death of the god, a *willing death* for his people, was an idea not known and hard to assimilate. Moreover, with it is connected the idea that the disciple should associate himself in a similar sacrifice, an idea almost impossible to attain. And in order that this central contribution of Christ to the world's life should ever be before the minds of men He instituted this ceremony that should remind them of His willing death, of His death for His people, of His death which was to be the example to each disciple in self-sacrifice. After His resurrection, when His death was realized to be the way of life and His sacrificed body and shed blood were realized to be alive, then most naturally into this memorial and emphasis

of His death was added the more common idea of sharing in the life of the god. And we rejoice to be able to combine these two ideas in one service. The imported idea brings with it its priesthood and priestcraft, the original idea demands neither. And while an ordered service and an appointed body of men for conducting it is right and useful for a reverent continuation of the rite, it never was, never has been, never will be necessary to the act as a spiritual force. This is duly recognized by the statement made at Lambeth, 1920, recognizing the spiritual validity of the duly appointed ministers of any Church :

“ It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace.” (*Lambeth 1920 Report*, pp. 134-5) ;

and also by the Bishop of Manchester in his presidential address to the Manchester diocesan conference and officially reported in the diocesan magazine of last November, in which he writes :

“ I must go further than that. I am very anxious on this occasion, whilst making it plain that the opinion is my own, to convey it to you as my personal opinion for you to consider. *If we really think about it*, we must, I believe, come to the conclusion that not only a Free Church Minister but any layman who should, devoutly and not defiantly, decide that it is right for him to celebrate the Holy Communion would effect a real consecration and through it the real gift would be given. For I believe that the limitation of the celebration to the Priesthood, which is of the highest value for maintaining the full meaning of the service and keeping it alive before the minds of men, so that they expect the fullness of God's gift and, as they expect, receive it, is none the less a rule of discipline. *There is nothing, so to speak, in the nature of things which makes it impossible for any but Priests to celebrate and administer a real sacrament.* At the same time the circumstances which could make it right for a layman of our Church to violate so fundamental a rule of discipline are so rare as to be negligible. Why the rule of discipline is so important I have already tried to show. This, therefore, is not a matter of great practical importance, but it affects the principle, and I want to put my whole mind before you.” (Pp. 538-9.)

The same fundamental principle is expressed in his *Christus Veritas*, p. 163.

The conclusion is clear. An exclusive attitude is not in accordance with the mind of Christ. To restrict the sharing in the ceremony to those who are already fully agreed is against the spirit of the first institution ; and to restrict the validity of the sacrament to those priests ordained with certain order and succession on the grounds that they alone can convey grace, is entirely remote from the original conception of the Last Supper, which is to give a meaning to death and not primarily to convey life.

Christians of various Churches have realized the harm that is done by their divisions, even though they have been slow to realize how disastrous and devastating these antagonisms are to Christian work in the mission field. Members of various Churches have met together for discussion from the time of the Reformation onwards, beginning with Leibnitz and Bossuet on to later times at Grindelwald,

in England, at Malines and Lausanne. Attempts have been made to come to a common mind, and reaching a common mind has been made a condition of common fellowship, and no agreement has been reached. And no agreement ever will be reached in this way, for it is fellowship and worship that will produce the common mind and not the common mind that will produce the fellowship. The Bishop of Gloucester, in *The Doctrine of the Church and Reunion*, p. 276, writes: "Does it not suggest that our right solution of the many difficulties which arise must be the acceptance of a common worship, not the formalization of a common doctrine of the Eucharist?" Dr. Hawks Pott, President of St. John's University, Shanghai, in a letter states the position tersely and clearly when he writes: "Instead of making the Sacrament of Holy Communion the decisive factor, we must aim at making it the unifying factor. This, it seems to me, would be in keeping with the mind of Christ. I see no other hope for reunion than intercommunion. It seems to me now we are putting the cart before the horse." It is only when men act in the fellowship of Christ, whom they worship, that their minds will be prepared to think more closely together. Christ did not create a unity amongst His disciples by discussion or a sermon, but by bringing them together in an act, and the Church in her wisdom feels that she can choose a better method, but her wisdom has proved the foolishness of men. It remains for her still to enter into and obey the foolishness of God and find fellowship around the table of the Lord rather than round the table of council. In this we are not dealing merely with theory but with fact. While the Churches as a whole have not viewed with favour any attempts of Christians to come together at Holy Communion except within the narrow borders of their own Church, here and there, individuals, groups, or large bodies of men and women, hearing the call of the Spirit, have refused to be trammelled by bonds which are of man's making and are the result of the traditions of men and have entered into the freedom of fellowship which is the will of Christ. These acts have been many, their result has always been the same. Those who have taken part in them have in the most pronounced sense been conscious of the presence of the Lord Himself and have been drawn the one to the other in a way that appeared little short of miraculous, but which was only the normal working out of the law which our Lord had in mind on that last night.

It is impossible to give a full list of the experiments that have been made and of the results achieved. On the other hand, it is impossible to leave out special cases of individual communions at great conferences or of those others, where, through a course of years, an experiment has been well tested. Intercommunion, as defined at the outset, has been the rule in the Fukien diocese for years; the same spirit inspires the rising Church of Persia. An experiment along these lines was made in Ceylon at the Training Colony, Peradeniya, in which the C.M.S. and W.M.M.S. are federated for training purposes; also at the Prince of Wales' College at

Achimota, and at countless conferences, where a spirit of unanimity could not be reached, after a meeting round the table of the Lord a complete and sudden agreement has come upon them. Of the many one could instance, I would mention the Y.W.C.A. Conference at Budapest in this year. Last July, driven by the Spirit, the Keswick Convention celebrated a joint communion, the Rev. F. B. Meyer (a Baptist minister) celebrating, the post-communion being taken by Dr. Stuart Holden. But perhaps the greatest example of the Holy Spirit urging men to a trustful experiment on the principle laid down by Christ was at the Jerusalem Conference this March. It has been said that at no time in the world's history has a more oecumenical conference been held, and there, after a fortnight of meeting together, they felt driven to an act of intercommunion on Easter Sunday. Of the two hundred and forty delegates two hundred and twenty participated. Of our Anglican delegates twenty-two out of twenty-seven were present, including at least one bishop, and all received the elements. This service was conducted by a Methodist bishop from America, assisted by a canon of our Church of England, a Presbyterian, and a Baptist. Those who were present speak of it with faces tense with emotion, living over once again the inexpressible sense of fellowship with those who like themselves were seeking to enter more deeply into the spirit of the Master. Bishop Linton of Persia writes, referring to the intercommunion services: "For those of us who had the joy of sharing in that solemn act of fellowship, Jerusalem 1928 was a milestone on the journey towards that oneness for which our Blessed Lord prayed. Keswick 1928 is the second milestone."

On all hands we hear of the vindication of the principle of Christ when He laid down that the Communion should be the creative means of unity and not the crowning flower in its consummation. Such acts do not imply that all who partake have come to an agreement as to the meaning of the service, as to the right form of administration, as to what is primary and what is secondary in the sacrament; but it does imply a recognition of two things. First, that all are genuinely seeking to know Christ and His will and to follow His example and that none as yet have found the full and perfect way. It implies, secondly, a full recognition by all that the others, too, are genuinely seeking and that none have yet found the perfect goal. This is only carrying over into the problem of Holy Communion the same spirit we already practise with regard to such questions as the atonement, inspiration, revelation, and many other doctrines. It follows from this attitude that intercommunions must be mutual. We must both give and receive invitations, both administer communion to recognized members of other Churches and receive the elements from the hand of their appointed ministers. With a generosity which has often been to me a marvel of Christian grace, during all the conferences and conversations our nonconformist brethren in Christ have been ready to accept our invitations to them to communicate with us.

For a quarter of a century this act of trust has been made by them in the hope that it would draw us together. But we have officially stood aloof and refused the invitations to communicate with them. It is only natural that now they should ask us definitely to make the intercommunion mutual lest their love be taken for weakness. The day for merely inviting non-Anglicans is past. We must be true to our convictions and boldly unite with them as occasion arises in the creative act of fellowship. As Canon Woods has said in this connection, "It is time to fling timidities away and gird ourselves to meet the Day of the Lord."

We have thus, on the one hand, theories of Holy Communion and theories of the Church which have failed to produce a real sense of fellowship; on the other hand we have the fact that more and more, especially in these last few months and years, those who have courageously, not in their own strength but driven by the Spirit, made experiment of the way of Christ, have found a fellowship and unity beyond their wildest dreams and expectations.

Does this not point to the fact that what is demanded of us is action, experimental action? The Church cannot legislate over and above the experience of its members. It is as impossible for bishops as for kings to make laws for which their people are not prepared and whose good has not been proved. Laws are made on the experiences of men, and the laws of the Church and the regulation of intercommunion amongst the Churches can only be made as a result of the experiments of those who know that they must first of all obey God and not man. In this connection I would quote the Bishop of Bradford from his sermon at the anniversary of the C.M.S. "As a matter of fact nearly all the advance towards the greater unity which now exists between the Churches has come from brave experiments on new lines. . . . These things have all shocked the ecclesiastical world, but unity has made progress." Then, after pressing the point that intercommunion is creative of unity, he continues: "I wonder if it is not just here that we might find a new starting-point for that fresh adventure to which it seems God is now calling us, and go boldly forward to intercommunion, not careful overmuch about offending others, if we are clear God's will may be done along the lines of Christ's own example."

It is necessary at this point to make one thing clear beyond any vestige of doubt. Acts of intercommunion must not be rushed into as if they merely of themselves were a cure-all. If one would hope to share the marvellous experiences of those who have found their fellowship in this way, there must be the trouble taken to prepare the ground. When the ground is prepared by co-operation in social, religious or other work then the Spirit will begin to urge that at the Lord's Table the fruit can be best grown. Or it may be that in conferences or fraternals a spirit of rivalry or misunderstanding may arise. Then is the time to find a new peace and fellowship in the way appointed by our Lord. But be it for the emphasis of fellowship or the restoration of fellowship, the

preliminary basis must be a drawing together as children of God. Only, when the Spirit moves, let no one, in the name of order or tradition, dare to resist. Quench not the Spirit.

Some readers may feel that they find difficulties in action of this kind : they are not accustomed to it. But let them remember that material forms, however much we appreciate them and reverence them, must not interfere with the deeper things of the Spirit. When we go for communion to other Churches, it does not imply that we fully agree with them or that we prefer their service to ours, or that we intend to forsake our own Church for theirs ; but it does imply and it helps to express that we and they are after one quest, are seeking one inspiration and are striving together, despite our divisions, to enter afresh into that most desperately hard thought that the way of victory is through self-sacrifice, and that except a grain of wheat fall into the ground and die it abideth alone. In such a quest we need all the fellowship that Christians can give one to the other, and, if there still linger in some a conscious or unconscious pride of the historicity, age and prestige of their own Church, let them realize that what is true of individuals is true of Churches, and that the life of a Church, even as of an individual, is through the way of self-sacrifice. Our Church will only find her soul when she knows how to lose it for Christ's sake and the Gospel's, and we shall never help her to find her soul if we, as part of her, live only in pride of her.

In conclusion let me quote from a private letter of the Bishop of Fukien, which exactly illustrates the power of action to overcome countless theoretical objections :

" I had an interesting experience some years ago, at our hill station during the summer vacation, when a certain Bishop of our Church had been invited to speak at the Annual Convention on the hills. His addresses were most helpful and were much appreciated by all those (of several different Communion) who were gathered there. He came to me one day and said, ' I have been asked to preach at the Union Communion Service on Sunday. What do you think about it ? ' I said, ' I can tell you at once what I think. If you feel you can remain and partake at the Communion with the rest, then by all means preach ; if you feel you cannot partake, then I advise you to stay away altogether.' He said that he had never partaken at a non-Anglican Communion in his life. I replied that I had, and that I expected to be present on Sunday. He said he would think it over, and in a few days he came to me and said, ' I have decided to preach on Sunday.' ' I am glad to hear it,' said I. I shall not soon forget his radiant face when he came out from the service on Sunday, as he took my arm and exclaimed that he never could have believed that it was possible to get such a happy sense of Love and Fellowship with all God's children during a simple Sunday Service as he had just enjoyed. The experience was plainly a wonderful revelation to him. The Service on that particular Sunday was after a non-Anglican form, and there were certainly some things that might have been expected to grate on one not accustomed to the experience, but he seemed quite unconscious of these, and was plainly uplifted and helped by the whole adventure.

" Now what I want to know is this. Is there any authority in the Church of God which has the right to deny to the children of God a spiritual experience such as that ? I have no difficulty in answering the question. And it is with real sorrow that I feel that the half of our Communion is living in igno-

ance of the communion of the Saints, in which they say they believe, because they are scared off from making such adventures by warnings of dangers and pitfalls which do not in fact exist. It is said that, for the sake of the weaker brethren, we ought to hold our hands in this matter. Who are these weaker brethren? Are they the Romanists? or the Anglo-Catholics? But to hold our hand seems to me to be to acquiesce in their weakness and to fail in pointing out to them the direction in which they are most likely to find strength."

The assurance with which some modern critics assert the impossibility of the Johannine authorship of the Fourth Gospel is in itself a challenge to a fresh examination of their arguments. The Rev. H. P. V. Nunn, M.A., has undertaken such an examination in *The Son of Zebedee and the Fourth Gospel* (S.P.C.K., 2s. 6d. net), and makes some searching criticisms of the statements of several recent commentators, who are convinced that John the son of Zebedee was martyred early in life and therefore could not be the author of the Fourth Gospel. He shows that much of the evidence on which this view is based has not been sufficiently tested. More careful scrutiny, he is convinced, shows that it is inadequate to support the theory based on it. In a second essay he examines still further the statements of Dr. Stanton and Canon Streeter and the writings of Strauss and Harnack and again finds them unsatisfactory and incomplete. Bishop Temple commends Mr. Nunn's work, and says that he found Canon Streeter's treatment of the Fourth Gospel "below the level of the rest," and that Mr. Nunn supplies materials for judgment on it.

What remains of the Old Testament and other Essays, by Hermann Gunkel, translated by the Rev. A. K. Dallas, M.A. (George Allen & Unwin, Ltd., 6s. net), is a statement of the value of the Old Testament in the eyes of the Higher Critic. In addition to the essay which gives its title to the volume, it also treats of Fundamental Problems of Hebrew Literary History, the Religion of the Psalms, the close of Micah, and Jacob. Dr. James Moffatt in a Preface speaks of the rare combination of wisdom and learning and the religious sympathy which characterize Prof. Gunkel's work. We admire the beauty of much of the Professor's thought, and the value of the lessons which he draws from the Old Testament; but in spite of his emphasis on the great treasure which he sees in it, we feel that there is something more of the direct revelation of God which he passes over too lightly. While we are grateful for the eloquence and enthusiasm, the insight and learning with which these lessons of the Old Testament are drawn out, we look for something more, something that might be indicated as the inspiration that points onward to Christ.

WHAT ALTAR ?

AN EXEGETICAL STUDY OF A DIFFICULT TEXT.

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"WE have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burnt without the camp."—Hebrews xiii. 10.

This text is commonly quoted as meaning "We Christians have an altar (i.e. the Lord's Table) whereof they, the Jews, have no right to eat." Even so careful a scholar as Canon Daniel in his handbook *The Prayer Book, etc.*, a book very widely used by students, referring to the expressions used in the Prayer Book for the Communion Table, writes: "The word 'altar' was abandoned not because it is unscriptural, for it is employed in the Epistle to the Hebrews ('We have an altar,' xiii. 10), etc." "Now, the first thing to be pointed out is that there is no ground whatever for quoting this passage as *certainly* applying to the Holy Table or furnishing any grounds for applying to it the term 'altar' with its really grave implications (of priest and sacrifice). It is quite true that the early Fathers sometimes use the term in this way. But we must remember that they had not before them the controversies of later days, and especially they knew nothing of the decrees of the Council of Trent. In the Canons of 1640 it is said that the word 'altar,' as applied to the communion table 'does not imply that it is, or ought to be esteemed, a true and proper altar, wherein Christ is again really sacrificed; but it is and may be called an altar by us, in that sense in which the primitive Church called it an altar, and in no other.'" But the Canons of 1640 have in themselves no legal force or currency. "Lucian's prison was his church; and his own breast his altar to consecrate the eucharist upon for himself and those that were with him in confinement" (Bingham, Book XV, Sect. X, "Antiquities").

Now, while some respectable names may be quoted in support of the view that "altar" means "Holy Table" (such as Corn. a Lapide, Ebrard, Stier, etc.), yet a much weightier list can be produced advocating other interpretations. Thus, Suicer, Wolff, Cyril of Alexandria, and others contend the "altar" means Christ Himself. Others again, the heavenly place where Christ now "offers" His blood. Perhaps the greater number understand the Cross—Thomas Aquinas, Esthius, Bengel, Bleek, Alford, etc. (see Alford for interpretations and authorities). Nothing is more certain than that this is a passage about which there is grave disagreement amongst authorities and that, in consequence, to quote it to unlearned people for the controversial purpose of supporting

certain sacramental views is of doubtful honesty. Not to be aware of the divergencies of interpretations which exist implies a lack of exegetical knowledge. And it may be pointed out that controversial honesty is a very real department of Christian morals as well as a part of true wisdom. For no house was ever strengthened by rotten beams, and no cause is helped by unsound arguments. Yet it is often a temptation, even to good men, to use arguments in support of doctrines they hold strongly without looking too closely into their truth or relevance.

In the face of so much disagreement in interpretation the writer offers the following considerations with a certain amount of diffidence, but at the same time as representing the view which he has adopted after a good deal of reading and thought. His main object is to "make to cease," so far as he can, the confident and dogmatic use of the passage in the interests of sacramental teaching which he believes to be unsound and which he is certain is not the doctrine of the Church of England as Catholic and Reformed.

The first question to be decided in interpreting this passage is—Is there here any contrast between Christians as such and Jews as such, or between a Jewish and a Christian altar? I suggest there is not. The origin of the idea of a contrast lies, I believe, in the false emphasis which the Authorized Version seems to lay on the personal pronoun "We." This word is not in the Greek original. It occurs in our translation as the sign of the first person plural of the Greek verb. If any emphasis is laid it would appear it ought to be on "an altar," not on "We." The contrast, to begin with, is imported as an assumption into the passage. No argument can be rested on it. Who then are referred to by "We"? Canon Nairne, D.D. (whom we had for too short a time the honour of numbering amongst our Chester clergy) seems to put this beyond question in his *The Epistle of Priesthood*. He writes (p. 20): "So we conclude that the author has been brought up in Judaism; that he wrote to a little company of friends who had been brought up in Judaism; that the title 'To Hebrews' may be accepted as a fair description of these men, if we take it in its later general sense instead of confining it to Jews of Jerusalem, or at any rate Hebrew-speaking Jews." "The broad clear view we get is of Hellenistic Jews, now imperfect Christians, who are exposed to some particular temptation to give up their new faith and make common cause with their nation. The letter is written to prevent this, etc." I believe also the date of the Epistle, or at least the date of its original form, has an important bearing on our understanding of the passage. Was the Temple still standing and its ritual practised? I believe it was. Here again, if I understand Dr. Nairne rightly, he considers the weight of evidence points to a time when as yet Jerusalem had not been overthrown, although that overthrow was already looming. "The Jewish war with Rome was beginning. Appeal was being made to all Jews to band together in defence of Jerusalem and the ancient creed. This involved a Messianism which was contrary to the tradition of the Christian Church, and

Christian Jews could not consent to it. These 'philosophic liberals' who had never thoroughly embraced the Christian tradition were moved by the appeal, etc." (*ibid.*, p. 22). I think this view is also borne out by what is clearly the main purpose of the Epistle and the drift of the argument.

The immediate argument runs thus : " We have an altar whereof they have no right to eat which serve the Tabernacle." Then follows the reason : " For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp." Where is the relevancy of the reason ? How would it prove that the Jews have no right to eat of the Lord's Table, or to partake of the benefits of the Cross, because in some sacrifice of their own, the victim was burnt and not eaten ? The proposition stated in the tenth verse is not proved by the fact stated in the eleventh.

But this is only a part of the main argument. The Epistle is addressed to Hebrew Christians—converted Jews—who were in danger of reverting to Judaism. The object of the writer is to show them they would gain nothing by such a return and the key-word of the Epistle is "better"—a better Covenant, a better hope, etc. is provided by the Gospel. Against the danger they are warned in the 9th verse : " Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace, not with meats." Judaism, he had told them in Chapter ix. 10, " Stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." His main object is to show that participation in these things is now (by comparison) worthless, for they " could not " (like the Gospel) " make him that did the service perfect, as pertaining to the conscience." Two arguments are advanced, each drawn from the Hebrew ritual, and therefore likely to have weight with Hebrew Christians. The first is the unprofitableness of meats, even when they were eaten. The second is the impossibility in a certain case of eating them at all. The Levitical law of meats was clear. From all sin offerings, the blood of which was sprinkled on the horns of the altar of burnt offering, certain portions were to be eaten by the priests alone. Other sacrifices of a less holy kind, were to be partaken of partly by the priests, and partly by the offerers. Both classes are condemned under the generic terms of meats—" Meats which have not profited them that have been occupied therein."

The second argument goes farther. It is no longer the unprofitableness, but the impossibility of eating which he advances—" We have an altar whereof they have no right (or power—Greek) to eat, for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." The whole trend of the argument points to a Jewish altar well known to those who are addressed by the writer of the Epistle. In confirmation of this I think we must consider the fact that nowhere else in Scripture is the word " altar " used in any other than its plain

literal meaning. The only other place in this Epistle where it occurs (ch. vii. 13) it is employed in its literal sense. The Biblical usage is invariable. I think in this connection we have light cast on the allusion in the 14th verse: "Here we have no continuing city," which I take to allude to the earthly Jerusalem then awaiting her predicted doom. With this impending doom before him, the writer exhorts his brethren (then, or some of them, resident there?) in a double sense to go forth to Jesus without the camp for "here"—that is in Jerusalem that now is "we"—Jews, and Christian *quoad* Jews—"have no continuing city but we seek one to come." If the city referred to in verse 14, as I believe it certainly is, be a Jewish one, in like manner "we have an altar" means a Jewish one—the altar and the city in both cases being "figures of the true."

If then "we have an altar" refers to a Jewish one, what altar is in view? There were two, and only two, under the Levitical law—that of burnt offering, called also the brazen, and that of incense, called also the golden. The whole ritual before the writer's mind appears to be that of the Day of Atonement, the sacrifices peculiar to that Day, and the special ministry by which they were offered. It is reasonable to believe that the altar referred to was the one which was directed to be used on that occasion. In Leviticus xvi, where directions are given, it is described as "the altar that is before the Lord." This was the golden altar of incense which stood in the Holy Place, immediately in front of the second veil, where God dwelt between the Cherubim. This identification of the altar is confirmed by the words "whereof they have no right to eat which serve the Tabernacle," i.e. the priests, not the people generally. This statement would not be true concerning the altar of burnt offering. For of that altar the priests were not only permitted but they were commanded to eat. But in the case of the altar of burnt incense no such right, or power, of eating existed. The bodies of those beasts whose blood was sprinkled upon it on the Day of Atonement were burned without the camp, and therefore could not be eaten at all. It was emphatically true that of this altar "they which serve the Tabernacle" had neither the right nor the power to eat. We read (Acts vi. 7) "that a great company of the priests were obedient to the faith." Now, assuming that the Temple still stood when the Epistle was written, what force there would be in the present "We have." We know that in the early days of the Church its converts from Judaism observed the law of Moses—many of them so earnestly that, if possible, they would have subjected the converts from the Gentiles to that law. At any rate if that was the mental atmosphere in which the Hebrews here addressed thought, the argument of the writer was a very intelligible one and most forcible.

All this also falls in with the main current of the writer's argument. That is, that the heart should be established with grace and not with meats. To this the altar of incense, as used on the Day of Atonement, was specially apposite. For while it shows on the one

hand the inefficacy of meats by their being excluded altogether, it shows on the other the need and sufficiency of grace, as the only ground on which then the High Priest (or any other sinner) could draw near to God. But how does the idea of grace come to be associated with this altar? The position in which the altar was placed and its relation to the Ark of the Covenant explain this. For when the High Priest, on the Day of Atonement, entered into the Most Holy Place, and stood before the Mercy Seat, as the representative of the people, he not only had to pass directly by that altar, but his life would have been actually forfeited, as Nadab's and Abihu's were, had he not lighted the golden censer with fire from it, and burned incense before the Lord. The blood of sprinkling, too, with which it was hallowed, was another element in "grace" whereby he was permitted to approach God and make atonement for himself and the people.

Now, the Mercy Seat upon the Ark was a type of the throne of grace in heaven, and the Altar of Incense, ever burning, was the indispensable means of approach to the Mercy Seat. Thus we see how the idea of grace came to be associated with it, and what an apt symbol it was for the writer's purpose.

If this be so, it would appear that those who hold that the altar here alluded to is a Christian, and not a Jewish, one, not only miss the point of the argument altogether, but run directly counter to it. For if it be said "we Christians have an altar, of which the Jews have no right to eat" the inference is that we have a right to eat of it and so possess an advantage over them. Now, what is this but to say that as a matter of fact, meats do edify or establish the heart, the very thing the writer here negatives most positively? And this ignores the clear confusion of Jews in general with "those which serve the Tabernacle"—i.e. the priests.

In this connection it is to be noticed that the only altar represented as existing in heaven, is the golden altar of incense, the anti-type of that in the Tabernacle, or Temple, on earth (Rev. viii. 3-4). This is most significant. It is only Intercession which is capable of renewal. Sacrifice is finished and over once for all. And not only is the offering of Christ finished, but the oblation of that one offering is also one and unrenovable, as the Church of England plainly teaches in the Prayer of Consecration—"Who made there by his one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

To call the Holy Table an altar (except in some remote symbolical sense) and the Sacrament itself a sacrifice for sin and the elements not spiritually and symbolically, but actually, the Body and Blood of Christ, is to take not only a retrograde but a downgrade step in theology; to pervert the teaching of the Church; to overthrow the nature of a Sacrament; to deny the all-sufficiency of Christ's one oblation of Himself once offered; and to fall into the very error against which the writer of this Epistle warns his readers when he

says, "It is a good thing that the heart be established with grace, not with meats."

NOTE.—The writer gratefully acknowledges his obligations to many conversations with an old friend, long since gone to his rest—Rev. F. Dobbin, M.A., Chancellor of Cork Cathedral—and to a valuable pamphlet by him, unfortunately now out of print, *We Have an Altar: Type and Antitype* (Dublin: Hodges, Figgis & Co., Ltd.)

MAKING THE BEST OF LIFE. By Mrs. Horace Porter. London: H. R. Allenson, Ltd. 2s. 6d. net.

Mrs. Porter has already established her reputation as the author of several volumes which have been written mainly to help those who have been caught in the nets of Christian Science, New Thought and kindred cults, and they have been found most useful. Dr. Handley Moule spoke most highly of her *Christian Science of Prayer*. In her latest work she deals with the very real problem, how to make the best of life, and she discusses life's harvesting, hindrances, conflicts, limitations, glory, progress, etc. It is impossible within the compass of a short notice to give any examples to show the lucidity, charm and spiritual insight with which she writes on these various topics. Suffice it to say that here is a choice volume to put into the hands of those who want to make the most and best of life. As there is a considerable crowd of such persons it should have an extensive circulation.

S. R. C.

Rescue Work, by Edward C. Trenholme, S.S.J.E. (S.P.C.K., 2s. 6d.), is written for the Church Penitentiary Association by a member of its Council. In a Preface the Bishop of London, President of the Association, emphasizes the need of the work, its hopefulness and the great cost which it involves. The book contains an account of the methods and work of the Association, and may well be taken as a guide book in a very difficult branch of Christian activity written by one well qualified to give advice by long experience of its possibilities. While there may not be universal approval of all that is stated here, the book deserves careful consideration by those who are called upon to engage in this work.

The *Study Bible*, edited by John Sterling, is an original series of commentaries published by Cassell & Co. (3s. 6d. net). An Appreciation of each book and an article on its Significance begin and close each volume. The commentary consists of quotations from writers of all ages on the most important passages. They provide seed-thoughts for preachers.

CHURCH UNION IN SOUTH INDIA.

BY THE REV. G. E. PHILLIPS, London Missionary Society.

FEW of us realize the growth of the Christian Church in the many countries where Missionary Societies have been at work. In nearly every land to-day the Church of Christ is in being. There are no available statistics, but it certainly is numbered by millions, and its growth is almost startling in its rapidity. Not the least of the results of the recent meeting of the International Missionary Council at Jerusalem is a fresh realization of the Church throughout all the world, and not the least important volume of the report is that which deals with the relations between the Older and Younger Churches. Every thoughtful student of that volume must realize that the life of these younger Churches will inevitably have powerful reactions upon the life of the older Churches. More important, however, than their effect upon us is their attempt to equip themselves for the vast task of evangelizing the whole world. It is now an accepted truism that the evangelization of the great non-Christian countries has to be carried out not by the foreign Missionary Societies directly, but by indigenous Churches, with which the foreign Missionary Societies co-operate and around which they centre all their operations.

These younger Churches have each their own characteristics, which in itself is an indication of genuine life. But amid all varieties there is an impressive agreement in the desire for Christian unity and if possible for organic union in Church life. The closing three paragraphs of the statement published at Jerusalem are motivated by intense and widespread feeling amongst the younger Churches and must be quoted here in full.

"This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

"It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time the Council is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

"We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps, according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ."

Whether we study recent developments in China or India, in Persia or East Africa, or listen to the representatives of the younger Churches at the Lausanne Conference, we hear a united voice demanding that some way of closer union shall be found, or appeal-

ing to the older Churches, however great may be their difficulties in their own countries, to encourage the younger in their attempts to solve this great problem of the Universal Church.

There are three possible lines of development for the younger Churches in relation to Christian unity.

First, they might all retain their denominational affiliation to the Churches in the West which brought them into existence, so that there would ultimately be world-wide Baptist, Methodist, Congregational, Presbyterian and Episcopal Churches, having no more connection with each other abroad than at home. Various abstract considerations in favour of this development might be advanced, but they would be useless, for the simple reason that native opinion has decisively rejected it. In all the Eastern countries leaders of the younger Churches are insisting that the divisions represented by the existing denominations have not the same meaning for them as for us; that if they must have divisions they will develop their own in the natural course of history; but first they wish to make a great effort to be united and to be themselves, not imitations of Western Christians. If we from the older Churches were so misguided as to attempt to impose upon them for the future our Western denominational divisions, the inevitable result would be the exploration of the second theoretical possibility.

That is the formation of National Churches, in the narrowest sense of the term national, which would refuse to have anything to do with Churches from the West because they were foreign, and which thus would be cut off from fellowship with the Church Catholic. There have already been little groups of Christians opposed to the foreigner in China and India, whose nationalism was so fierce that in a crisis they felt nearer to their non-Christian fellow-countrymen than to the followers of Christ who belonged to a different race. We cannot blame them or throw stones, for we in Europe have seen Churches which in war crises opposed each other when they should have stood together, because their national feeling proved stronger than their common Christianity. We should see that kind of thing on an enormous scale if we attempted to force our Western denominationalism upon Churches in the East, and it would be a first-class disaster to the Christian religion. It would mean the abandonment of the vision of one Holy Church throughout all the world, maintaining unbroken its Christian fellowship.

The only remaining alternative seems to be that Christians in the Mission Field should unite together in large bodies if possible, with simple constitutions suited to their own needs, national in the sense that they embody their religious life in forms suited to their own genius and are under no control from Churches or societies in other countries, but in full fellowship with the various branches of the Church in the West. This last alternative surely is the most promising, and it is being explored in most of the major fields, especially in China and in India. In South India for twenty years past there has been a body called the South India United Church including in its membership all Christians whose Church ancestry

was Congregational or Presbyterian. The experience of these twenty years provides testimony to the value of this method, for the Church has not merely grown in numbers but still more in indigenous quality and leadership. It is rapidly advancing in self-support, and in the production of distinctively Indian forms of worship and of work it has achieved what would have been impossible to its separate units in isolation.

Now much more important proposals are being prepared. Anglicans, Wesleyans and members of the South India United Church are making plans which will soon come before their respective Church authorities. These bodies between them form the vast majority of the Protestant Christians in South India and represent a total Christian community of something like 700,000. "Our sole desire," they say, "is so to organize the Church in India that it shall give the Indian expression of the spirit, the thought, and the life of the Church Universal."

The following is from the Proceedings of the Joint Committee :

"Believing that the historic Episcopate in a constitutional form is the method of Church Government which is more likely than any other to promote and preserve the organic unity of the Church, we accept it as a basis of union without raising other questions about episcopacy.

"By a historic and constitutional Episcopate we mean—

- "(a) that the bishops shall be elected. In the election both the diocese concerned and the province shall have an effective voice ;
- "(b) that the bishops shall perform their duties constitutionally in accordance with such customs of the Church as shall be defined in a written constitution ;
- "(c) that continuity with the historic episcopate be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate be demanded."

It is further agreed

- (a) That the Church in India ought to be independent of the State.
- (b) That the Church in India must be free from any control, legal or otherwise, of any Church or Society outside of India.
- (c) That while the Church in India is free from such control, it would regulate its acts by the necessity of maintaining fellowship with other branches of the Catholic Church with which we are now in Communion.

As to the difficult subject of the Ministry of the United Church, it is agreed that the existing ministers of the three uniting Churches will be accepted after union as full ministers of the Word and sacraments, but no minister ordained before the union will minister temporarily in any church or congregation without the consent of the parish minister and the congregation.

"It is the intention and expectation of those who enter into this union that eventually every minister exercising a permanent ministry in the Church will be an episcopally ordained minister."

"It is agreed that for the thirty years succeeding the union, the ministers of any Church whose Missions have founded the originally separate parts of the united Church may be received as ministers of the united Church, if they are willing to make the same declarations with regard to the Faith and Con-

stitution of the united Church as are required from persons about to be ordained or employed for the first time in the united Church."

"After this period of thirty years, the Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry."

The United Church will seek to maintain fellowship with those branches of the Christian Church with which the uniting bodies severally enjoyed such fellowship. If its Bishops are invited to Lambeth they will, if possible, attend. At the same time the Church will seek affiliation to the World Union of Congregational Churches, the World Presbyterian Alliance and the Œcumenical Methodist Conference. Just as at present the Church of Sweden is in communion alike with the Episcopal Churches and with non-episcopal Lutheran Churches, so the United Church of South India will be in full fellowship with both episcopal and non-episcopal bodies, a position which might at any moment prove important in the promotion of any yet wider form of union.

As to Intercommunion and Intercelebration,

"it is the intention of the uniting Churches that during the early period of union, during which all or most of its ministers and members will be persons who have previously belonged to the uniting Church as separate bodies, none of such ministers or members shall forego any rights with regard to intercommunion and inter-celebration which they possessed before the union. It is equally the intention of the uniting Churches that none of their ministers and members shall be required to do anything in these matters to which they may have conscientious objections. They are assured that the united Church will in these matters avoid on the one hand any encouragement of licence or condonation of breaches of Church comity and fellowship, and on the other hand any un-Christian rigidity in its regulations or in their application; and that in all its actions it will seek the preservation of unity within, the attainment of wider union, and the avoidance of immediate contests on particular cases.

"Within the united Church itself, it follows directly from the fact of union, that any communicant member of the united Church shall be at liberty to receive communion in any of the churches of the united Church."

This is a brief account of some of the matters upon which the Joint Committee is agreed as to the recommendation to be submitted to the Churches. Various important related subjects are still under discussion. Further, while the machinery for possible reunion is under consideration, equally important efforts are being made to spread the spirit without which such machinery would be useless.

Three observations on these proposals may be made.

First. The ultimate decision of these grave matters ought to rest with the Churches in India, and the Churches in Britain or America must not hinder them. At the recent Jerusalem meeting principles were laid down which have received general approval, governing the relation which ought to exist between the younger and the older Churches. Perhaps the first definite test of whether our approval of those principles is sincere will come in connection with these proposals from South India. The uniting bodies will doubtless consult the Societies and Churches in Europe and America with which they are at present affiliated, which will involve all members

of those Societies and Churches in the heavy responsibility of giving Christian counsel on a matter affecting the whole future of the Christian Church. But advice must not become peremptory, and it must be made clear in all discussions that the younger Churches are expected to follow the guidance of the Spirit of God in faith and in freedom.

Second. The acceptance of the decision to be made by the younger Churches, if it is in favour of these proposals, will land us in all kinds of practical difficulties, so that we should be foolish merely to cheer them with a light heart. It is conceivable that they may lead to the breaking up of many of our present organizations. They will entail consequences highly inconvenient. The question for our study is not whether they are convenient but whether they are right in principle. Unless in the home country also we move forward along the path to reunion there will be grave difficulties. But great things might happen in thirty years even in the home country. Is it impossible that the present controversy and chaos may be the prelude to a new gift from above of light and peace and Christian unity to our divided Church at home?

Third. Our chief difficulty on the whole subject is to range widely enough in our Christian thinking. We are opening a new chapter in the story of the expansion of the Christian Church, comparable with the story of those first three centuries when the Roman Empire was conquered, but dealing with an immensely magnified scale of operations. Once St. Paul prayed "that through the Church the manifold wisdom of God might be made known to principalities and powers in the heavenly places." What was the actual Church when he offered that prayer? Handfuls of humble folk scattered over ten provinces of the Roman Empire around the Mediterranean basin. How that Church has expanded over the wider world of to-day! As we open the first pages of this new chapter in its history, have we a vision large enough to realize what is at stake? It is not merely the success or failure of the missionary enterprise—that in any case will disappear when the great Churches, old and young, join hands in winning the world. It is even more than the salvation of unborn generations in populous Eastern lands. It is the manifestation through the whole company of the redeemed of the greater glory of God. We find ourselves bogged in ancient controversies, and are tempted to doubt the power of God to bring new things to birth in the life of His Church. But when we yield ourselves to the Spirit which moved the Apostle Paul, we can repeat with new significance his prayer "Now unto Him Who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, to Him be the glory in the *Church*" (this rapidly expanding Church all over the world), "and in Christ Jesus, throughout all generations, for ever and ever. Amen."

CENTRALIZATION IN THE CHURCH OF ENGLAND.

SERMON IN GREAT ST. MARY'S CHURCH, CAMBRIDGE,
ON SUNDAY, NOVEMBER 4,

BY THE RIGHT REV. B. POLLOCK, K.C.V.O., D.D.
Lord Bishop of Norwich, Lady Margaret Preacher.

"Thou shalt remember all the way which the Lord thy God led thee."—
Deuteronomy viii. 2.

WE are here to commemorate good men who have done great things for this University in the true English spirit of generosity, independence and spontaneity. Each in his own generation had his own ideas, and by his liberality dedicated and perpetuated them for the general good. Every gift represents quiet intention, the desire to enrich the future by something gathered from the past. I believe to-day, not only in academic life, where perhaps there are more safeguards than elsewhere, we must be careful not to let go that purposefulness and that thoughtful independence of outlook for which this long list of benefactions stand. We dare not drift; we must deliberately see that the future loses none of the treasures of the past by mere inadvertence, as it heaps up new treasures of its own. Drift, even the most rapid drift, is not progress.

Many of us can look back some years and remember the general cry raised for efficiency in public services and in public service. It was a wise and a noble appeal, and, thank God, it did not fall upon deaf ears. The efficiency of public service to-day is remarkable. We need not go outside the walls of this University and town to admire the number of able men and women who from their over-busy lives give time and attention to the promotion of public welfare in many directions. The same is true all over England. Men and women have at heart the health, the happiness, the education, the uplifting, the improvement of their fellow-countrymen, and though all too frequently they do not name His name which is above every name, they are, in fact, following from afar the example of Him who went about doing good.

The growing means of communication have helped forward such endeavours. Long ago most good work had to be strictly local in its character. This no doubt had advantages of its own. An estate, a parish, a neighbourhood, meant more than they do to-day in the way of mutual confidence and mutual helpfulness; neighbourly ties do not go so well with the crowds and masses which are now congregated together by these very facilities of transport. But it is these facilities which have enabled men and women of good heart to get together for such common work as I have in mind. People in one part of the country know what is

being said and thought and written and done in another. They can learn from one another's efforts and warnings and mistakes. Public work is done in a less amateur way. Principles of efficiency are evolved and there is not that loss of time and trouble which arises when every little group is acting as an independent pioneer in an unknown country.

But there are corresponding dangers in this accumulated efficiency. In the first place the sacred personality of the individual who is to be assisted may come to be forgotten, and that is why we welcome heartily every individual offer of humble voluntary devotion which can mitigate this danger. For it is a danger that the person may be lost in the case. There is no one afflicted in mind, body or estate who likes to become a case; every true helper will remember this. Pupils must be grouped in numbers, yet wise teachers remember that each has his or her own personal attitude and a slightly different way of approach to the subject in hand. The very study of psychology, intended though it is to prevent mistakes in such directions, has to be careful not to lose by classification the full grace of sympathy, which in the Bible is called love.

Another danger at hand is that the very extent of such concerted efforts leads to an exaggeration of the importance of the system which has brought them together. Such large enterprises require elaborated machinery for their success, and the machinery must be guided and kept running. But this leads on to an over-valuation of the machinery for its own sake, apart from the purpose for which it was erected. It is first rightly established and then wrongly worshipped. This is I suppose what we mean by the danger of bureaucracy. Methods look as big as their objects. Hence arises the mere official and the professional.

A third danger is that of excessive specialization. There is so much to be done, so much to be learnt about the way of doing it, so many wise views to be weighed, there arise so many new ramifications of the original intention, that the eagerness to render public service and to achieve a general amelioration of the common lot, has more and more to be broken up into fresh and fresh sections, and these new departments of work may get out of touch with one another. The expert in each may come to reign supreme, but in his own little kingdom cut off from others. In the old days to which I referred, though the general knowledge, and that means the general power to help, was much smaller, nevertheless the same people were aware of, and dealt with many objects; more was concentrated in the same hands, and this strengthened the general position of helpfulness of those who were in a position to help at all. They could interpret one need by another, and often deal with the whole problem rather than with parts. At times it can happen that a worse result comes from a more efficient dealing with the parts, one by one, of a situation, than from a less satisfactory but more comprehensive handling of it as a whole. The danger which waits upon efficiency in this direction is the weakness that comes

from the want of coherence in over-specialized efforts. It is, it would seem, this kind of weakness, a very result, mark you, of departmental efficiency, which in political life more and more subordinates Ministries to one central control. When there were fewer Ministries and Ministers, every Minister had a stronger position; the growing number of Ministries due to the growth of specialized efficiency has led to each Minister being immersed in his own work, and ceasing to be jointly responsible for the general policy. It is easier also to dominate a large number of small departments than a small number of large departments possessing a strength of their own and leaders of their own, leaders more on a par with the director-in-chief.

The quickness of communications which we have already considered assists in this regard. No one, however important, is out of reach. Everything can immediately be referred to headquarters. But in all life, initiative, independence and the sense of responsibility are not fostered, when the final decision may in any case be removed from the apparent head of any section of administration to the supreme head.

This necessarily tends to a personal centralization of authority of dubious value, which need not arise from any wish for excessive power felt and pushed at the centre, but may come simply as the result of the large breaking up of things into departments, and the lack of spontaneity and freedom in the departments so formed, and from the sheer impossibility that a great and growing number of men should hold independent responsibility.

I seem to see in the Church of England to-day some of the dangers which I have sketched, and, without making any attempt—for it would be artificial and arbitrary—to draw exact parallels, I go on to observe that in the Church, too, we have this danger of over-organization. The desire to make diocesan efforts as efficient as possible, this right desire, has led to the erection of many new dioceses, and diocesan efficiency has no doubt been thereby increased. But diocesan efficiency, if it is not very carefully guarded, may lead on to diocesan officialism. The efficiency may be stronger at the centre than at the circumference. It may come out better in appearance than in reality, if it fails to carry with it the hearts of all the clergy and all the people, some of whom do not respond to official direction. Thus comes unreality.

Some, I know, are fearing the new reliance placed in synods of the clergy for promoting the diocesan spirit, lest these synods should tend to emphasize the general cleavage between the clergy and ordinary churchgoers and church well-wishers, and lest in them the more professionally minded of the clergy should count for more than is their due.

Church organization is essential and admirable if it really quickens the simple parochial efficiency throughout the parishes. But true efficiency must always mean the spread of the gospel into the hearts and the lives of the people. Any system fails if it has not drawn men to God in Christ and brought the love of God in Christ to shine upon them one by one. Efficiency must be tested.

If this danger belongs to the organization of the diocese, it belongs also to the work of the Church Assembly. No one can question that this Assembly has successfully carried through many useful developments and reforms in church life, which could not have been achieved under the old parliamentary rules ; though it is only fair to mention in passing that Parliament itself did carry through on the very eve of the establishment of the Church Assembly one most important of recent improvements, namely the Act for the Union of Benefices, which has been only slightly modified by the more recent Measure. The Church Assembly, as to whose permanent position there are misgivings, will fail if it adopts the line of dictating everything from headquarters, without allowing for that variety and independence which we have already characterized as being consonant with the English temper. It would be a disaster if so much was prescribed from headquarters as to weaken the contribution which each diocese, each cathedral, according to its special circumstances and opportunities, ought to make to the whole life of the Church of England.

Side by side with the peril that the Church Assembly may attempt too much, and substitute the uniformity of a system for the vigour of spontaneous life, comes a similar danger of excessive co-ordination of the episcopate. What has happened in political life happens in church life. Small dioceses are not large enough to stand alone. The multiplication of bishops, however useful for the advancement of diocesan organizations, tends to make the whole body of them become not a Brotherhood but a Board. A Brotherhood keeps the brothers near together, and respects their independence—independence under a leader. A Board requires the official direction of a chairman, on whom rests the main responsibility for the level direction of the business as a whole.

It may be right or it may be wrong ; but the Church of England ought to recognize the fact that it has been passing more and more under the immediate supervision of Lambeth. Its government has recently been less episcopal and more archiepiscopal. These growing facilities of communication have drawn it that way ; in previous centuries it was a far cry from most see cities to London. Administration on the spot was a necessity. That meant independence, and in a good sense self-sufficiency. Now in the church are repeated the ways of public government ; where, while formerly the few heads of large departments met on more equal terms, now, as we have seen, the many heads of specialized departments become subordinate to one chief. The war hastened the process. In all directions unity of command was the order of the day. The Navy, the Army, the Nation, the Church had all to be mobilized as one man ; there was no room for variety. All must be directed from London. The habit then acquired has not been lost. The erection of the Church Assembly, literally and by example, pressed in the same direction.

Again the very pressure of this newly insistent diocesan work together with the serious inroads made upon a bishop's time by

his constant visits to London in connection with the Church Assembly, result in the fact that only those resident within the London area can also spare time to take much part in parliamentary and public affairs in a general way.

All these things tend to centralization, and to the transference of the larger responsibilities from the bishops who presided over dioceses, various in character, spontaneous in opportunity, yet coherent in one Church, to one paramount centre.

And not least the personal ascendancy, based upon his own ripe experience and power matched with the growing affection and confidence of those who worked with him and under him, the personal ascendancy of the great and honoured chief whom in all the "sadness of farewell" we are soon to lose, has, in recent years, given a predominant position to the Archbishop of Canterbury.

I have thought it might be of interest for one who has been a bishop long enough to see all the other dioceses but two changing their bishops at least once, to call attention to a development that has been going on before his eyes, before and during and since the years of the war. I am not here to advocate any scheme, perhaps not even to call a halt; but rather to ask that whatever is being done should be done deliberately, and not by a feeble policy of silence or drift. The old order changes necessarily, rightly, but prudent men desire to see such changes guided and guarded. The true patriot has no desire to see his country standing still, but wisely advancing towards God and to a greater usefulness in the comity of nations. The same is true of loyal citizens of the kingdom of heaven. And when their eyes are fixed upon the advancement of that kingdom, there will be no wish for envious comparisons between the old and the new, no room for jealousies or rivalries. Those whose lot it is to work now, will as gratefully think of all that they owe to those who went before them, as they will eagerly and gladly think of the richer work to be done by their own successors. Content to sow or reap, pleased as they are called to reap what others have sown, pleased as they are called to sow what others shall reap, they will rejoice in the one great joy with which those who sow and those who reap shall rejoice together, each in his own generation, sowing, reaping, one with all the whole family in thanksgiving to God. A great festival of the Commemoration of Benefactors bids us to look back with gratitude, to look forward with hope, and it sets before us the glory of the continuous work and of the common joy in the service of our one Master, Jesus Christ our Lord.

JOHN WYCLIFFE, 1320(?)–1384.¹

THE MAN AND HIS MESSAGE.

BY JOHN KNIFE.

"THE EVANGELICAL DOCTOR"

WYCLIFFE'S ENTRANCE INTO PUBLIC LIFE, 1366.

IN his own day Wycliffe was best known as lecturer, preacher and reformer, and only in his last years as a translator of the Bible. The bulk of his writings—amazing in variety and amount—being in Latin, were probably little read except at Oxford.

This brief study is concerned with his Life, and especially with that side of his career which is less a matter of common knowledge. His great influence on the England of the Later Plantagenets will afford some clearer insight into the underlying character of the man as it was developed by his actions and thought.

THE SECOND PERIOD.

With his appointment to Canterbury Hall as Warden there began what is roughly called "The Second Period" of John Wycliffe's Life. Up to 1366 it had been singularly free of political or controversial storms for one of the bold honesty of this brilliant Yorkshireman.

There is no record of partisan opposition. He was at the zenith of his popularity in the University, and his classroom in Canterbury Hall or in St. Augustine's Monastery, was thronged by eager students. When the trouble came it arose from without.

Now when Archbishop Islip removed the Benedictines from his new Canterbury Hall, and decreed it should be henceforth reserved for Seculars, he overlooked the fact that he was exceeding the Royal Licence given to his Deed of Foundation. And in April, 1366, Simon Islip died and Simon Langham, a Benedictine monk, was nominated Primate. There was the usual delay about his receiving the Pallium, and perhaps the Avignon Court were more dilatory since Pope Urban V chose just then to listen to the astute suggestion of the King of France, that the time was ripe for the old vexatious demand of the Papal Tribute to be pressed upon the haughty Edward of England.

The Peace of Bretigny (1360) was wearing thin. From the time he governed Edward had steadily refused to pay tribute to the Pope or acknowledge him as his overlord. So Urban V sent in the reckoning: One Thousand Marks Annual Tribute with Thirty-three Years of Arrears at Compound Interest. Not for nothing did they protect the Jews in Avignon.

The ancient quarrel with France flamed up in 1365, and the Pope

¹ A continuation of an Article which appeared in the *CHURCHMAN* for July, 1928.

threatened that if his vassal, the King of England, who held his crown in fief by the surrender of John of Anjou, did not honour his bond by a prompt settlement in full, Edward would be cited to appear in person before his overlord at Avignon. The Pope being resident in French territory made his demand peculiarly exasperating to English pride.

Edward seized upon this point. "The Old Cat," as Langland called him, saw how he might regain the popular favour which he had lost by the heavy taxation of the French wars, when the Royal Exchequer spilt gold like water through a sieve.

With a grand gesture the King summoned his Parliament and bade them be the judges of his cause. He asked their counsel how he might spare his loyal lieges the burden of finding the money to satisfy the Pope.

Now Edward did not wholly trust his Bishops. The Pope had the power of transfer to vacant sees, so the King created a precedent and he added to the Knights of the Shire and the Burgesses six representatives of both Universities, Masters in Arts who were privileged in their office and naturally attached to the Crown.

WAS WYCLIFFE ONE OF THE OXFORD REPRESENTATIVES IN PARLIAMENT ?

Some authorities think that he was, others say not. Against it there is the fact that his name is not included in the list of the Masters of Arts summoned to Parliament; while there is strong reason to infer he was present during the weighty discussion, because he wrote a treatise in reply to a vehement attack on his defence of the King's cause, and he uses this curious expression: "If such things had been asserted by me against my King they would have been inquired into before now in the Parliament of the English Lords." ("Si autem ego asserem talia contra regem meum, olim fuissent in parlamento dominorum Angliæ ventilata"—Lewis's *Life*.)

There is also the statement that "before 1295 the Bishops were to appoint for every archdeaconry two experienced men as representatives." ("*Modus tenendi Parliamentum*."—Lechler.)

The most definite ground, however, is the expression Wycliffe uses in his treatise, "Peculiaris regis clericus talis qualis" ("For this Cause I am the King's especial Clerk").

Finally there is the undoubted fact that *two* of the speeches he quotes are word for word the same as the clauses in the Act of Parliament and Solemn Declaration affixed to the Statute.

Thus there seems to be little doubt that Wycliffe's opinion was asked by the King's Council, which would be the body to draw up the said Statute. The case is a parallel with the famous advice of Cranmer to Henry VIII.

"WAS EDWARD OF ENGLAND THE POPE'S VASSAL OR NO?"

It was in these terms that Edward III demanded his Parliament to settle the question once and for all. He knew, none better, how

to rouse the slow, dogged pulse-beat of English pride. Perplexed, disturbed and secretly alarmed, the Lords Spiritual requested a day in which to consider the matter in private. Edward granted their request and they withdrew and went, it appears, to consult by themselves in the Jerusalem Chamber. The King returned to his palace and left the Barons, Knights, Burgesses and the new University men sitting in the Painted Chamber. It is their discussion that Wycliffe purports to report. They had no mind to dally with the matter. The new clerks seem to have remained silent, while their presence had the effect the King wanted. If the Prelates went against him he knew that the University men, who owed their privileges directly to the Crown, would be for him. And by the next day word came to the Bishops and Abbots that the rest had voted as one man for the King. The Prelates saw that they must yield to the popular opinion, and they agreed to return to the Painted Chamber, where together with the "other dukes, earls, barons and great men" they answered the King: "neither King John nor anybody else could put himself, nor his kingdom, nor his people, under subjection without their accord and consent."

The Act of Repudiation was framed and the Solemn Declaration was affixed; the Act plainly declared that "England was won by the sword and the Pope must take it by the sword." (*Rotuli Parl.*) Edward was assured that "his loyal lieges would ever maintain his Royal Majesty and Dignity." They promised him in case of need neither men nor money should be lacking if the Pope carried out his threat of citation or preached a Crusade against England.

Pope Urban received the brief intimation that Edward Plantagenet was of one mind with the will of his subjects. The demand was dropped in silence.

FIRST ATTACK UPON WYCLIFFE. THE "MOTLEY DOCTOR'S" CHALLENGE.

The wording of the Act of Repudiation of the Papal Tribute threatened the temporal claims of the Church. The Bishops were aware of the part Wycliffe had taken and they did not care to attack him themselves. But an anonymous monk whom Wycliffe styled "Mixtim Theologus," or "Motley Doctor," challenged him on three heads:

(1) The Becket dispute; that for no cause whatsoever could Clergy be answerable in Civil Courts.

He argued the Pope as overlord might punish Criminous Clerks. He overlooked or ignored the recent Statute "Against Suitors in Foreign Courts," and "De Premunire."

(2) The inviolable sanctity of all Church Lands—or Mortmain.

(3) That the Kings of England owed their crown to the Pope's gift in fee and that by not keeping his bond Edward had forfeited his kingdom. (This argument Wycliffe stigmatized as *Lèse-majesty*.)

The tract "*Determinatio quædam de Dominio*." It has been

called "the first Parliamentary Report ever issued" (Shirley). The probable date is later in the same year (1366). It is true that Wycliffe cites the opinions of Seven Lay Lords of Parliament, but he says no word of the Commons, and while the First Lord gives the warrior-like answer of the Solemn Declaration, and the Seventh Lord speaks in the terms of the Act of Repudiation, the speeches put into the mouths of the remaining Five contain the outlines of the famous theory of "Dominion founded on Grace."

The whole tract seems to be in style too philosophical and closely reasoned for the manners of that age. But its supreme value and interest to us is the fact that Wycliffe *defends the Royal Prerogative together with Privilege of Parliament*. There he shows himself far ahead of his times. Briefly, this First Political Tract begins with a prudent assurance of his being a humble and obedient son of the Church who would never be unjust to her lawful claims: he then gives the Peers' arguments, of which the other five are these:

The Second Lord:—the Pope must be bound by Christ's Example who Himself refused Worldly Dominion. Or "Evangelical Poverty."

Third Lord:—the Pope's title, "Servus servorum Dei" (Servant of God's servants), went ill with his avarice towards England, which he served no whit in maintaining the French King's quarrel.

The Fourth Lord:—examined Feudal Law and found the Pope was the King's vassal by virtue of the overlordship reserved in Mortmain.

He made a neat point that during each Church vacancy the Pope must needs be the King's inferior.

The Fifth Lord declared the original ground of the tribute was tainted with simony, being the price of John's Shrift.

The Sixth Lord denied the Pope could alienate a realm so rich for annual tribute so small, and said the Holy See might demand England on pretence of being defrauded. "We hold our kingdom in fief from Christ as of old, for He is the Lord Paramount."

This final argument is Wycliffe's "Dominion in Grace." And this stamps the tract as being largely his own work.

In dwelling at length I want to point out that this treatise also shows the trend of contemporary opinion against the usurped Endowment and Church Property Rights. Statute after statute since John's ignoble surrender had been directed against these claims. *Mortmain* (Henry III and Edward I), *Provisors* (1350), *Premunire* (1353) maintained the Crown Supremacy over the Land of England, and the great *Statute of Treasons* (1351) deprived the Churchmen of Benefit of Clergy in causes touching the person of the Sovereign and the safety of the Realm.

Even to-day there is a mythical belief held by some persons that Church Lands are absolute property which cannot be alienated by the State without sacrilege. History is absolutely against this opinion. We shall see how Wycliffe's career upheld the great principle that not a rood of English soil belongs to any man or Church without the condition of allegiance to the Crown.

WYCLIFFE DEPOSED FROM HIS WARDENSHIP OF CANTERBURY HALL,
1367.

It is rather significant that the following year Archbishop Langham received the Pope's Consecration Bulls with the Pallium, and being enthroned on March 25, before the week was out he deposed Wycliffe from his Headship of Canterbury Hall and appointed Redingate, a Benedictine, in his place. But this appointment soon gave way to the reinstatement of the monk Woodhall and the ejection of Wycliffe and the other Seculars, including his friends, the three Fellows Middleworth, Benger and Selby.

Canterbury Hall was declared to be henceforth exclusively a Benedictine Foundation belonging to the Priory of Christ Church, Canterbury. Here was fresh ground for quarrel between the poor Seculars and the well-endowed Religious. Wycliffe contended that Islip had intended his Hall to be endowed for the maintenance of poor Clerks.

The monks could show that their Prior had nominated the first Wardens, but neither side could deny the original Charter had provided for a "Mixed Foundation." Wycliffe appealed to the Pope. This fact proves that he had never been yet involved in any dispute with the Mendicant Orders, for his appeal is based on the principles of almsgiving. He also appealed to the King, whose Charter had confirmed the Deed. Then Archbishop Langham went to Avignon, where Urban V received the Appeal, and the Curia examined the Cause of the Oxford Seculars.

Towards the end of the year Wycliffe published his best-known Latin work, "*De Dominio Divino*" (Of Divine Dominion).

The main argument, expounded at length, develops his theory that all Dominion or Government is of Divine Ordinance, but conditional on Moral Conduct. A wicked ruler in Church or State forfeits his right to rule. He insisted that it was a Theory, not a Law, while he admitted that the time was not ripe for its acceptance. It is noteworthy that Wycliffe only expressed this ideal in his Latin writings. As a learned opinion "Dominion founded in Grace" caused no alarm to the King or his Council. It troubled the Churchmen only when they looked for trouble some years later.

WYCLIFFE PRESENTED TO LUDGARSHALL, 1368 (NOVEMBER 12).

The undoubted hardship of his deposition led to his presentation to Ludgarshall living by the patron, Sir John Paveley, Prior of the Knights Hospitallers of St. John of Jerusalem. Wycliffe's name is on the books of Queen's College from 1363–1365,¹ and the Bishop of Lincoln licensed him to reside at Oxford for study a further two years as late as 1368, when he was still Rector of Fillingham. It seems from his tract "Why Poor Priests have no Benefices" that he was obliged to pay for this privilege. And probably Sir John Paveley presented him to Ludgarshall in Buckinghamshire because it was only twelve miles distant from Oxford. He could easily ride to and from his Cure in a few hours.

In 1369 the Pope appointed Cardinal Adrian to hear the Cause

¹ Also "in 1375 and 1380." (Pennington).

of the Oxford Seculars against the Benedictines of Canterbury. Langham had accepted the Red Hat and the Titular Bishopric of Praeneste in Italy, but in so doing he offended the King, who was determined that no English See should be held by a non-resident holder of a foreign bishopric, and no foreign ecclesiastic should become an English diocesan. Langham was told that he must either resign Canterbury or return home and resign Praeneste (1368).

The peremptory mandate seems to have startled Langham, who resigned the Primacy, being the *second* Archbishop of Canterbury who resigned that high office. (His precedent was Archbishop Kilwarby, 1278, also a Cardinal-Titular Bishop and Non-Resident.) Langham was succeeded by Bishop Whittlesea, an aged and weak Prelate.

Thus the Primate who deposed Wycliffe was himself deposed in less than two years. In 1370 Cardinal Adrian decided the Appeal in favour of the Monks. Edward showed his displeasure that his Charter had been infringed by both Archbishops: Islip "who exceeded Our Licence" and Langham "in the teeth of Our Licence." However, as Wycliffe shrewdly anticipated, the King mulcted the Prior and Benedictines of Christ Church, Canterbury, 200 marks, and confirmed Langham's appointment by the grant of a fresh Licence as "an act of our especial Grace."

A heavy tax was laid on all lands which had passed into Mortmain during the last hundred years, which may have had some influence on the fact that this year (1371) Wycliffe wrote his second great work; "*De Dominio Civili*." His life during these few years can only be traced by his writings. His pen was busy. This book contains his account of another Parliamentary discussion: "The Fable of the Owl." Edward demanded a subsidy of 50,000 marks for the renewed French wars and the ecclesiastics tried their hardest to obtain exemption for the wealthy endowed monasteries and benefices. A Peer replied by the fable of an Owl who begged the plumage of the other birds, who even parted with their wing feathers until the coming of a Hawk made them ask for their return. The Owl, cumbered with borrowed plumes, refused the request, whereon the birds forcibly retook their own feathers. "Even so," added the Peer, "must we take from the endowed Clergy a portion of their temporal possessions, as property which belongs to us and the kingdom in common, and we must wisely defend the country with property which is our own, and which exists among us in superfluity."

Whether these were the actual words used or whether the fable is Wycliffe's invention it certainly expresses his attitude towards Church Endowment as being National Property. He was warmly in favour of the demand of the Lords and Commons for the removal of Prelates from High State Offices, and, the King consenting, both the Bishop of Winchester, William of Wykeham, was forced to resign the Lord Chancellorship, and the Bishop of Exeter lost his post as Lord Keeper ("Treasurer and Privy Seal"). "Neither prelates nor doctors, priests nor deacons should hold secular offices" (Wycliffe).

The return of the Black Prince from the campaign in Spain and Gascony (1370), shattered in health from dysentery, marked the rise to

power of John of Gaunt, who soon became Wycliffe's especial patron. The Duke favoured Oxford, and in 1372 the exactions of the Papacy brought Wycliffe again into public notice by his outspoken protests.

Gregory XI sent Arnold Garnier, Canon of Chalons, as "Papal Nuncio and Collector of Dues for the Apostolic Chamber." He landed in February and was refused the Royal Licence until he had been sworn at the Palace of Westminster "never to violate the rights and interests of the Realm." Garnier took the oath before the assembled Councillors of State without hesitation, and toured England with a retinue of servants and six horses laden with sacks for coin. And he visited every parish in the kingdom. Now the War Tax of 1371 had been computed at 22s. 3d. for each parish, reckoned at 40,000 parishes. But when the King's Collectors reckoned the total they found there were only 9,000 parishes in all England and Wales! The tax was raised to 116s. for each parish. William of Wykeham surely smiled when a fresh Parliament was hastily called to adjust the tax. Of course he must have known the total of the parishes.

Therefore it can be seen how heavily the Papal Receiver's demands fell on the sorely impoverished parishes, and that the bold Rector of Ludgarshall, who alone said openly what others thought, would become increasingly popular with his fellow-countrymen. Between 1372 and 1374 Wycliffe wrote his Second Political Tract, "*De Juramento Arnoldi*" (Of Arnold's Oath). The date is disputed and it may not have appeared before 1377. (Garnier remained until July, 1374.) No doubt it summed up many of his speeches. He maintained that Garnier broke his oath by conveying money from England to a foreign power, domiciled in an enemy State, that he was crafty and full of guile, that he robbed the Church at home and oppressed the poorer clergy, and that his begging was against the Gospel precept. He asked Parliament to protect the National Church from the Receiver, and he denied that the Pope and his Curia could absolve sins for money.

WYCLIFFE PRESENTED BY THE CROWN TO LUTTERWORTH, APRIL, 1374.

Ferrar of Groby being a minor, the patronage rested with the Crown, and the King promoted Wycliffe to Lutterworth as "a mark of his royal favour." Lutterworth is in Leicestershire and not so distant from Oxford that Wycliffe was unable to continue his work in the schools. Before leaving Ludgarshall, which living he at once resigned, he must have begun, as at Oxford, the training of his wonderful band of "Poor Priests." He refers to the need for them "to study God's Law at Oxford" (*Why Poor Priests have no Benefices*).

At this period he began prudently and quietly so that his aims escaped general notice. Archbishop Sudbury was a mild and tolerant man while Wycliffe was known to be favoured at Court. He was "an irregular resident in the University" as a Regent Master, where he preached frequently and disputed in the Schools.

SOME DISCURSIVE REMARKS ON THE PRESENT POSITION IN THE CHURCH.

BY THE REV. CANON C. BROOKE GWYNNE, M.A., Rector of West Kirby, Cheshire.

THE present time is an extremely difficult period for the great body of Churchmen who have been, all their lives, under the impression that the doctrinal position of the Anglican Church is sound, and that her liturgy is not only unsurpassed in its literary form, but that it breathes the spirit of Christianity, as revealed to us in the New Testament. This is probably true of the great mass of the clergy, as well as of the laity.

Looking back over a quarter of a century, one notes that controversies were mainly concerned with questions of Biblical Criticism, Education, and Disestablishment. Party spirit was not sufficiently acute to prevent the old-fashioned High Churchman and the Evangelical working together and exchanging pulpits. In the diocese to which the writer belonged, he cannot remember any instance where there could not have been an exchange of pulpits without any fear of serious doctrinal differences.

We knew of Bell Cox, Machonochie, Dolling, St. Michael's, Shoreditch, and the happenings at Brighton. But they were regarded, by the old-fashioned High Churchman and the Evangelical, as very disturbing phenomena which would pass away.

To-day, the party spirit is, if not bitter, more intense; and those who never thought it necessary to label themselves, now find that, with the utmost reluctance, they are compelled to take sides.

What has brought about the present conditions of strife?

With our genial sentimentality it has become almost a tradition to speak of Newman with admiration. He was undoubtedly a charming personality. But when we consider his mentality, especially his chameleon-like changes, we cannot wonder that he led his party to disaster. He tells us himself that he was no theologian. He was more than sceptical as regards the value of reason in the sphere of religion. With all his courage there was an effeminate side to his nature. As Archbishop Tait said, he made up his mind first, and then used his subtle intellect to prove that he was right. If he chastised Kingsley for his charge of dishonesty, nevertheless his own statement, that the Articles were to be read in their *non-natural sense*, gave honest men a shock. According to Dean Church, his admiration for Rome was based on his knowledge of the first four centuries and his ignorance of Mediævalism. His followers were never weary of railing against the Reformers. But the early Reformers knew what they were discussing, because they had been born and bred in mediævalism. They not only

knew the popular religion of the day, but they were perfectly conversant with the official teaching.

It appears that the section of Churchmen who are really the cause of most of our present troubles possess some of the characteristics of Newman. Their leading men have a great knowledge of liturgiology, but they do not appear to take kindly to the theology of the New Testament. When they declaim against the Reformation, can they show one single theologian among themselves who can be classed with the great divines of the Anglican Church of the sixteenth or seventeenth centuries? *They* knew Rome; and Rome never changes, except to add new dogmas to the Catholic Faith. The great theologians of the last fifty years were thoroughly loyal to the fundamental principles. They would have echoed Archbishop Benson's words to the effect that the Reformation was, next to the founding of the Christian Church, the greatest event in history.

No one would deny that many unchristian things were done in the working out of the Reformation. But it is, at least, some palliation to remember that these methods had been a part of the Church policy for centuries, and that habits of thought which had prevailed for centuries under Papal rule, were not likely to pass in a day. It cannot be denied that the average Churchman to-day knows less about the Reformation than his grandfather knew. For a generation, or more, there has been a persistent propaganda (which has been partly Roman and partly Anglo-Catholic) the object of which has been to bring into prominence every mistake made by the Reformers, and to paint the Mediæval Church in glowing colours. The mass of the clergy, being overwhelmed with parish organizations and finance, have no time for theology and history, and, consequently, the people are ill-informed. Many Churchmen to-day who are educated men have no real knowledge of the splendid succession of divines from 1552 to 1662. So long has insidious propaganda been at work and so persistent has been the cry that "the Reformation was a mistake," that many men vaguely wonder whether, after all, there may not be some truth in it. Henry VIII is made to be the central figure of the Reformation. The anti-Reformers, apparently, are unaware that, for centuries, the best men of the Mediæval Church cried out most earnestly for reform, that many monastic bodies had been suppressed, that the Reformation began on the Continent eleven years before England joined it, that Luther had no idea of breaking away from the Church, that he only asked, like many of his predecessors, and many men of his day, for reform. Henry himself was an opponent of Luther.

For personal reasons Henry repudiated the Pope, but he remained a Mediævalist, and that might account for his poor standard of morals. Theologically, Henry's position was not unlike some of our extreme men to-day, who, while they repudiate the Papacy, cling to Mediæval doctrine.

The representation of a righteous Pope withstanding the licentious

claims of a powerful monarch is not a little discounted when we find that Lord Acton declares that this same Pope, Clement VII, in order to escape his unhappy dilemma, suggested that Henry should marry Anne, without a divorce, while Katherine was living ; i.e., that Henry should have two wives. It would be an excellent thing if our Bishops would demand of their ordinands a knowledge of Coulton's *Five Centuries of Religion*, and Acton's *Lectures on Modern History*.

The greatest foe of the English Church, to-day, is the ignorance of her history ; and it is because of that ignorance that our anti-Reformers have won their position.

We are told that, when Dean Church saw friend after friend go over to Rome, and was himself much perplexed, he was saved by his knowledge of history. Newman saw only the faults of the English Church ; Church saw that the faults of other Churches were much greater.

For a long period Newman's idea has permeated the minds of many Anglicans, who have lost no opportunity of pouring scorn on their Church, its liturgy, and its theological position. Fascinated by Mediæval Catholicism, they follow their sentiments, rather than reason. Newman's mentality, rather than Church's knowledge, is leading them away from the standards of the Anglican Church. The Holy Spirit will guide us, but, surely, we must use all our intellectual powers as well, and seek, not what our hearts may desire, but what truth demands.

It is impossible to deny the earnestness, organizing powers, and propaganda work of the men who are looking "East" or "West" for their inspiration. They have caught the Church, as it were, at a disadvantage, because, generally speaking, it is ignorant of its own history. The clergy, are in the main, non-party men. They have been content to do their work quietly, without advertisement or ostentation. They avoid notoriety. The consequence is that the impression has got abroad that the people who are the real workers are the men who have made themselves, or have been made by their party, conspicuous. Episcopal discipline is now called persecution, and the Bishops find they have, unwittingly, been producing martyrs. The non-party men are, rather late in the day, beginning to awake. They are perplexed and disturbed by the present strife, and, although thoroughly loyal to their ordination vows, are willing to yield a great deal for peace. These are the men who, for peace, have passed the Revised Book. But there are signs that they are bestirring themselves, and are beginning to see that the trend of the present movement is not true to Anglican standards, and moreover is not bringing peace. They are not, for the most part, historically minded, and not knowing the historical connexion, dislike the word Protestant. They have always believed that the Church of England was Catholic in doctrine and order ; that, because she was Catholic, she made Scripture the source and test of her standards of Faith : that, while willing to sit at the feet of the Early Fathers, she refused to acknowledge them as infallible.

Hooker said of Jewel that he was "the worthiest divine that Christendom had bred for some hundreds of years." This is one of Jewel's mottoes: "Praejudicatum est adversus omnes haereses: id est verum quodcunque primum; adulterum quodcunque posterius." His attitude to the Fathers was clear, "Non sunt domini sed duces nostri." This was the position of Anglican divines from 1552 to 1662. This to them was the true Catholic position. At the Vatican Council 1870 one of the Protesting Bishops in an able and eloquent speech made his final appeal in these words: "Stop, stop, my venerable brethren, on the odious and ridiculous incline on which you have placed yourselves. Save the Church from shipwreck which threatens her, asking, from the Holy Scriptures *alone*, for the rule of faith which we ought to believe, and to profess. I have spoken: may God help me" (*A Warning Voice in the Vatican Council*, p. 20). It is interesting to find the Anglican dictum of the sixteenth century confirmed by a Roman Bishop in the Vatican Council in the nineteenth century.

Dr. Kidd tells us that the Anglican appeal "is not to the authority of the Bible and Bible only, but to that of Scripture and the undivided Church."¹

Dr. Kidd will find it difficult to support this assertion from any authoritative documents of the Church of England, or from our great Anglican divines.

Nor can any support (either in our formularies or our great Anglican divines) be found to support the assertion made by Dr. Darwell Stone, that our Rule of Faith is to be determined by "the Scriptures and the Creeds, Conciliar decisions, and the common teaching of representative divines."²

These statements may indicate the principles of Dr. Kidd and Dr. Darwell Stone, but they are not based upon the formularies of the Church of England. Certainly their Catholicity is not the Catholicity of the Anglican Church, nor have men who hold such views any just claim to be called Anglo-Catholic. We hardly think that the real Anglo-Catholics of the English Church, such as Cranmer, Jewel, Field, Hooker, Sancroft, or Jeremy Taylor, would have acknowledged them as fellow-helpers in defence of the English Church.

The men who are upholding doctrinal standards of the Church of England to-day appear to be in line with the true Anglo-Catholics.

As we review the last few years, while sympathizing with the Bishops in their difficult task, would it be unfair to say that their staff work has been defective? Have they not been putting the cart before the horse? The Bishop of Durham, at the beginning of the debates on Prayer Book Revision, declared that the Assembly was not representative of the Church of England. Would it not have been wiser to have sought some way of making it representative?

Again, the Bishop of Durham made a powerful speech in which he pointed out the need of revising the Ecclesiastical Courts, before

¹ "Introduction to Thirty-nine Articles," p. 12.

² "The Faith of an English Catholic," p. 22.

proceeding with the Revision of the Prayer Book. He was strongly supported by the late Bishop of Chelmsford. But the assembly was deaf to their appeals. We are told that an important Committee of theologians is occupied at the present time in dealing with the subject of doctrine. Would it not have been wise to have set up this Committee before revision ?

In our present confusion would it not have been wiser for the Bishops to have asked for a readjustment of the present relations between the Church and State, rather than to appear, as they do appear to many men, to be resisting the law ? The questions put to the Clergy at the Synods are as difficult to answer as would be the question, "Have you ceased beating your wives ?" Some of them, apart from the difficulty of saying "Yes" or "No" are inconsistent with each other. One at least is inconsistent with itself. If we remember Lightfoot's dictum concerning the use of history, and at the same time remember to take the "long view," we need not despair. Nor is there need for undue haste. We still have the old Book, of which no Christian man, scholar, or theologian, need be ashamed. It can hardly be said with truth that there is any real enthusiasm in the country for the New Book.

Would it not be wise to stabilize the Book for a time ? The clergy and people are studying and thinking over the New Book. It has taken a long time to produce it, but it has come quite suddenly before the mass of Churchpeople. The late George Russell in his *Life of Dean Church* wrote (p. 109) : "The Tractarians were saved by the practical immutability of the Prayer Book, and the immutability of the Prayer Book was secured by the connexion with the State. To put an end to this connexion was impossible, and though, so long as it was impossible, much must of necessity remain unsettled, there was comfort in the thought that the Church was, at all events, protected against changes in the wrong direction."

George Russell was thinking of his party. Would not this immutability be good for *all* parties in our present confusion ?

In "The Golden Harvest Series," Mr. Robert Scott issues two admirable selections of passages in prose and verse. *Apples of Gold*, selected by E. H. (1s. 6d. net), takes its title from the verse, "A word fitly spoken is like apples of gold in baskets of silver." Ancient and modern writers are laid under contribution, and the passages placed under appropriate headings such as Wisdom, Love, Duty, Humility. *To-day is Yours*, arranged by J. C. Wright (1s. 6d. net), is a collection in many respects similar. The passages selected are suggestive and helpful. Among the authors represented are R. L. Stevenson, Ruskin, Henry Drummond, Whittier, E. B. Browning, Frances R. Havergal, and Christina Rossetti.

"ONE OF GOD'S GREATEST ENGLISHMEN."

AN APPRECIATION.

BY THE REV. T. E. EDMOND, M.A., Vicar of St. John's,
Birkenhead.

TO attempt to write the Life of One of God's Greatest Englishmen is to emulate the impossible. To endeavour the portrayal of this glorious adventurer's life is to face glaring insufficiency. To summarize this faithful soldier's magnetic career is beyond the power of words. To imitate a living picture of this genius in all its surprises is to invite the tongue of scorn. To pen a true description of the amazing personality, the unconquerable spirit of this mighty scholar is to find words and time and space totally inadequate. To refer you to the existing biographies, and in particular, to the most recent, written by a living relation, is easier. Let the reward of this effort be to inspire you to a more careful study of the marvellous genius and simple faith of one of God's greatest Englishmen—WILLIAM CAREY.

The diary of one John Ryland reads: "On Oct. 5th, 1783, I baptized in the Name a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument for forming a society for sending missionaries from England, and much less, that, later, he would become a professor of languages in an Oriental college, and a translator of the Scriptures into eleven different tongues." Thus in humble ways of life God pursues His purpose to mould men for His service. In the by-paths and main roads He watches with unerring eyes for the willing and faithful in heart to become His messengers. A young staff officer of the British Army in India, sitting next to Carey at the table of the Governor-General in Delhi, rudely and contemptuously asked him, if he had not once been a shoemaker. "No," said Carey, "not even a shoemaker, sir, but just a cobbler."

There are those in our day who unwisely manifest their distaste for the preaching office of the ministry. Dr. Percy Dearmer in a recent work has deplored the empty pew and declared his conviction that as men have never been preached into church they will not be preached back. I venture in the face of so great an authority to assert that this is lamentably false reading of history. The record of the Christian Church is the thrilling story of the triumphs of the Word faithfully proclaimed by consecrated voices. A large number of the great movements in the world have originated in a discourse. At any rate, let us be sure of this, by a sermon sown as the seed into a century, potent with new ideas and new expansions, William Carey startled the Christian world into the birth of Christian missions. There has hardly been a sermon

preached in modern days which has had so distinct and traceable an effect on Protestant Christianity throughout the world.

I read a little while ago a minister’s admissions of the sermons he had never preached. One subject he had left untouched was “God’s Ministry of Surprise.” I have read carefully the details of the lives of our hero and his three friends and find myself still in a condition of helpless astonishment at the extraordinary versatility of the Divine operation. Every canon of ordinary procedure in this story seems broken. Their very infringement serves to enhance the marvellous courage and amazing fortitude of our hero ; but it is worth our detailed attention to note the channels of God’s movement towards the world’s redemption. William Carey, village cobbler, wedded to an illiterate wife, on the route to India with wife and family and infant, one month old, in company, and under the sole tutelage of Thomas, the eccentric genius, who was pursued by his creditors, even in Cowes roads, as the ship waited to carry them to India !! William Carey, thrown into a land about which he knew nothing, into the midst of unfriendly English and indifferent natives, to learn the secrets of indigo growing, and to find a way through illness and want to the heart of India !! William Carey, starving in the wilds of the Sundarbans, penniless, to face ten months before the coming of funds from England !!

“Enlarge thy tents. Stretch forth thy curtains. Lengthen thy cords. Expect greater things from God. Attempt greater things for God. Dare a bolder programme. Dwell in an ampler world.” Did ever a preacher practise his precepts more than William Carey ? Courage is a quality to be admired with unstinted praise. The prospect to the young man as the merchantman drew away from the shores of England was lit with a divine sunshine, radiant upon an adventure of high faith just begun. The supreme courage of the man is illustrated at the time of starvation and danger, when he writes home to the Committee : “I would not renounce my undertaking for the world. I hope the Society will keep its eye towards Africa and Asia.” This astounding optimism came not from shallow observation, but from deep-seated faith, for his diary, January 17th, 1793, reads : “Towards evening felt the all-sufficiency of God, which much relieved my mind. I walked home and was able to cast all my cares on Him.”

The turning-point in Carey’s life came, when he received the appointment of Professor at Fort William College. From this stage the stupendous labours of his life began. Here we begin to catch a glimpse of the rising glory of Serampore, of which Dr. Smith says, “The whole history of Christian missions knows no grander chapter.” The Carey family moved to Serampore in 1820, and soon, in association with the Marshmans, the Brunsdons and Ward, schools were founded for high- and low-caste children. In a communal settlement, founded upon Moravian principles, six missionary families segregated themselves to found the Kingdom of God in Bengal. Every Saturday evening they held a meeting

to settle differences and to regulate family concerns. Concealment of hurt was regarded as a crime; furtherance of the Missionary enterprise was the sole nexus of their association. The members of the family itinerated in preaching tours and found it like ploughing the sand. Chaplain Brown assured them that God's time for the conversion of Bengal had not yet come. Carey wrote: "I am almost grown callous and am tempted to preach as if their hearts were invulnerable." Confessedly, their hands were pitifully empty. Carey was painfully learning the truth that although God had called him young, the race over which he yearned was very old. Thus wrote Thomas, the wild wanderer, to the Committee: "I would fain tell you of our successful labours, of souls converted by the thousands; but it may be seven years and seven more years before you hear of it. Remember Joseph."

Give me men to match my mountains,
Give me men to match my plains,
Men with Empires in their purpose,
Men with eras in their brains.

Carey had seen the missionary possibilities in Serampore and Fort William College. So from this centre there was a coming and a going inconceivable in its issue; master-minds meeting other master-builders; messengers to China, Burma and Tibet; Carey the Sanskrit scholar, Marshman the Chinese student, Ward the printer. To this school of missionary enterprise scholars and pioneers came to learn for themselves, and to receive initiation into the mysteries of unknown tongues. Hither came an Alexander Duff and a Henry Martyn, who, writing home to Charles Simeon, said: "Three such men as Carey, Marshman and Ward, so suited to one another and their work, are not to be found, I think, in the whole world." Here in his garden of rare botanical interest and world-wide renown Carey conversed with the world's greatest spirits concerning the secrets of Oriental law and Christian simplicity.

G. K. Chesterton has described St. Francis of Assisi as a Saint who was always running. But William Carey was not of this order. He was a plodder. He did not appreciate his genius. Writing to his nephew Eustace, he says: "I can plod; this is my only genius: I can persevere in any pursuit: to this I owe everything." Or again, he writes: "We must plan and plod as well as pray." Thus God builds His Kingdom, utilizing the various types of human kind: the brilliant intellectualist, the simple son of his native land, the light-hearted adventurer, and the gentle soul of quiet ways—here a dynamic personality of lightning energy and swift intuition—there a planning, praying plodder, each contributing a small mosaic to the great design of the Kingdom, in the land to which God has called him.

A famous *littérateur* has said: "The one hope of saving Pimlico is that somebody should love it; if there arose a man who loved Pimlico then it would rise into ivory towers and golden pinnacles."

Carey loved his India; over her people he yearned with self-sacrificing love. No toil was too arduous for the winning of one soul among her millions; no act of self-immolation too costly to redeem her sin-stained and deluded children. Writing home after a long struggle with Krishna Pal, the first convert, whose immediate post-conversion failings found him misordering his home, rude, harsh, and alas, immoral, he said “Compared with Europeans, they are a larger sort of children.” For the salvation of Bengal, there did come one who loved it with the love inspired of Him who endured the cross and shame for man’s uplifting. The uprising of William Carey with the love of Christ within his heart made ivory towers and golden pinnacles of true Christian character to rise in India’s darkened silences.

“Patience is Love waiting its Opportunity.” With untold patience Carey waited in love for the opportunities at Serampore, and when they came he seized them with the grip of love’s attachment. No record can do justice to those long years of watching over their early converts’ weaknesses; no paragraph can tell the agony of those years of waiting upon his wife’s mental wanderings, which their early days of starvation and want in India had induced; no page can catch the anguish of that loving spirit over his own son’s wanderings from the fold. Then came those long years of misunderstanding by the Home Committee. Old veterans who had shaken Carey by the hand as he left his native land, never to return, had passed away, and others had taken their places who had never even seen the Founder of Serampore. To them its structure was shorn of the glorious details of early struggle and sacrifice. Trustees were thrust in upon Carey to guard its continuity—“the greatest sorrow,” wrote Marshman home. But, alas, the voice of slander was even heard, and there were those found who even accused this mighty character of money lust, to whom he wrote in the darkness of his sorrow, “If I died to-morrow there would not be sufficient property left for the purchase of a coffin.” Serampore was built, printing presses were bought, with the Government salary of Marshman and Carey. From the day of his appointment in 1793 to his death, Carey did not receive more than £600 from the Society’s funds and contributed something like £40,000 to missionary work in India.

“Without Christian missions there would be no Christian Government.” This is a rarely challenged statement to-day. But in the yesterday of Carey it would have been bitterly repudiated. For six years the cloud of Government persecution settled down on the work in Bengal. Through foreign intervention help came occasionally. Fresh recruits for the field were refused admission. Every port was closed against them. Carey wrote: “I mourn on my country’s account that preaching the Gospel should be regarded in the same light as committing a felony.” In 1806 an unfortunate oversight in translation work brought down on them one of the oft-repeated attacks, and orders were issued for the prohibition of all preaching and distribution of tracts to the native population.

A further disaster threatened in the decree ordering the removal of the beloved printing press to Calcutta. Carey sought interviews and begged permission to state the mission's cause to high officials, sometimes with success, sometimes without. "Don't you think, Dr. Carey," said Lord Minto, "that it is wrong to make Indians Christian?" Said Carey: "You mistake us, my lord. You can make hypocrites by compulsion, but Christians never. We only solicit the right to present the truth to each man's intelligence and conscience as our Master ordained."

I once heard Mr. Nelson Bitton say that in his judgment 70 per cent. of our Christian constituency were either hostile or indifferent to Christian missions. It is interesting with regard to our present position to read again the Parliamentary debates on Indian rule at the time of this acute controversy. The cause found strong advocacy in the person of England's greatest and best; it likewise discovered bitter antagonists, who never failed to launch out the full vials of their wrath in speech and on paper. Debates and meetings, papers and reviews were full of the question of Christian propaganda and the government of India. With characteristic courage the great Wilberforce championed the mission in company with some of India's more enlightened and far-seeing governors. The furore of the attack culminated before its utter failure in an article, written by the able journalist, Sydney Smith, in the *Edinburgh Review*, in which he found himself, beyond the limits of any restraint, concluding, "If a tinker be a devout man he sets out for the East." This called forth a slashing article, loaded with defence, from no less a pen than that of Southey, who said, "Carey and his son have been in Bengal fourteen years, the others only nine. These low-born and low-bred mechanics have translated the Bible into Bengali and have printed it. One of these was a shoemaker, one a printer, and the third a master of a charity school." Thus India's need was recognized and the Kingdom's cause prevailed. But the battle-ground was the Empire-building work of William Carey.

It is almost inconceivable to read of the amazing industry of Carey. In the speedy age of to-day business is the order. To examine the routine of the Doctor's day at the full height of his career is to be staggered at the quality of the man. Here is a day's work—June 12, 1806:

5.45-10. Heb. Ch. Prayer. Beng. Family worship. Persian with Munshi. Hindustani. Bfast. Ramayana with Sanskrit Pundit.

10-1.30. College.

1.30-6. Dinner. Beng. Isaiah proof. Skt. Matthew.

6-7. Tea. Telugu with Pundit. Visitor from England.

7-9. Prepared and preached English sermon to 40. Got £60 from a Judge present for Calcutta Chapel.

9-11. Beng. Ezekiel revision. Letter to Ryland. Gk. Test. Ch.

Only unsparring concentration and unceasing diligence can account for the stupendous output that came from the press at Serampore under the translational supervision of Drs. Carey and

Marshman, and the printing direction of Ward, who undertook the responsibility of cutting the type for all the languages in which the Bibles and Testaments were printed. Still further to illustrate the unparalleled quantity of original work which Carey successfully carried through, a list is perhaps more effective. He translated the Bible or parts thereof into thirty-four languages or dialects. A summary of his Biblical translation is as follows :

1. THE WHOLE BIBLE into Bengali, Oriya, Hindi, Marathi, Sanskrit, and Assamese.
2. O.T. and N.T. (O.T. to Ezek. xxvi.), Punjabi.
3. N.T. and O.T. to 2 Kings, Pashto and Kashmiri.
4. N.T. and Pentateuch into Telugu and Konkari.
5. Eighteen other N.T.'s.
6. Five more Gospels.

It only remains to indicate to you the vastness of the organizational work set up at Serampore. It is difficult to realize the many strings which Carey held in his translational, collegiate, professorial, evangelizational, botanical and printing work. The extent of the work which his labours had built up is best grasped perhaps by a reference to the great fire. On March 2, 1812, Carey had gone to Calcutta, when news came to him that a great fire had devastated the press and foundry. The cause of the fire was doubtful, but the loss seemed irreparable. One thousand reams of English paper just arrived, 4,000 pounds in weight of English type, 104 founts (cast by Ward's own hands) of Nagari, Telugu, Bengali, Burman, Marathi, Punjabi, Tamil, Chinese, and Kashmiri, totally destroyed.

Carey was the worst sufferer, for his precious MSS. were largely involved. The whole of his completed MSS. of Kanarese N.T. gone ; two whole N.T. MSS. in Sanskrit burnt ; many pages of his Bengali Dictionary destroyed ; the whole of his Telugu Grammar and his greatest work, the Dictionary of Sanskrit and Indian cognates, wiped out. The total estimated material loss, apart from the irreplaceable manuscript, was £10,000. It is, however, significant of the great missionary enthusiasm which Carey's life-work had aroused that the material loss was made good by Britain in two months.

In early days a young artisan itinerant with *Dr. Cook's Voyages* on his knees is sitting down to write a work which is called "The Enquiry," for its purpose is to describe the condition and need of all the known races of the earth. In later years in Bengali this same itinerant is found answering their need with the presentation to them of the Gospel story in a language they understand. It was in no fit of absentmindedness that Carey possessed his India. He loved her peoples ; his heart yearned to save them from their degradation and shame. The final appraisal of the work of William Carey must be beyond the dream of Prime Ministers and earthly rulers. Of it Dr. Fairbairn has said : "The English came to India first as merchants to gain wealth, then as warriors

to gain land. It was only as Carey came that a nobler spirit entered and England began to feel that her best gift to India was Christ."

He passes, but his work remains. Forty long years of Carey's Indian labours are about to end. Thus to the closing day of earth's sorrow and sacrifice this great spirit comes with unclouded jubilation. A work well done, the words fitly chosen, the right phrase secured, the last chapter completed. In a darkened room, one whose name is to be hereafter inscribed too upon the Roll of Honour, Alexander Duff, is talking softly to our aged Doctor about his work in India, and after the request for prayer, he gently leaves, when a voice is heard whispering, "You mentioned a Dr. Carey, a Dr. Carey, I think; when he is gone, don't talk of him, mention only Dr. Carey's Saviour."

CYPRIAN: DE UNITATE ECCLESIAE. The Text with Translation, Introduction and Notes. By E. H. Blakeney, M.A. London: S.P.C.K. Paper cover, 1s. 6d.; cloth, 2s. 6d.

Students owe a debt to the venerable S.P.C.K. for the series of texts of which this is No. 43. The Latin text is printed on the left pages with the translation opposite. There are some wise and important notes on certain interpolations designed to strengthen Papal claims, and Mr. Blakeney observes (on Section 4) that Cyprian taught that nothing was granted to Peter which was not given to *all* the Apostles. There is a brief sketch of Cyprian's life and a list of quotations from the Canonical books of the Old and New Testaments. Hitherto no separate edition of *de Unitate* has been available and we are grateful to Mr. Blakeney for a little bit of really scholarly work.

S. R. C.

OVERCOMING HANDICAPS. By Archer Wallace. *H. R. Allenson, Ltd.* 2s. 6d. net.

This is "A second series of thrilling tales of boys who made good." Among those whose life story is briefly but graphically told are Arthur Kavanagh, "an almost armless and legless boy who became an M.P."; John Flaxman, "the delicate boy who became England's greatest sculptor"; Robert Louis Stevenson, "the sick lad with a merry heart"; Beethoven, "the composer who could not hear his own music"; Thomas Alva Edison, "the newsboy who became a great inventor." These are among the best known. Among the rest are several who have won for themselves positions of importance and influence in America. These stories are wonderful examples of perseverance in overcoming almost insuperable difficulties, and should be an inspiration to young people.

A LITURGICAL ESSAY.

BY ALBERT MITCHELL.

IT is sometimes said that those who have opposed the proposals set forth in the Composite and Deposited Books are under obligation to set forth some constructive proposals. The suggestion is really as unreasonable as the demand of a governing party upon the opposition to produce an alternative policy: to which the obvious retort is, "Put us in power, and we will do so." Nevertheless, when made it does provoke thought. Moreover, there has recently been some correspondence in the journal usually supposed to voice episcopal policy that indicates the existence of a certain dissatisfaction not only with the Order of Service now prescribed for Morning Worship but also with the somewhat unimaginative attempts of the Composite and Deposited Books to abbreviate it.

It must be remembered that the Order of Service prescribed for Morning Worship at the time of the issue of the 1549 and 1552 Books contemplated two separate forenoon services. Morning Prayer was at six in summer and seven in winter: with the Eucharist at nine. Archbishop Grindal first directed the two forenoon services to be thrown together. So it was that the ordinary Morning Service of the Church came to be, and continued until quite recent days, the long service of Morning Prayer with Litany and Ante-Communion Service and Sermon, with or without an actual ministration of the Sacrament. To minds trained and used to the dignity of worship this was neither unbecoming nor inconvenient, so long as the service was commenced at a reasonably early hour.¹ But when the craving for much earlier Morning worship, beginning with the early morning "lectures" established by city merchants and others, became concentrated in the early celebrations of the Sacrament, which gradually became more frequent and usual—and at the same time the full Morning Service was thrown to a later hour—a movement commenced which inevitably resulted in the shortening of the main forenoon service to prevent undue postponement of the midday meal.

¹The writer well remembers his first attendance at Sunday Morning Service at Westminster Abbey, under Dean Bradley. Morning Prayer (chanted) began at ten and continued to the Third Collect: then a hymn, followed by the sung Litany. Then a pause, during which the Organ played softly while the Dean and other clergy left their stalls and passed in quiet procession to the Holy Table, and the Holy Communion Service was at once commenced by the Dean at the North Side of the Table. The sermon followed the sung Creed without hymn, and the chanted Offertory and prayer for the Church Militant followed the sermon. Then the Choir slipped quietly out without ostentation, followed by the non-communicants; and the ministration of the Sacrament was continued, without music but with all dignity, and the service closed at 12.15. The writer never forgot the experience, and renewed it as often as he could, and has never since wavered in his allegiance to its memory. It represented the Prayer Book service (of 1662) at its best and in its most dignified presentment.

It must be recognized that this modern practice of an "early Morning Celebration" with later Morning Prayer, or as it is now fashionable to call it "Mattins," usually shortened, is contrary to liturgical proportion. While to those who have communicated early the repetition of the "Ante-Communion Service" after Morning Prayer is rather wearisome. And the still newer practice of truncating "Mattins" by passing to the Order of Holy Communion after *Benedictus* is inartistic, to say the least. Moreover, the number of those who will regularly come to Church twice in the forenoon is a diminishing quantity; while the almost sacrosanct hours of eight and eleven conflict with modern habits of life, and thus lead to neglect of Morning worship.

There would then appear to be need for a single forenoon service that for devout worshippers would combine the essential elements of Morning Prayer and the Order of Holy Communion and be free from liturgical reproach; and it would probably be an advantage if the time-honoured structure of Evensong were left to be retained without the suspicion of sameness.

The ancient Ambrosian Rite (once current in the old province of Milan which included not only Northern Italy but also Switzerland and Southern Germany, but now confined to the modern diocese of Milan) affords some suggestions that may be incorporated in our characteristic English Rite without loss. In that Rite the three Eucharistic lections (Prophecy, Epistle, and Gospel) are retained, and psalmody is used between the lections.

In the Order following provision is made for a complete liturgical service which might be the sole forenoon service where only one forenoon service is possible. But its use (in places where a number of clergy are available and several distinct "congregations" can be assembled) would not conflict with the use also of an earlier "celebration" with the shorter Order, or the use at a later hour of a "Shortened Mattins," in addition. It is contemplated, however, that the Order following would be at a time that would be after the normal breakfast hour, but not too late for those who shrink from a substantial meal before their Sunday service of praise and thanksgiving.

The particular features of the following Order are:

- (a) The prescribing of the primitive "face-to-people" position, usually spoken of as "Westward."
- (b) An opening psalm or introit.
- (c) The use of the Deuteronomic version of the decalogue, which meets two objections taken to the Exodus version.
- (d) The three lections, Prophetic lesson, Epistle and Gospel, with interposed psalmody and canticle.
- (e) An express rubric for withdrawal of non-communicants.
- (f) A form of *epiklesis*, but upon the communicants, interposed without mutilation of our own exquisite Consecration prayer.
- (g) A direction as to fresh consecration that meets the objection taken to the present method as supporting what is sometimes called the "Roman theory of Consecration."

(h) Some lesser additions or variations that meet innocent wishes or needs without sacrifice of principle, such as the correction of a distressing mispunctuation of the Creed, the restoration of the attribute "Holy" to the Church, the *Dominus vobiscum* before the *Sursum Corda*, and the permission to use both Thanksgivings.

With regard to (d) the Prophetic lesson might be usually the First Morning Lesson; and the Morning psalms (where more than one, as usual) could be divided between the Introit and what in the Ambrosian Rite is called the *Psalmellus*.

In one or two places there is hesitation between "may" and "shall."

With this introduction, and without any diminution of loyalty to, and without any disparagement of, our existing Service as shown in the Annexed Book of 1662, which it is submitted is the most perfect liturgical form yet devised or authorized, we now present, as a positive contribution to present-day problems, and in the interests of peace:

AN ORDER OF HOLY COMMUNION :

TO BE USED WHEN MORNING PRAYER SHALL NOT HAVE BEEN SAID PREVIOUSLY.

¶ *At the time of Holy Communion, the Lord's Table, covered with a fair white linen cloth, shall be set in the Chancel or Choir, or other accustomed part of the Church, not less than four feet clear of the east wall or screen: and the Priest shall throughout the service (except where the rubric shall otherwise require) stand and kneel behind the Holy Table with his face toward the people.*

¶ *And while the Priest is proceeding to the Holy Table there shall be said or sung the Psalm following:*

Ps. V. Verba mea auribus:

or else one of the Psalms appointed for the day: except on Easter Day, when the Easter Anthems shall be said or sung. Or (except on Easter Day) the hymn Te Deum Laudamus may be sung here.

¶ *And the Priest standing shall say, in an audible voice, the Lord's Prayer and the Collect following, the people kneeling.*

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

The Collect for Purity.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name: through Christ our Lord. *Amen.*

¶ *Then shall the Priest rehearse distinctly all the Ten Commandments in the words following (from the fifth Chapter of the Book of Deuteronomy) and the people still kneeling shall, after every Commandment, ask God mercy for*

their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. God spake these words and said : Thou shalt have none other gods before me.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth : thou shalt not bow down thyself unto them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates ; that thy manservant and thy maidservant may rest as well as thou.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, as the Lord thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not kill.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou commit adultery.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou steal.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou bear false witness against thy neighbour.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou desire thy neighbour's wife; neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbour's.

People. Lord have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ Then { *may* / *shall* } follow one of the collects for the King, the Priest saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen Servant, GEORGE, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of GEORGE thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ Then shall be said the Collect for the Day. After which the Priest may also say the Collects, for Peace, and for Grace to live well, as appointed at Morning Prayer. Then shall be read, at the Lectern or reading desk (by the Priest or some person appointed by him) the Prophetic Lesson from the Holy Scriptures of the Old Testament: and he that readeth shall say, The Lesson is written in the Book of — in the — Chapter, beginning at the — verse: and when it is ended he shall say, Here endeth the Lesson.

NOTE: In the Ambrosian Rite the Psalmellus is between the Prophetic Lesson and the Epistle, and the Hallelujah and Verse or Cantus between the Epistle and the Gospel.

¶ Then { *may* / *shall* } be said or sung one or more of the Psalms appointed for the day [or else the hymn *Te Deum Laudamus*]. After which shall be read the Epistle: and he that readeth shall say, The Epistle is written in the — Chapter of the — beginning at the — verse: and when it is ended he shall say, Here endeth the Epistle.

¶ And after the Epistle { *may* / *shall* } be said or sung the hymn *Te Deum Laudamus* or else the hymn *Benedictus*.

¶ Then shall the Deacon (or other Minister) read the Gospel (the people all standing) saying, The Holy Gospel is written in the — Chapter of — beginning at the — verse. And the Gospel ended shall be said or sung the Creed following, all standing:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord JESUS Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God OF God, Light OF Light, Very God OF very God, Begotten not made, Being of one substance with the Father ; By whom all things were made : Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father, And he shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and the giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, and I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

¶ *If there be a Sermon it shall follow here. And (either before or after the Sermon) the Minister may here give notice of Holy Days and any other matters that may lawfully be published during Divine Service.*

¶ *Then shall the Priest read, and the choir and people may sing, one or more of the following sentences as an Offertory.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

St. Matt. v.

Etc., etc.,

¶ *While these sentences are in reading, the Alms and other devotions of the people shall be received and brought unto the Priest, who shall humbly present and place them upon the Holy Table.*

¶ *And the Deacon or other Minister may at this time bring to the Holy Table the Bread and Wine for the Sacrament.*

¶ *Then shall the Priest, standing behind the Holy Table as aforesaid, say,*

Let us pray for the whole state of Christ's Church militant here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors ; and especially thy Servant GEORGE our King ; that under

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

him we may be godly and quietly governed ; And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy people give thy heavenly grace ; and specially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *And this prayer ended all those who are unprepared to receive the Holy Communion at this time (if any such there be) shall quietly and reverently depart out of that part of the Church in which the Holy Sacrament of Christ's Body and Blood is to be ministered.*

¶ *And those that intend to receive that Holy Sacrament being conveniently assembled, and all standing, the Priest shall say unto them :*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own condemnation, not considering the Lord's Body ; [we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death]. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and steadfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of these holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that he might make us the children of God, and exalt us to ever-

lasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us : he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

Then shall he say :

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall the Priest and all those that are minded to receive the Holy Communion, both he and they kneeling humbly upon their knees, say this general Confession of sin.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake ; Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name ; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop being present) stand up and pronounce this Absolution.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say :

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travail and are heavy laden, and I will refresh you.

St. Matth. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

1 St. John ii. 1.

¶ *After which the Priest, standing as aforesaid, shall say :*

The Lord be with you.

Answer. And with thy spirit.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest say :

It is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

(Here shall follow the Proper Preface.)

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying,

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ *Then shall the Priest kneel down, and in the name of all them that shall receive the Communion say this Prayer following :*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Priest (if he have not already done so) order and set out so much of the Bread and Wine as he shall judge to be sufficient for all them that be come together for Holy Communion: and then he may say :*

Vouchsafe, O Lord most holy, through the Eternal Spirit to sanctify us here assembled to do that which thy Blessed Son com-

manded to be done in remembrance of him ; and add thy blessing to these gifts of thy bounty ; that our prayers and thanksgiving may be acceptable in thy sight, O Lord our strength and our Redeemer.

¶ *Then shall the Priest, still standing behind the Holy Table with his face toward the people as aforesaid, say :*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood :

Who, in the same night that he was betrayed, (a) took bread ; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying Take, eat, (c) this is my Body which is given for you : Do this in remembrance of me. Likewise after supper he (d) took the Cup ; and when he had given thanks, he gave it to them saying, Drink ye all of this ; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins ; Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hand.*

(e) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that to the people also in order, into their own hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say :*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say :*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *But if by reason of there being many Communicants and but few Ministers, and the time pressing, so that it be not reverently convenient to say the foregoing words to each Communicant, then the Minister may in due discretion,*

but not lightly or of constant habit, say the words once in a loud voice to all that be come together, and then deliver first the Bread, and afterwards the Cup, to each Communicant in silence : but so that a reverent space be made between the delivery of the Bread and the delivery of the Cup to each person.

- ¶ *And if notwithstanding the care of the Minister the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed : beginning at the words " Hear us, O merciful Father " ; but he shall lay his hand upon such only (be it Bread or Wine) as is to be consecrated.*
- ¶ *When all have communicated the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*
- ¶ *Then the Priest, standing behind the Lord's Table as aforesaid, shall say the Lord's Prayer, the people (kneeling) joining with him and repeating every petition.*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil ; For thine is the kingdom, The power and the Glory, for ever and ever. Amen.

¶ *Then shall the Priest say one or both of the following prayers.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do

all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then all standing up, shall be said or sung :

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or the Bishop if he be present) shall let them depart with this Blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *If any of the consecrated Bread and Wine remain the Priest (and such as he shall then call to him) shall after the Blessing reverently eat and drink the same : and the Paten and Cup and Flagon (if such there be) and any unconsecrated Bread and Wine shall then be carried into the Sacristy or Vestry.*

¶ *If the Minister shall, after the open Communion, be called upon the same day to celebrate the most Comfortable Sacrament of Christ's Body and Blood privately : then, if he shall have duly communicated at such open Communion he may, at his discretion, refrain from communicating himself at any and every such subsequent private Communion.*

Messrs. Thynne and Jarvis have sent us new editions of *Inspiration and Higher Criticism* (1s.), by the Rev. E. L. Langston, and *Cranmer on the Lord's Supper* (4s.). The last-named work has become a classic, and no one who is interested in the interpretation of the teaching of the Church of England on the Sacrament of our Redemption can afford to overlook this book.

Messrs. Thynne and Jarvis also publish *Christianity : Its Trials and Triumphs* (2s. 6d.), by Ernest Phillips. The book contains a great number of most interesting facts concerning the martyrs and the heroes of the Church of Christ. In addition it has an almost encyclopædic collection of facts and figures that cannot fail to be of interest to all students of present-day events, for it gives the necessary references and will be a help to further study. It is an extraordinarily useful publication, which will be frequently referred to by us.

BOOKS AND THEIR WRITERS.

CANON C. E. RAVEN, of Liverpool, has acquired a position of considerable influence on the thought of Churchpeople by his courage, sincerity and frankness, combined with extensive learning and highly developed powers of expression. In *A Wanderer's Way* (Martin Hopkinson, 7s. 6d. net) he has made another bold venture, and has joined the ranks of those to whom we are indebted for a revelation of the secrets of their inner life and religious experience. The result is in several ways pleasing and is sure to be helpful to many, yet there must perhaps always be elements in such an intimate exposure of thoughts and feelings that leave a less pleasing impression and raise the question in regard to some details—Was it necessary to record this? Canon Raven has evidently felt the difficulty, for he opens his Preface with the words, "This book ought not to have been written: that is what the reviewers will say." He owns his embarrassment in making the confessions contained in it, yet he justifies its publication on grounds which he thus states: "Everywhere we hear pleas for a deeper realization of the indwelling Christ; but on examination such pleas leave us uncertain as to the character of the experience that we are invited to share. Is Jesus alive now as He appeared to St. Paul; and, if so, can ordinary folks like me, full of fears and vanities, folks living commonplace lives in modern surroundings, have contact with Him? Or is the indwelling of Christ just a title for the acceptance of an example or a body of principles, visualized objectively in primitive times, but nowadays rightly stripped of associations that belong only to abnormal sensibilities or an over-active imagination? This book seeks to supply material for a verdict, or at least to get the matter discussed."

Of the impressions of his boyhood, one of the most vivid is that "the elaborate ceremonial of the Mass would have made Jesus 'numinous' but unreal; and the hymns of the Protestant would have sickened me by their pietism and disgusted me by their illiteracy. And any normal boy would feel the same." It is impossible to enter into any lengthy criticism of this impression, but such a sweeping statement of the character of Protestant hymns and the Protestant type of holiness is obviously altogether unjustifiable. He makes no modifying addition, and on several occasions Canon Raven is guilty of wide generalizations which take away greatly from the balance and effectiveness of his self-revelation.

His early experiences of religious life at the University were unfortunate in the impressions left on him, "Christians were the chief obstacles to my acceptance of Christianity," for it is true, as he says, that "the ultimate evidence for Christianity is not its reasonableness but the type of personality that it produces in its disciples." At the same time, some of his failure to appreciate the religious life of others at this period may have been due to prejudices with which probably many of us have entered on our University

life. He gives ample evidence of the truth of his statement, "I had no sympathy with Protestantism," and we can well understand his position when he goes on to say, "My upbringing had inclined me to the Catholic party; yet its attitude towards the divine society and the inerrant creeds was frankly irreconcilable with a candid examination of the Councils or the history of the fifth century."

He exposes the methods adopted by the Catholic propagandists among the undergraduates at the University. "Their habit was to ask suitable students to go for a walk. I was invited first by one, and then by a second. In each case the routine was the same. Conversation started with boats or the Union or some safe and conventional topic. It drew round to the Church and the Eucharist. Then when we were nearing home, suddenly my companion made his frontal attack, selecting the sexual difficulties of a young man as his gambit. I let him talk: he did, discreetly, but assuming that I was heavily tainted. And when my silence encouraged him to proceed, came the inevitable remedy. Let me adopt the practice of regular confession, and all would be well. I should get relief and strength."

He gives an interesting account of his work in a boys' club in Liverpool while he held an appointment in the Education Office there, but he does not fail to tell us of the "hymns of a desolating Protestantism" thrown on the sheet; yet he has to admit that there he experienced that "beneath cant phrases and old-fashioned pietism was a flame of devotion, a passionate love of the children, a real if unintelligent testimony to the influence of Jesus Christ. I owe to it a debt that can never be repaid." As most expressions of religious life have their own defects, it might have been as well to omit the references to cant and old-fashioned pietism. A more interesting stage in the revelation comes with a visit to a friend which marked a new experience. His friend had "found Jesus" and the result was manifest. His whole outlook was altered: "there was joy and quiet confidence in his face, purpose in his life, sympathy and strength in all his actions. Jesus was alive and present to my friend as he had been to the eleven in the upper room." The reality came home to him and he describes this as the crucial event of his life. The remainder of the volume tells of the effects of this discovery. Those who are interested in our Church life and its future will read with profit much of Canon Raven's criticism of its various movements—the Liberal Evangelical, the Modernist and the Anglo-Catholic. Few will agree with all that he says, but all will appreciate the sincerity of his desire to make our Church more truly expressive of the mind of the Master, and will regard such warnings as are conveyed in the following passage:

"If any of us suppose that we can meet the demands of the new age by reading the Revised Version, or re-writing the State Prayers, or dropping the Athanasian Creed, or sanctioning Reservation, or allowing prayers for the dead, we are living in a world of illusion. We want more than an Enabling Act and a Deposited

Prayer Book and a Doctrinal Commission. These things are desirable enough, and will be useful just so far as they are dictated by knowledge rather of the splendour of the new than of the defects of the old."

There is a widespread impression that parochial missions have had their day and are no longer effective in winning the people outside the influence of the Church for Christ. To those who hold this opinion Canon Peter Green gives a decided answer in *Parochial Missions To-day*, which he describes as "A Handbook of Evangelistic Missions for Missioners and Parochial Clergy" (Longmans, Green & Co., 3s. net, paper covers 2s. 6d.). In his opening chapter he avows his firm faith in the usefulness of the old-fashioned missions and meets the various objections that are raised against them. His own experience of the benefits which have come to the life of many parishes through a well-organized and carefully conducted mission has led him to write this book for the guidance of those who either desire to have one or are chosen to conduct one. His advice is practical and detailed, covering every point both in the preparation and conducting of a mission. The causes of failure are thoroughly examined, and valuable hints given for a successful effort. There is great need, he believes, for teaching on conversion. "I am convinced that many parochial missions fail because the Missioner does not recognize the need for conversion—for an act of decision, that is to say—on the part of the individual Christian, and so does not aim at it or work for it. The evangelical note is, I fear, sadly lacking in most of our ordinary preaching." There must be the appeal for the acceptance of Christ, for self-dedication and consecration. Although Canon Green does not conceal his type of Churchmanship, and frequently advocates some of its special practices, his advice on the general aims and method of a mission is applicable to missions in parishes of all schools, and in fact he strongly condemns the use of a Mission as a means of introducing changes in ceremonial and teaching. "Changes, no matter in what direction, should not be made hastily, arbitrarily, or without the full consent of the people." Although he welcomes ritual advance, he dislikes a lack of straightforwardness about the way it is brought about. When to have a mission, and when not to have one, are points carefully considered. In this connection he has some interesting things to say on foreign missions. Congregations which neglect them are seldom active in home mission work. Dr. Lang when offered Portsea sought the advice of a friend, who advised him to accept or decline according as he found the parish doing much or little for foreign missions. The preparation for a mission is as important as the actual mission itself, and each point in successful preparation is treated in detail. Adequate reasons are given for every suggestion that is made. Equally important is the after-work of a mission, and although it is impossible to agree with the recommendation of the practice of confession, there is other advice which will appeal to Evangelicals as sounder.

For example, there is a warning against expecting young men to be drawn to Christ via the billiard-table, and a recognition of the need of providing more opportunities of work for young people of both sexes in our Church life. Sound teaching of the faith is one of the chief needs after an Evangelistic mission. He deplores the ignorance of Churchpeople. He has found that many who have rejected Christian teaching knew nothing really about it. "What they rejected was not Christianity, but some queer farrago of nonsense picked up from the cheaper newspapers, from popular novels, and from the conversation of people as ignorant as themselves." The advice given to missionaries is equally practical, and the whole book is a useful contribution to the greater efficiency of our Church life in the best use of a means which has in the past proved its value in the work of such men as Canon Hay Aitken, and can still be used with good results when adapted to the special needs of to-day.

The Bishop of Ripon writes an enthusiastic and well-deserved commendation of *Simplicity Towards Christ*, a series of studies in the teaching of our Lord, by H. C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York (John Murray, 6s. net). The Bishop compares these studies to the "Saturday Articles" in *The Times*, "but with a higher percentage of definite Christianity." He also says, "Both the thought and style are (to my mind) so gracious and distinguished, and at times so original, that the book seems marked out for reading by those to whom the ordinary 'religious' book, or volume of sermons, would not appeal." The studies deserve this commendation, for they are striking and original. They set out the spiritual interpretation of the world and man in the way which appeals most strongly to thinking men to-day, and at the same time they contain direct and forceful lessons both about Christ and from Him. The essay which gives its title to the book is a strong appeal for a return to the childlike spirit of the great Christians, who in the fulness of their trust in Christ accomplished heroic deeds for Him. The Third Beatitude gives an interpretation of meekness that sets out its conquering qualities in world affairs. A new interpretation is given of grace in "Giving and Receiving," for the comforts and conveniences of our lives come to us not as the rewards of our own efforts, but "unbought, unearned, and unpriced, sometimes from far distances and from heights of forgotten effort and sacrifice." Our Lord's words concerning Satan falling from heaven are shown to have a significance in every conquest of evil, and are a prophecy of the ultimate triumph of the good. The Star which the wise men saw in the east is a type of "the great mysterious guiding lights, the light of divine ideals and heavenly guidings" which all wise men follow, and all stars lead to Bethlehem and the highest wisdom seen in the Incarnation with its purpose of the Creator's love. These are examples of the compelling treatment given to familiar themes. Among others similarly treated are The Prodigal Son, The Unmerciful Servant,

The Casting Out of Devils, the Grace of our Lord Jesus Christ, Christ's Care for the Individual and for the Multitude. In the last chapter on the Festival of the Kingdom of Christ, there is some very just criticism of the attitude of the Roman Church towards the rest of Christendom, and of the Encyclical Letter of Pius XI setting up a new Festival of the Kingdom of Christ to be observed on the last Sunday in October.

The Truth of the Christian Faith, by J. S. Rutherford, M.A. (James Clarke & Co., 3s. 6d. net), is a statement of Christian apologetic specially designed to meet the difficulties of young people of the present day. Many of them are questioning the great foundation truths of life. They are not content to accept the creeds of the Church without examination and criticism. Mr. Rutherford has gauged the needs of this special class, and has met their special difficulties with sympathy and understanding. Starting from the evidence for God in nature and God in man, he passes on to the great central truth of God in Christ. The fact of Christ is treated in its twofold aspect of Son of Man and Son of God. The attitude of men towards Christ is the test. "When a man tries honestly to place himself in Christ's hands, and to live according to His guidance and in His spirit, he comes to feel more and more how true everything is which Jesus said about Himself." The chapter on Christ, the Saviour of the World, contains some useful notes on the Atonement, and points to a method of avoiding expressions which have at times produced perplexity in some minds. Christ is also the Lord of Life and His teaching has to be understood. We must try to penetrate behind the form to the intention; to catch the spirit, rather than to dwell upon the letter. Christ, an Indwelling Spirit, emphasizes the fact of Christ's presence with the believer as the secret of the power of his life. The final chapter, *The Life Everlasting*, shows the fact that "this life and the next are not two separate existences; they are only two states of one continual existence." The whole treatment shows understanding of the need and ability to meet it adequately.

A volume of considerable interest has been published by the Religious Tract Society under the title *Life and Legends of Apostles and Evangelists*, by Miss Myrtle Strode-Jackson (6s. net). It has been prepared under the auspices of the Zion Research Foundation, Brookline, Mass., U.S.A., and is an excellent example of the useful information which can be brought together by the encouragement of such research. The author deals with the lives of some of the chief New Testament characters round whom many traditions and legends have gathered. It is difficult to estimate the historical value of many of these, but Miss Strode-Jackson has woven them together to make interesting narratives showing in several instances the origin of Christianity in various lands. Thus the connection of St. Thomas with the Syrian Christians and with the existence

of the Syrian Church in South India to-day is brought out. Equally interesting is the association of the Nestorian Church with China. To Joseph of Arimathea, who visited Glastonbury in company with Lazarus, is attributed the introduction of Christianity into England. "There is a beautiful tradition that Jesus actually came Himself to the British Isles when a Boy. Many references and facts point to the conclusion that Joseph of Arimathea was a tin merchant, and travelled backwards and forwards to Cornwall to the mines there for this valuable metal; and it is supposed that he brought the young lad Jesus with him on one of these journeys." She also accepts as assured that St. Paul visited England. The interest of the book is indicated by these examples of the many historical points raised.

The Vision of God, by Nicholas of Cusa, is a fifteenth-century volume representative of the succession of mystical writers. The author was a Cardinal of the Church of St. Peter in Chains and Bishop of Brixen. The work was written for the instruction of the monks of Tegernsee in his diocese. He takes "an icon of God," and from the peculiar feature of the eyes of this icon that they are fixed on the beholder wherever he may go he makes the all-seeing power of God the basis of his examination of the essence of the Being of God. Miss Evelyn Underhill, who contributes a brief study of the mysticism of the author, says "the peculiar mark of this book is that, unlike many mystical writings, it centres the whole of its teaching on the all-seeing reality and prevenience of God, and not on the methods by which the soul attains Him." Miss Emma Gurney Salter, who has translated the work so effectively, points out that "Nicholas sets out to prove that man's intellect cannot comprehend God, that his ultimate knowledge is to recognize his own ignorance," and that "the reconciliation of all contradictions in God is the key-note of his teaching." Yet when he comes to deal with the doctrine of the Trinity and the divinity of Christ his treatment of his subject becomes much easier to understand, and is of a nature that appeals much more to the modern mind. Those who are interested in the works of the mystics will be glad to have this translation of a work representative of some of the most characteristic phases of the mystical approach to God. (The publishers are Messrs. J. M. Dent & Sons, and the price is 6s. net.)

Messrs. J. M. Dent & Sons publish a new study of St. Francis by Seymour van Santfoord (*St. Francis: The Christian Exemplar*, 6s. net). The life of St. Francis has become known to a very large circle through the celebrations of last year, and little remains to be done but to gather up the lessons of his life and to show their practical bearing on the lives of Christians to-day. This is the purpose of this interesting little study. It cannot claim any great originality, but it places the correct emphasis on the motives of St. Francis, and shows the difficulties which he encountered in his endeavour

to maintain his high ideal. The condition of the life of the time it describes in these terms: "It was an age of Faith by profession, while the actual practice was avarice, sensuality, covetousness, disregard of the rights of the weak, fawning obsequiousness to the rich and the powerful—anything and everything which might be achieved by chicanery and falsehood or demonstrated by the sword." Into this life St. Francis came with his Rule of Living, "Walk as Christ walked; live as Christ lived; in all things do literally as Christ enjoined," and he effected a revolution. Yet the purity of his ideal was not long maintained and the order called by his name sank to a lower level under the pressure of events. In the conditions of society to-day such a life would be impracticable, yet the spirit of St. Francis gives the one solution for many of our problems. "Love was the perfected flower of his accomplishment. Begotten of his passionate deathless adoration for his Master, love for others became the ruling impulse and desire of his life. The final message of his religion was the spirit of brotherly love."

In *Deeds Done for Christ*, edited by Sir James Marchant (Cassell & Co., 7s. 6d. net), there is a selection of the lives of some of the great heroes of the Christian faith from the earliest times to our own day. Every age and land is represented. The early martyrs, beginning with Polycarp, are given the first place. Then follow the Homeland heroes. The heroes in foreign fields include Henry Martyn, William Carey and Hudson Taylor in Asia, Livingstone, Mackay and Schweitzer in Africa, Grenfell and Barbrooke Grubb in the Americas; heroines of the Mission Field, and the translators of the Bible are also represented. These brief and vivid accounts of Christian workers whose lives are an inspiration should be of special use to those who wish to make young people familiar with the records of great Christians. The splendid heroism of these saints and martyrs is one of the best means of awakening the desire for service. There is a wide catholicity shown in the choice, and in the variety of Christian work represented, so that the book will appeal to a wide circle.

The Student Christian Movement issues a volume of *Two-Minute Bible Readings* for use in opening school and at other Morning Prayer (3s. net). The selection is in five divisions: the Gospel Story, The Sayings of Jesus, The Early Church, The Prophets, Psalms and Proverbs and Old Testament Narrative. In some cases the passages which are taken from the Authorized Version have been adapted by selection and omission for the brief space of time allowed for the reading. This has rendered possible the choice of some narratives which would otherwise have been too long, such as the martyrdom of Stephen and the account of our Lord at the well. The passages have been selected with judgment and the book provides a collection of Scripture passages which will be useful when short portions are all for which time is available.

Mr. John Murray publishes a second edition of the Bishop of Worcester's history of the 275 years of the Corporation of the Sons of the Clergy. The first edition was written for the 250th festival in 1904, and the present reprint, with various corrections and with additional information covering the past quarter of a century, is frankly stated to be for purposes of propaganda. The purpose is to make the Corporation more widely known and to be more clearly appreciated by those who can help it. Its name does not convey any idea of the aim of the Corporation. In the year 1927 it helped 3,224 persons, widows and unmarried daughters of the clergy and their boys and girls who are starting out to make their way in life. The income of the Society—about £41,000 a year—is far too small to meet the demands upon it. This account of the Corporation presents the picture of a venerable institution with a splendid record of charitable work. It will no doubt fulfil its purpose of winning new friends and supporters for its useful mission (*The Sons of the Clergy*, John Murray, 7s. 6d. net).

Dr. John Oman was invited to address a gathering of ministers in Scotland, and chose as his subject *The Office of the Ministry* (Student Christian Movement, 1s. net). His searching examination of the weaknesses and special difficulties of the clerical profession is made with many amusing touches which do not take away from the helpfulness and suggestiveness of his conclusions. Just one example of the host of good things it contains: "What is edifying in preaching . . . it is what a man is saying to his own soul."

Dr. W. R. Matthews, Dean of King's College, London, has written an excellent small book on *Some Modern Problems of Faith* (Cassell & Co., 1s. net). The modern problems are the ancient ones—the meaning of faith, the guiding of Providence, the differences between religion and magic, the meaning of the Advent Hope, and the future of Christianity, but the modern aspect of the difficulties connected with these are examined in a specially helpful way. The brief treatment of these important themes is carried out with Dr. Matthews' well-known philosophical acumen.

In the same series Dr. L. P. Jacks makes an original study in practical ethics in *My Neighbour the Universe*. He shows that all questions of conduct ought ultimately to be considered in relation to "the vast perspective of their cosmic setting." This is not a matter of vague theory, but has a practical bearing on the everyday actions of ordinary people, "as surely as the ripples caused by a stone thrown into a pond affect the equilibrium of forces in the nebula of Orion."

G. F. I.

REVIEWS OF BOOKS.

TWO VIEWS OF CHRISTIANITY.

CATHOLICISM AND CHRISTIANITY: A VINDICATION OF PROGRESSIVE PROTESTANTISM. By C. J. Cadoux, D.D. *George Allen & Unwin.* 21s.

A book called "very remarkable" by Dean Inge must command attention. Having read its crowded pages we agree with the Dean of St. Paul's, for the book covers a great tract of history, deals philosophically with outstanding problems, and is at home in theological discussions. And the book is long overdue, for we have drifted into the comfortable delusion that Romanism is no longer considered to be any more than a very old traditional type of Christianity that has a great hold upon many millions of minds. In the struggle between Christianity and Secularism the support of the Roman Church seems to be so necessary that those who reprobate her system are ready to refrain from criticism lest by criticizing they will be found fighting against much they hold true. Life is always difficult and complex. If, as Whately long ago said, Romanism is the religion of corrupt human nature, and superstition is as great an enemy of truth as materialism, then it is our duty to avoid the Scylla as much as the Charybdis, for experience has shown that the rebound from superstition is in the direction of crass materialism, and only by walking in the way of truth can we be sure of reaching the truth.

Is Romanism increasing? Certainly Rome to-day is represented by more Nuncios in capital cities than ever before, and this recognition of the political side of Rome is a warning and a menace, for it proves that the Curia is the political side of the Roman Church. In Germany alone, Rome seems to be making headway among the people, but even there it is hard to judge, for the multiplication of ecclesiastics is not necessarily a test of increasing vitality. In the Latin- and English-speaking world no advance can be chronicled, and the chains of Rome lie very light on many millions of her professed adherents. The drift from Rome is not towards Protestantism but towards unbelief, and anti-Clericalism is synonymous with unbelief in Roman Catholic countries. The rejection of the Medievalized Prayer Book in England and the defeat of Mr. Al Smith in the United States show that the latent Protestantism in the minds of millions is still strong. It has been said that such Protestantism means hereditary prejudice—nothing more. Now Dr. Cadoux comes forward and in a crushing indictment of Rome proves that the system is founded upon perversions of history and Scripture, and demands from its adherents the sacrifice of truth and reason. No one can say that he is a prejudiced and ignorant Protestant, and those who read his book will find it a veritable armoury of weapons of defence against the onslaught of Rome.

There will be no room for half-hearted Protestantism in face of his arguments and undoubted facts.

Dr. Vernon Bartlet emphasizes in his preface that the tribunal of history will ultimately pronounce on the truth or falsehood of Romanism. Now History is laid on one side by Rome in favour of the living voice of the Church, and Cardinal Manning said the appeal to antiquity is both treason and heresy. And from his point of view he was right, for the certain failure of the appeal whenever specific Roman teaching is challenged, has taught Roman Catholics that the developing voice of the Church can alone impose its authority in the face of the most awkward facts. Dr. Bartlet sums up in a few words the outlook of this book. "A broad Evangelicalism, which rests all directly on Christ as self-authenticating in His historic personality, is the most genuine form of Christianity, and the only one ultimately tenable by Christians who think in terms of modern knowledge and methods—scientific, historical, and philosophical."

This leads us to say that there are some criticisms and statements made by Dr. Cadoux which to our mind are not justified, for the contentions of those who place more weight than he does on Scriptural authority are not so antiquated as he imagines. In an appeal to history the only first-hand documents we have are those contained in the New Testament, and their writers were honest men who followed the learning of the Divine Spirit. Here and there Dr. Cadoux writes with almost violence against some views held by the Reformers, but we can ignore these pages without discounting the enormous value of his historical dissection of the Roman assertions on such a question as Infallibility, which is a key position to-day, and on her demand that her exclusiveness as a Church must be admitted. This is not to say that he is blind to the errors that lie behind such words as Transubstantiation, the Mass, Purgatory, and Image Worship—sources of gross superstitions—but for Roman Catholics they rest for their acceptance on Infallibility, whereas the evidence for their antiquity and truth is so slender that it is inevitable that Catholics who accept them cannot feel happy unless they have behind them authority which overrides Scripture and History. And this is the reason why the converts to Rome come mainly from extreme Anglo-Catholicism.

We cannot enter into a detailed account of a book—the most fertile in argument that has been published since Salmon's Lectures appeared forty years ago. Suffice it to say that it covers the entire ground and is well documented. Here and there we have noted a few minor errors which will be corrected in a second edition, but for a book of its size and scope it is remarkably free from slips. One of the most important sections of the work is the part which deals with Reunion problems. He shows how Reunion with Rome, except at the price of absorption, is unthinkable unless Rome changes to an extent that would be miraculous. He turns to the Church of England as represented by Anglo-Catholicism, which has really cramped the freedom of our Church, and finds the door barred.

“ The contention that the bishops are indispensable means that their office is of the ‘esse’ of the Church, not simply of the ‘bene esse.’ ” This does in fact involve a definite theory as to the nature and basis of episcopacy, whatever sincere and broad-minded Anglicans may suggest about leaving the theory an open question. The theory involved is simply this, that through Divine appointment episcopal ordination is the only means whereby the Christian minister can receive that “ grace of holy order ” which authorizes him to preach, and enables him to administer valid Sacraments, in the Christian Church. The authorities he quotes for this are all Anglo-Catholic. May we suggest to him the Evangelical view held by many loyal sons of the Church of England? Episcopacy is the historic form of Church government and has been preserved by the undivided Church for nearly eighteen centuries. It developed naturally as we believe under divine direction as the system best adapted for the maintenance of the unity of the Church. It is based on history, but while in no way essential for men receiving the “ Commission of Christ ” to preach and administer valid Sacraments, it is advisable that it should be retained in the Church. There is no exclusive theory associated with its existence in primitive Christianity. Such exclusiveness has attached itself to the office by the arrogant assertions of men. We who possess episcopal ordination do not claim any superiority to our “ commission of Christ ” than that possessed by our non-Episcopal brethren, but we contend that a constitutional Episcopate is the best form of Church government, and if it can be accepted by those who do not possess it and are not one bit behind us in all that fits them for doing the work of the Church, it will make for the well-being of the whole and will be a long step towards the blessing of union making external to men the spiritual unity of all who are united to Christ by living faith. We do not believe that this view, truly Scriptural, historical, and held by many of our greatest historians, places any real obstacle to the reunion, which is essential for meeting and overcoming the massed forces of superstition and materialism that oppose the Church of Christ, Only on such a basis can Union be achieved, and one of the virtues of this book is the plain way in which the awful consequences of Rome’s exclusiveness are made plain.

BUNYAN—HIS PLACE IN ENGLISH LIFE.

JOHN BUNYAN IN RELATION TO HIS TIMES. By E. A. Knox, D.D.
(Bishop). *Longmans.* 3s. 6d.

Among the many volumes published this year on Bunyan and the *Pilgrim’s Progress* there is room for one dealing not so much with the man and the book, but with his place in his own times and his unique position in English literature. Bunyan was something more than a great writer and an earnest man. He was one of the creative influences of English religious life, and as Bishop Knox truly says, “ we are heirs to-day of the conflict between

authority for the sake of efficiency and liberty for the sake of truth." "Efficiency" is the blessed word that means so much to Church organizers and it has gradually come to mean good finance. But with our fathers, who were ranged on the side of truth, liberty was thought to be of the first importance, and conscience, not the pragmatic test, was the guide. Dr. Knox strives successfully in this volume to show us the roots out of which the germ-thoughts of the outlook of Bunyan sprang, and he gives us a picture that has direct bearing on our own times. We can hardly in these Laodicean days envisage the thought and activities of the seventeenth century, when religion was the warp and woof of the web of life. We have to find a reproduction of the spirit in minor movements where the narrowness of the outlook and the smallness of the body make every member an enthusiastic advocate and, it must be said, a bore to friends. But in Bunyan's day the struggle was not between the holders of cranky notions, but between the upholders of a rigid uniformity and the men who were unable to fit themselves into the mould of the system that represented the ecclesiasticism of exclusivism.

It is startling to read in words written by a distinguished twentieth-century Bishop: "England's deliverance from the catastrophe of a servile Church in a servile nation is largely due, under God, to the influence and work of Calvin." This means the Calvin of history, not the distorted Calvin of controversy. What was amiss with Calvin's theology he inherited from Augustine, and this has been caricatured until the real man is forgotten. And we may add that his conception of the Church is also derived from, or if not derived from is very similar to, that of the great African Father. Dr. Knox gives us a clear sketch of the influence and work of Hooker, who controverted Calvin not on his predestination views but on his assumption that the Church must find express warrant for all it has in its government and constitution in the Bible. We need not follow Dr. Knox in his discussion of the rise of the many sectaries during the seventeenth century or the attitude of the Puritans to a State Church. He points out that the Church of Rome plotted against the National Church. He tells us, and it is indisputable, "The worship of the Church of England, and inferentially to some extent her doctrine, had been determined by the English Government in defiance of the will of the clergy. Resistance to this settlement was a crime, and which might in extreme cases amount to treason." The Stuart Kings were in a different situation to Elizabeth, and the story of their action towards religious minorities must be read in the pages of Dr. Knox.

Bunyan comes upon the scene as a young man brought up in the Church of England, whose life was evidently not quite so bad as he himself pictures it. But he was one of the "twice born" who draw a clear line between their unconverted and their converted lives. The marks of his struggles with himself, and with the authorities, are upon all he wrote. We are surprised when we find him in conflict with Fox and his teaching, for the lapse of years has some-

how identified the sufferings of both as on the same platform. They were not, for Bunyan was in the modern sense of the word as "objective" in his belief in authority as Fox was "subjective." It is characteristic of him that he wrote, "Huss, Bilney, Hooper, Cranmer with their brethren, if they were now in the world would cry, 'Our light and knowledge of the Word of the Testament of Christ was much inferior to the light that is this day broken forth, and that will yet daily, in despite of men and devils, display its rays and beams among the children of men.'" He saw the light and that light led him forward.

It is impossible to review this book in a short space, for every chapter deals with a large tract of history and thought. For ourselves we found it instructive and illuminating reading, and after laying it down were able to see what Bunyan had done, why he did it and the reasons why he holds so unique a place in the history of English Religion. We believe that it will send many back to the writings of the man who used his mother-tongue with such matchless skill, and dwelt in a realm of thought and experience which fitted him to be a help to millions who seek the City of God and are trying to fight a good fight against the powers of darkness. Dr. Knox has shown us how Bunyan thought in his environment, and his last chapter is a masterly contrast between Bunyan the living religious force, Milton the classical poet, and Dryden the forgotten Court poet. The book deserves well the attention of all who wish to understand Bunyan.

A NEW COMMENTARY.

A NEW COMMENTARY ON HOLY SCRIPTURE INCLUDING THE APOCRYPHA). Edited by Charles Gore, Henry Leighton Goudge, and Alfred Guillaume. *S.P.C.K.* 16s. and 25s.

This is a wonderfully cheap book, and one that is bound to have a marked influence on all future discussions on Church doctrine and Bible truth. It is fuller than either of its predecessors, and has been written by men who are recognized as authorities in their several departments. While the whole doctrinal basis of the essays is avowedly Anglo-Catholic, there are some portions of the commentary written by scholars who are not attached to that school; and it would be wrong to say that doctrinal bias everywhere gets the better of sound exegesis. The dominant spirit in the work is Bishop Gore, whose hand is seen throughout the book. And much that he has written is excellent and of permanent value, as far as anything can be called permanent in an age when all things are in flux. From what we have said the book will be seen to be more than a commentary, for the essays on doctrine and text, history and geography, are small books in themselves and add considerably to the importance of a work that is admirably printed and well bound. May we say that we hope before long the three divisions will be published separately, for the one-volume edition is hard to handle—an inevitable accompaniment of a book of this size.

The critical outlook of the Old Testament Commentary is that of modern historical critics. The composite character of the Hexateuch is accepted, as well as the general attribution of its component parts to the customary sources. The Rev. L. E. P. Erith, of Jamaica, writes the Introduction to the Pentateuch, which contains the usual contention that Deuteronomy teaches "Monotheism, a conception unknown in the days of Jephthah, David or Elisha." "Monotheism does not appear to have been fully apprehended in Israel till it was taught by Amos." The priestly code was promulgated by Ezra, who brought it with him from Babylon. These and similar statements show the critical standpoint of the Essays and Commentary. Dr. Gore, in his essay on "The Bible in the Church," contrasts the Roman Catholic rigidity on inspiration with the Anglican liberty as to the views that may be held, and in support of his opinion quotes from the Deposited Book the modification of the question put to deacons. "The action on the part of one communion may be of value for others."

The plan of the Commentary is to provide a brief introduction to each book and notes on the interpretation of the chief passages. We have had occasion to refer to these notes on a large number of passages; whether we accepted the interpretation or not, we found a note exactly where we sought it. In fact, the size of the book and the character of its editors made it certain that nothing of first-class importance should be omitted and there is a devotional as well as an intellectual tone running through the pages. The Rev. A. Guillaume is responsible for the general editorship of the Old Testament and the Apocrypha. Six hundred and ninety-seven pages are devoted to the Old Testament and one hundred and fifty-eight to the Apocrypha.

When we turn to the New Testament we find seven hundred and forty-two pages of text, and the commentary based on the same lines. May we say that it is a pity that all the writers do not adopt the practice of some by adding the dates to the authoritative books they quote? In Biblical studies dates are a most useful guide to the reading of students. The essays on the New Testament deal with all the great questions discussed in Bible dictionaries and special Commentaries. They are well written by acknowledged experts and it is here that we expect to find the doctrinal views expressed on Church and Sacraments. Dr. Goudge, the general editor of the New Testament, is an Anglo-Catholic who knows how to commend his opinions to his readers and we naturally come across the dogmatic assertions we meet in his other writings. Dr. Gore is profoundly interesting and helpful in his paper on "The Teaching of our Lord Jesus Christ, with an Outline of His life," and on "The Virgin Birth." Dr. Selwyn modifies his views, which attracted so much attention in *Essays Catholic and Critical*, on the Resurrection. He concludes that "the claim of faith is that our Lord passed at the resurrection into a more glorious mode of being, involving every essential element of His manhood." And Bishop Gore urges "that Christianity showed itself from the first

resolutely opposed to any depreciation of matter or the body or nature as evil in itself, and resolutely insistent on the doctrine of the resurrection of the body as distinguished from the Greek idea of the immortality of the bare soul, and found the grounds of its belief and action in the corporal resurrection of Christ."

We have found the most striking contribution to the Commentary in the careful and original work of Professor C. B. Turner, who writes on the Second Gospel. His introduction is a masterpiece of lucid condensation and will long be referred to as a standard document on Gospel sources. He tells us: "Peter was not creative like Paul or John. He was the Rock on which the Church was built, just because he was the prototype of tradition." Here we definitely part company with the Professor, for we have learned that the majority of the Ancient Fathers, no less than modern exegetes, interpret the Rock saying as applicable to Peter's confession, not to Peter himself. And this is not the only criticism we would make of the contribution, had we space to do so. Our disagreement on details does not blind our eyes to the enormous value of the Introduction and Commentary, which is as fine a piece of New Testament work as we have seen. All sons of the Church of England will be bound to study this great book. It will of necessity be used in our theological colleges, and it is the duty of all who hold the historic attitude of the Church of England to make themselves familiar with the so-called scriptural support of Anglo-Catholicism, in order to be able to refute the contentions of the men who have set forth their views in these pages. The seeming moderation of exposition demands full reply to what is set forth dogmatically. We believe that these excrescences will be shown at their true value by those who hold the Reformation position and cannot accept the neo-catholicity contained in the New Commentary. This cannot be overcome by denunciation, but by equal scholarship working in a more Scriptural direction.

THE OLD TESTAMENT.

OLD TESTAMENT ESSAYS. By R. H. Kennett, D.D., Regius Professor of Hebrew in the University of Cambridge. *Cambridge University Press, 1928.* (Pp. 270.) 12s. 6d.

"There is, unfortunately, at the present time in many quarters a disposition to regard systematic study of the Old Testament as a matter with which Christians in general have little concern, which may therefore be left to archæological and literary experts" (p. 59). That these words represent the truth is, surely, a loss no less to the Church as a whole than to the individual Christian. The study of the Old Testament is indeed difficult and complex, a science in itself—even as natural science or philosophy—but that fact cannot imply that none but creative minds are under any obligation to engage, or take interest, in it. Professor Kennett is one who would have all men read the Old Testament intelligently.

The first duty of a teacher in any department of learning is

to make his pupils face the facts and think. In this Professor Kennett himself is a past master. Here are a few subjects, small and great, selected almost at random, which are dealt with in the course of this volume. What religious ideas lie behind such a statement as this, contained in the Sacred Book which is concerned above all things with making men good: "When they [the priests] go forth they shall put off their garments wherein they minister . . . that they sanctify not the people with their garments" (p. 57)? Why does Ezekiel class "eating with the blood" with such serious offences as adultery, robbery, violence (pp. 46, 57)? In what circumstances could a document be composed which states that for participating in idolatry 3,000 worshippers were destroyed, apparently with Jehovah's approval, whereas the arch-offender got off scot-free (pp. 67-9, 73-5)? What, according to Genesis itself, was the site of Eden (p. 11)? How long, does the narrative imply, was the curse upon the ground to last (p. 16)? How did the rite of infant circumcision originate, as far as the Hebrews are concerned (p. 51)? To such points, which the present writer has put in the form of questions, and a hundred others, Canon Kennett's book attempts an answer. But, as the author himself is frequently not satisfied with the solutions of critical orthodoxy, so the reader may not find himself always able to accept the answers which the teacher gives; but of this later.

The first Essay is entitled **THE EARLY NARRATIVES OF THE JAHVISTIC DOCUMENT OF THE PENTATEUCH**. A fundamental theory with Professor Kennett is that the compilers of the various stories in the Pentateuch were always governed by a *reason* in making their selection. Applying this principle, he suggests dates for 'J'—and indeed for 'E' also—slightly later than those usually accepted. Perhaps it may be well to state here points which emerge from Essays II and III. The combination of 'J' and 'E' is to be explained as embodying the accepting of the one sanctuary by the Samaritans in the Captivity Period. The compiling of 'D' and 'P' went on more or less simultaneously in Palestine and Babylon respectively during the age of the Captivity.¹ In all this the author refuses to deal with facts in isolation, but endeavours rather to relate them together and to seek a tentative explanation of them in Israel's history.

The second Essay concerns certain elements in **EZEKIEL'S** work. The part assigned by the writer to Ezekiel "and men like-minded with him" is familiar; but the graphic way in which the events of religious significance in the Prophet's own lifetime are presented is a contribution to the strength of the argument—which here would seem to be inevitable. Incidentally, this chapter has an intimate bearing on the rise of **THE JEWISH PRIESTHOOD**—a subject which the third Essay treats by itself.

Essay IV is upon **THE ALTAR FIRE**, and is a most interesting

¹ Upon the question of Pentateuchal criticism, Dr. Kennett summarizes his position on p. 64. For writings by him upon this subject see *Deuteronomy and the Decalogue*, 1920, and *Journal of Theol. Studies*, Jan., 1905.

piece of research by which the author would associate the story of the "strange fire" of Nadab and Abihu (Lev. x. 1-5) with the custom of using for kindling sacrifice and incense ordinary fire as distinct from *naphtha* fire. According to 2 Maccabees i. 18-36, this matter was among the reforms with which Nehemiah concerned himself.

Essay V deals at considerable length with many points concerning THE DAY OF ATONEMENT. Who, or what, was Azazel (Lev. xvi. 8, R.V.)? Except for its occurrence in this passage, the term is unknown till the second-century B.C. Book of Enoch, a passage which hardly helps. Canon Kennett ventures the explanation that there was a pagan or semi-pagan named Azazel, who gave his name to a place. The transference of the national sin to Azazel would thus be explainable on the principle of Zech. v. 5-11, in which passage "the iniquity," that is, the punishment, of Judah is to pass into the land of Judah's enemy Babylonia or Shinar.

Essay VI consists of a hundred pages upon THE HISTORICAL BACKGROUND OF THE PSALMS. The writer sets out notes upon each Psalm *seriatim*. His general contention is that the Psalms as a whole are singularly suitable to the age of the Maccabees, and that they were used in synagogue worship before their temple use. Naturally, Dr. Kennett leaves his readers to make their own selection of what they may judge to belong necessarily or with particular appropriateness to this period of Israel's long history. Taken as it stands, his argument would seem to go in the direction of proving too much; but, on the other hand, the Professor himself allows for a certain pre-Maccabæan element (p. 142, footnote), and in the last resort all that the writer claims is that the year 130 B.C., *more or less*, may be taken as the date of the compilation of the Psalter: "the Psalter, as we have it, is a hymn-book, or rather a collection of hymn-books, belonging to the Maccabæan age" (p. 218). The entire chapter is a mine of information interestingly written. To mention two points, note how the writer shows that Psalms xxii, xl, l, li, lxix, as they stand, cannot have been provided for use in the Temple.¹ His criticism (pp. 122-4) of the accepted rendering of *m'nassēah* as "director" is pointed: "a choir with 14 choirmasters would be a bear-garden indeed" (1 Chron. xv. 21, R.V. "to lead").

To the last Essay attaches a peculiar interest—THE ORIGIN AND DEVELOPMENT OF THE MESSIANIC HOPE. The problem is stated very clearly. Though many, like the present writer, may trace the rise of some sort of Messianic hope as far back as the eighth century B.C., yet Dr. Kennett, in assigning importance to the

¹ Psalm lxxiv, at the very centre of the Psalter, with its reference to the enemy's religious emblems (verse 4), and especially to the "synagogues of God" (*mō'ādāhē 'ēl*, verse 8), is widely attributed to this age, cf. pp. 178, 179. The frequently recurring expression "holy one" (*hāsīdāh*, e.g. Psalms xxxi. 23, cxlv. 10) may, at least at times, represent the "Hasidæan" of 1 Macc. ii. 42 R.V. The ever-puzzling "Selah" of the Psalter may be the Greek *πάλλε* put into Hebrew letters; but a difficulty is that this fact should have been forgotten so early as the making of the Septuagint Version (*διάψαλμα*).

influence of the post-Maccabæan Psalms of Solomon rather than to the story of Eden, will carry most people with him.

It is difficult to suppose that anyone with a basis of true religion, attending at any time the Professor's lectures or addresses, could come away and believe less in the gift of the Holy Spirit in men's hearts to-day and in the Prophets of old; but we can well understand that an intelligent man of extreme Anglo-Catholic persuasion might experience the sensation that some of his ground was shaking under him. No one would deny that a system of legality can, and did, have its good effect. Not only, however, is the sacerdotal system and theory of the Old Testament superseded by the religion of the New, but, to quote the words of this writer (pp. 89, 90), "we may conclude that the traditional view of a sacrosanct ministry of three orders, high priest, priests and Levites, to whose own initiative nothing is left, everything being prescribed for them by Divine authority, is absolutely devoid of any historical foundation whatsoever. . . . Is it not a significant fact that our Saviour came into the world not as a Levite, priest, or high priest, but as an ordinary layman, and that ignoring all the ghastly ceremonies connected with the blood of bulls and goats, burnt fat and burnt flesh, He says, 'Come unto Me, and I will give you rest'?" Canon Kennett was one of the four Divinity professors whose names appeared on the Cambridge Memorial against the Deposited Book.

The printing of the book is excellent, and two indexes are provided.

INFORMATION ON THE RENUNCIATION OF WAR (1927-1928). By J. R. Wheeler-Bennett. With an Introduction by H. Philip Kerr, C.H., M.A., Secretary of the Rhodes Trust, Secretary to the Prime Minister 1916-1921. *George Allen and Unwin, Ltd.* 8s. 6d. net.

Everyone is interested in the epoch-making agreement for the Outlawry of War, which has generally become known as the Kellogg Pact. In this volume Mr. Wheeler-Bennett gives a history of the Pact from its inception on April 6, 1927, until its signing in Paris on August 27, 1928. The four phases of its progress are briefly outlined, and its terms clearly indicated. A list of the principal dates is given. This is followed by all the documents relative to the conclusion of the Pact. The historical value of this collection is obvious. It provides a handbook of indispensable information for all who are interested in the development of the peace movement, and provides a record invaluable for historical and political writers.

CHURCH BOOK ROOM NOTES.

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

Confirmation.—To those who are making preparations for Confirmation Classes we would recommend the sample packet of pamphlets obtainable from the Church Book Room at 1s. post free. This contains five courses of instruction for the use of candidates: (1) *The Faith of a Churchman*; (2) *The Christian Disciple*; (3) *A Soldier in Christ's Army*; (4) *Class Notes*; and (5) *Strength for Life's Battle*; also a series of leaflets by Canon Grose Hodge, the Bishop of Leicester, the Rev. B. C. Jackson, Canon H. A. Wilson, the Rev. G. P. Bassett Kerry, Canon Allen and others. In addition to the leaflets, a little book called *Confirming and Being Confirmed*, by the Rev. T. W. Gilbert, D.D., is recommended. Bishop Chavasse wrote of it that it contains "clear, forcible and Scriptural teaching—an invaluable help." It is published at 1s. in paper cover.

The Church Book Room has also reprinted *The Choice*, five lectures on Confirmation, by the Rev. E. Bayley, B.D., at 1s. net. This little book is written in a very clear and simple way, and will be found of considerable service for distribution at the time of Confirmation, or as a Confirmation gift. It is divided into five chapters, dealing with the Nature of the Choice, its Hindrances, its Helps, its Blessedness, and its Witness.

For presentation to Confirmees we again recommend the following books: *Helps to the Christian Life* (3rd edition), by the Rev. T. W. Gilbert, D.D. (cloth gilt, 1s. 6d.; cloth, 1s.; paper 6d.). This manual, containing advice and suggestions on Prayer and Bible Study, and also instructions and devotions before, at the time of, and after Holy Communion, has been found a real help to the young and to the adult communicant; *My First Communion*, by the Rev. A. R. Runnels-Moss, M.A. (price, cloth gilt, 1s. 3d.; cloth, 1s.), has already reached a third edition and is a simple explanation of the Sacrament and Office, together with the Service. A devotional section has been added to the third edition, which has greatly enhanced the value of the book. A third edition of Canon Barnes-Lawrence's valuable manual, *The Holy Communion: Its Institution, Purpose, Privilege*, has been issued in three forms (cloth gilt, 2s.; cloth limp, 1s.; paper, 9d.). The body of the book is largely devotional and some instruction on difficult points is given in an appendix. It is particularly useful for presentation to Public School boys and girls. *At the Lord's Table*, by Canon H. A. Wilson (cloth gilt, 1s. 6d.; cloth, 1s.). The "preparation" is very practical and shows a true appreciation of the life and thought of the younger generation. The Self-Examination portion is not overdone and is on original lines. It has three lines of thought—one based on the Fruit of the Spirit in Galatians v.; one on the Beatitudes; and one on the shorter Exhortation.

Parish Magazines.—In response to many requests, the following five leaflets by the Ven. J. H. Thorpe, B.D., Archdeacon of Macclesfield, have been printed for insertion in Parish Magazines and can be supplied at 2s. per 100, post free: 1. *Are You Protestant?*; 2. *Ceremonial Bowing in Worship*; 3. *Are Christian Ministers Sacrificing Priests?*; 4. *Mass or Communion—What is the Difference?*; 5. *What does It Mean? St. Luke xxii., 19*:

"*This do in remembrance of Me.*" The leaflets are arranged so that they may be either inserted loosely or stitched into the magazine. Each consists of four pages.

Women's Services.—A special service entitled *Short Liturgies for Women's Services*, by the Rev. W. E. Daniels, Vicar of St. George's, Deal, has just been published, price 2*d.* net, or 12*s.* per 100. The services are compiled, with few exceptions, from existing material, and an appendix is added as useful for mothers to teach their children.

Children's Services.—In order to encourage attendance at Children's Services a specially designed card in colours has been issued by the Church Book Room. The picture depicts children entering church, space being left for printing the name of the particular church in which services are to be held, and on the back of the card special notices can be printed. The text "Jesus called a little child" appears at the bottom of the picture. In order to make it possible for clergy to make a wide use of these cards, they are issued at the very low price of 5*s.* per 100. We feel that the cards will be of special use for recruiting. A sample will be sent on receipt of 1*½d.* stamp.

The following forms of service are published by the Church Book Room : *Young People's Services : Three Forms with Prayers for Special Occasions*, by the Rev. R. Bren, Vicar of Leyton. The aim is to help children to pray and not merely to hear prayers read. Each form is capable of considerable variation by the use of Litanies or Thanksgivings or Prayers, as may seem most desirable. The price is 2*d.* net or 12*s.* per 100 in paper cover ; 3*d.* net or 15*s.* per 100 in dukeen. *A Form of Service for use in Sunday Schools, Children's Churches, Mission Services, etc., compiled from the Book of Common Prayer*, by Mr. Lawrence C. Head. This Form has reached its third edition and the price is 2*d.* net or 14*s.* per 100. It contains a selection from the Psalms pointed for singing and also a number of specially selected hymns. *Prayers for Children at Church Services, in Sunday Schools and In Their Homes*, by the Rev. Henry Edwards, Vicar of Watford, price 3*d.* This book contains a Children's Service, Occasional Prayers which can be incorporated in the service, and Special Services for opening and closing Sunday Schools.

Bible Reading.—A very useful little book by the Rev. A. W. Parsons, Vicar of Holy Trinity, Leicester, entitled *The Purpose of God for the People of God*, has just been issued by the Church Missions to Jews, price 1*s.* net. The book is the outcome of a series of Bible Readings at the Summer School in connection with the London Society for Promoting Christianity amongst the Jews, 1927. The book is divided into nine chapters dealing with the following subjects : *The Primeval Age ; The Patriarchal Age ; Theocracy and Monarchy ; The Captivity and Restoration ; Between the Testaments ; The Preparation for Christ ; The Gospels ; The Church Age ; God's Final Purpose.* It is very helpful and full of suggestions.