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Tibet — the mystery land



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THE CHURCHMAN

April, 1937.

NOTES AND COMMENTS.

The Rumanian Report.

IN two previous issues of *The Churchman* we have referred to the Report of the Anglican Delegation at the Conference with representatives of the Rumanian Church held in Bucharest in June, 1935, and have called attention to the gravely misleading character of the statements made to the Rumanian representatives as to the teaching of the Church of England. The predominantly Anglo-Catholic membership of the Delegation precludes any claim that it represented more than a party in the Church of England, but there appeared to be every intention to press the matter to a definite issue with as little discussion of a public kind as possible. The remoteness of the Eastern Churches from our purview and the almost universal unfamiliarity with its teachings and general life have made it difficult to arouse interest in what appears to most people merely an academic question. Partly, no doubt from this, and partly owing to the nature of the proceedings a Resolution approving the Report was rushed through the two houses of Canterbury Convocation on January 20th last. The Bishop of Gloucester, as Chairman of the Foreign Relations Council, had given notice of a Resolution of acceptance and approval of the Report as being "fully consonant with Anglican Formularies and a rightful interpretation of the faith of the Anglican Communion," though in moving it he dropped out "fully" and substituted "legitimate" for "rightful." He refused to use "permissible," though the Archbishop of Canterbury would have preferred that word. It seems extraordinary that it should have been left to the Bishop of Birmingham and the Bishop of Truro to oppose the Resolution and more so that only five bishops could be found to support an amendment and none to vote against the Resolution. We may well wonder what the Evangelical Bishops were doing. The Resolution having been carried, it was at once sent down to the Lower House for consideration, though the House was already thinning, as it was late in the afternoon and the subject was not on the Agenda paper. Canon Guy Rogers moved that the discussion be postponed to the next day, but his motion was lost. The House was in an impatient mood and would scarcely listen to Prebendary Hinde's speech in opposition. The fact that so many members had already

left may account for only six voting against the Resolution. Seventeen members, who lacked either conviction or courage, did not vote and ingloriously begged that the fact of their abstention should be recorded. The repute of Convocation is not very high and this Resolution is not likely to raise it.

The Irish Church and the Report.

The presence of an Irish Bishop, the Archbishop of Dublin, as an assessor with the Anglican Delegation, naturally, has made this matter a concern of Irish Churchpeople, and the Irish Church Union has issued a Statement condemning the Rumanian Report. The document is too long to give in full, but we quote the following :

“ The Irish Church Union enters a respectful and emphatic protest against the Report, as all the agreements arrived at contain statements which amount to a direct repudiation of a fundamental principle of the Church of Ireland—viz., ‘ The Church of Ireland, as a Reformed and Protestant church, doth hereby reaffirm its constant witness against all those innovations in doctrine and worship, whereby the Primitive Faith hath been from time to time defaced or overlaid, and which at the Reformation this Church did disown and reject.’

“ For example, the Anglican Delegation ‘ accepted unanimously ’ the following statements on ‘ The Holy Eucharist ’ :—

(a) ‘ The sacrifice on Calvary is perpetually presented in the Holy Eucharist in a bloodless fashion under the form of bread and wine through the consecrating priest and the work of the Holy Ghost in order that the fruits of the sacrifice of the Cross may be partaken of by those who offer the Eucharistic Sacrifice, by those for whom it is offered, and by those who receive worthily the Body and Blood of the Lord.’

“ In our Article XXXI headed ‘ Of the one oblation of Christ finished upon the Cross ’ this doctrine is condemned as a blasphemous fable and dangerous deceit.

(b) ‘ In the Eucharist the bread and wine become by consecration the Body and Blood of our Lord. How ? This is a mystery.’

“ The ‘ Orthodox ’ Churches hold the doctrine of transubstantiation. Article XXVIII states this doctrine ‘ is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.’

(c) ‘ The Eucharistic bread and wine remain the Body and Blood of our Lord as long as these Eucharistic elements exist.’

“ This implies Reservation of the elements, which is the practice of the Orthodox Churches, together with the adoration of the same. Article XXVIII says : ‘ The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up or worshipped.’

(d) ‘ Those who received the Eucharistic bread and wine truly partake of the Body and Blood of our Lord.’

“ This is contrary to the statement in Article XXIX : ‘ The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ.’

“ To compare the agreed statements on ‘ The Holy Eucharist ’ with the Articles as above is to demonstrate the utter impossibility of reconciling them.”

The Roman Church and the "Orthodox" Churches.

The doctrine of the Rumanian Church, as any examination of the Report shows, is in full agreement with that of the Roman Church, though the "Orthodox" of the Rumanian Church are, in opposition to the Papal Bull on Anglican Orders, prepared to recognize Anglican Orders as valid. It is, however, desirable to keep in mind the statement of the Roman Catholic Archbishop and Bishops of the Province of Westminster, in their Vindication of the Papal Bull. Replying to the letter of the Archbishops of Canterbury and York to the Pope on the subject of the Bull, they wrote :—

"We have not entered into the question of your agreement with the Eastern or Russian Communion, for it has not come within the direct scope of this Letter. But we may point out that in all which concerns the Real Objective Presence, the true Propitiatory Sacrifice, and the nature and extent of the Priesthood, the Church over which Leo XIII rules and the great Eastern or Russian Church hold identical doctrine."

How a series of propositions which flatly contradict the plain and emphatic statements of the Anglican formularies can be "consonant with them" and a "legitimate interpretation" of them is a matter to which only the pen of the author of "A Tale of a Tub," or of the writer of the "Provincial Letters," could do adequate justice.

The Islington Clerical Conference.

The subject of the Islington Conference this year, "The Reformation and its bearing on some modern problems," was aptly chosen in view of the approaching celebrations of the fourth centenary of the Reformation, and the papers reached a high standard of excellence. As the meeting was held in the Central Hall of the Wesleyan Church the Chairman, the Rev. J. M. Hewitt, made an apt and interesting reference to the fact that in 1739 the Islington Vestry compelled the Vicar of the Parish to "refuse his pulpit to Mr. John Wesley, Mr. Charles Wesley, and Mr. George Whitfield, and that those gentlemen shall not officiate any more for him in the parish church or churchyard in any part of the duty whatsoever." Mr. Hewitt added, "To-day Islington is thankful to have from Methodism a hospitality which, as we have seen, was denied to its Founder."

The Conference has been well reported in the *Record* and elsewhere, and the papers have been issued in a small volume which will repay perusal. One was a very able treatment of the question of Reunion with the Rumanian and other unreformed Churches, by the Rev. O. A. C. Irwin, B.D., Vice Principal of St. John's College, Durham, and Lecturer in Ecclesiastical History, Durham University. We have already referred at some length to this subject, but in view of its importance we give the following from the conclusion of Mr. Irwin's very able address :—

"What then is the conclusion to which examination of the Report leads? The Rumanians recognized our Orders, but the conditions on which they did so were not really fulfilled, for the Anglican Delegates allowed themselves

seriously to misrepresent the doctrines of the Church of England, they were unduly concessive. In their well-intentioned desire to promote closer relationships with the Rumanians, they attempted to bridge the differences by approximating Anglican doctrine to that of the Orthodox. The Report reveals the measure of their success—and failure. As to the agreement, let us say plainly in England and in Rumania, 'Well meant, but not the teaching of our Church.'

"The whole matter is the more grave because the Report regards the agreements as forming, to quote the words used, 'a solid basis' for further discussions whereby 'full dogmatic agreement may be affirmed between the Orthodox and the Anglicans.'

"Failure to challenge the Report now may lead to its use as a precedent in reunion discussions with other unreformed Churches, and some further re-orientation of Anglican doctrine might be the unhappy result. Protests have been issued in the last few months, notably from the National Church League and from the Central Committee of the Anglican Evangelical Group Movement, which has a *clerical* membership of more than 1,500.

"We are not unresponsive to God's call to Christian unity, sounding so urgently amid our restless world, nor blind to the vision of a united Christendom. We seek closer fellowship with our Orthodox brethren. Why should we not find it along the lines of approach adopted in the case of the Old Catholics, neither of the Churches seeking intercommunion being committed to all the doctrinal beliefs and practices of the other, but each believing that the other holds all the essentials of the Christian Faith?

"The agreements at Bucharest we cannot as Anglicans accept. To apply the weighty judgment of the Lambeth Conference, 'We must not for the sake of Union barter away our special heritage, for we hold it in trust for the whole Body of Christ'."

Church and State.

Among the other subjects dealt with at the Islington Conference was that of Church and State, which was discussed by Mr. W. Guy Johnson in a paper of considerable interest. There is a feeling in many quarters that the Report of the Commission on Church and State has fallen flat and may be ignored. It would be a great mistake if such a view were taken by Evangelical Churchmen generally. It is true that some of the recommendations are not very likely to have practical effect, but there are others which will be pressed whenever the opportunity arises. We endorse Mr. Guy Johnson's advice to read the evidence which is given in the second volume of the Report, as it contains much valuable material for correcting the impression which the Report itself endeavours to create, viz., that some change of a drastic kind in the relations between the Church and the State is urgently needed. We hope to return to this matter of the Evidence in a future issue of *The Churchman*. In the meantime we commend Mr. Guy Johnson's paper to the attention of those who are wise enough not to ignore so vitally important a question.

WHAT IS EVANGELICAL CHURCHMANSHIP?

By the Rev. C. SYDNEY CARTER, D.D.
Principal, Clifton Theological College.

TO answer this question adequately would need a theological treatise rather than a short magazine article.

It will be well to consider first the Spiritual Basis of Evangelical Churchmanship and if we had to choose one text to describe it, Ephesians ii. 8 would seem to be the fittest. "By *Grace* ye are saved through faith, and that *not of yourselves*. It is the gift of God." The Evangelical emphasis has always been placed first and foremost on the *personal experience of divine grace*. To put it in other words: the consciousness of "conversion" or the "New Birth" has always taken a prominent place in the Evangelical message. The need of the soul to obtain the assurance of the Divine forgiveness and pardon through the grace of God is the very heart of Evangelical Truth. This personal dealing of the soul with God was the great dynamic at the Reformation. It was Luther's long spiritual struggle to find a "gracious God" which led to his conscious "conversion" and to the inauguration of his great spiritual movement. Bilney in England went through much the same experience and soul-struggle. He could get no peace of conscience, no assurance of salvation, through *works* of "righteousness," through vigils, fasts, Masses and Indulgences. He had not then realized that, as Ruskin well put it, "The root of every heresy and schism is man's desire to *earn* rather than receive his salvation." It was only when he grasped the meaning of the truth that "Christ Jesus came into the world to save sinners, of whom I am chief" that he got peace for his troubled conscience. Calvin also had a similar spiritual struggle. Again this personal experience of the grace of God in Christ was the outstanding feature of the Evangelical Revival of the 18th century. It was when John Wesley was reading Luther's Preface to the Epistle to the Romans that he felt his heart "strangely warmed, I felt I did trust in Christ, Christ alone for salvation and an assurance was given me that He had taken away *my* sins, even *mine* and saved me from the law of sin and death."

The need for this experience of conversion and of a new birth was due to another almost universal Evangelical spiritual experience—i.e., a very real and true sense of personal sin as against a holy God. Therefore there was the urgent need of the Divine mercy and of the

assurance of divine pardon. We find this experience vividly expressed by Charles Wesley in his hymns—i.e., the wonder and marvel of the Divine grace and pardon.—

“ And can it be, that I should gain
 An interest in the Saviour’s blood ?
 Died He for me, who caused His pain ?
 For me, who Him to death pursued ?
 He left His father’s throne above,
 So free, so infinite His grace.
 Emptied Himself of all but love
 And bled for Adam’s helpless race
 ’Tis mercy all, immense and free
 For O my God *it found out me.*”

It is this experience of personal saving grace which has always made Evangelicals powerful preachers of the Evangel. It is the testimony—“ He loved *me* and gave Himself for *me*”—it is the confession “ Once I was blind, but now I can see, the light of the world is Jesus.” It is the realization “ He bore *my* sins, in His own body on the tree ” which gave such power to their message. It is largely the lack of this sense of personal guilt to-day which is the cause of a lukewarm, tepid, ineffective, and spineless religion. It was certainly this deep sense of conviction of sin which was the conspicuous feature of all previous spiritual or evangelical revivals. For it is obvious that if men do not realize that they are sinners and are thus unfit for the presence of a holy God, they are not likely to realize their need of a Saviour. Evangelical religion has always insisted on this need of conviction of sin. The weakness of Evangelicalism to-day is largely because there is not nearly enough preaching of the doctrine of our Article IX that “ man is very far gone from original righteousness.”

Undoubtedly the spiritual basis of Evangelicalism is a personal salvation through personal faith in a crucified Saviour, leading to a surrendered, purified and consecrated life. Realizing fully the “ mercies of God ” in Christ, Evangelicals are impelled to “ present their bodies a living sacrifice,” and seek to be “ transformed ” characters, proving in their daily lives that “ good and acceptable and perfect will of God.” For they have always rightly insisted that the pardoned life must be synonymous with the purified character. They believe that the “ grace of God ” must always manifest itself in the changed daily life and conversation. Or in other words that “ They that are after the Spirit must ‘ mind ’, or be occupied in, the things of the Spirit.”

It is this fact of the power of the Gospel to change men’s lives—to save men not only from a careless or evil past but also day by day, which was so abundantly demonstrated at the time of the Reformation and in the later Evangelical Revival. It is the glory of the Evangelical message ; and once Evangelicalism loses this clear definite teaching and witness, it will soon become a spent force. The most correct or orthodox Evangelical preaching is useless, unless it is followed by absolute purity and consistency of life. It was the undoubted piety of the Puritans which was the great strength of that Movement, in spite of its stern, rigid and often somewhat unlovely and exclusive asceticism.

We come next to the Doctrinal position of the Evangelical Churchman. With his spiritual basis in the personal experience of divine grace, it naturally follows that he should emphasize the *free access of the individual soul to God* through the grace of Christ. We might call this truth the great rediscovery of the Reformation. It was of course due directly to the translation and free circulation of the Scriptures amongst the people. The "humble seeking soul" by studying the Word of God in his mother-tongue, soon found that God spoke through it directly to him—the message of pardon and peace. He needed no mediation or intervention of Church, priest or sacrament. Through the truths of Scripture he was brought directly into touch with the "one Mediator between God and Man," and "being justified by faith in Christ, he found peace with God! This was the truth which brought deliverance to Luther, Latimer, Calvin, and numberless others; and therefore they put in the forefront of their theological teaching the Pauline doctrine of Justification by Faith only. Evangelical Churchmen have therefore always emphasized Article XI—that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith and not for our own works or deservings," or as our Homily puts it—"If we stick fast to Christ's promise and apply His merits unto ourselves, we need no other sacrifice, no sacrificing priest, no mass." This insistence by our Evangelical Fathers on justification by faith and on its corollary—the priesthood of all believers—dealt the death blow to sacerdotal pretensions and to the need of Confession and priestly Absolution and the propitiatory sacrifice of the Mass; and the Evangelical Churchman to-day will forfeit the right to his name, if he gives any quarter in this direction.

Another vital doctrinal, or perhaps we should call it ecclesiastical, principle of Evangelical Churchmanship is its fundamental *appeal to the Holy Scriptures*. The supremacy and final doctrinal and moral authority of Holy Scripture is the foundation principle of Evangelical Truth. It is also the hall mark of its Reformed Catholicism, for it was by this constant appeal to Scripture that the Reformers restored the early purity of the Catholic Faith. In so doing, they returned to the uniform position and teaching of the Early Fathers on the subject. It was no new doctrine. Moreover, it was also on account of this appeal to the Word of God that they earned the name of "Protestant." We should therefore always remember that the Protestant is the true Catholic, and, as Evangelical Churchmen, we must never surrender the title "Catholic" either to Tractarians or to Romanists. This appeal to the final authority and supremacy of Scripture in matters of faith, was the common ground of all the Evangelical Reformers, and we are well aware that this appeal to Scripture runs, like a sweet refrain, all through our Articles. Their dogmatic assertions are all brought to the touchstone of the Word of God. Again this final authority of Scripture was the great and sharp "divide" between the medieval and the Reformed Churchmen, and if Evangelical Churchmen ever belittle this appeal, or depart from it in any direction they will soon have no sure standing ground left. If once a co-ordinate and indeterminate authority like "Tradition" or "Church Teaching" is allowed

to interpret and thus practically override Scripture, then the door is immediately opened to corrupt, superstitious and false teaching, such as prevailed in the Medieval Church. But, on the other hand, a Christianity based on the Bible as its supreme standard will withstand the test of storms and revolutionary upheavals, when a merely traditional "Church Teaching" Gospel will go under, as we can see it has done in Russia, and also largely in France, and as it seems to be now doing in Spain.

It may be well to refer here to the gibe often made against this outstanding Evangelical principle. We are frequently met with the taunt that all that the Reformation did was to exchange belief in an "infallible Church for belief in an infallible Bible." And the usual inference is that the one is nearly as dangerous as the other. It is a very superficial and "cheap" criticism. For it is obvious that Christianity, if it is to mean anything real to us, must rest on some reliable and accessible historical basis. In other words, unless we are to follow "cunningly devised fables" and build up our spiritual experiences on our own private fancies, dreams, or hallucinations, *in the end* they must be tested by some trustworthy historical standard of appeal. In this connection it is certainly true, as Canon Storr puts it, that "the Bible makes a religious and spiritual appeal to mind, will and conscience" (*Spiritual Liberty*, p. 54). But surely it does this, simply because its revelation is trustworthy and historical? Otherwise we might be deceiving ourselves by relying on a mere individual subjective experience? Canon Storr implies this, when he declares that "Christianity is based on certain happenings which have in the past been interpreted as proof of specific divine activity in history" (p. 139).

Again, we are told now sometimes that our final authority must be not Scripture but "the Mind of Christ." But we ask, "How are we to discover the "Mind of Christ" except through the Scriptures which record His teaching and interpret and apply it? If therefore we are not satisfied with "Tradition" or "Church Teaching" we have no safe or satisfactory standard except Holy Scripture, which, as our Article assures us, "containeth all things necessary to salvation." In any case, the Evangelical Churchman in insisting on this final authority of Scripture is, we should remember, maintaining the only authorized Church of England position. When her clergy are ordained to the priesthood, they declare that this standard is to be the touchstone of their teaching and ministry. They are asked: "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ, and are you determined . . . to teach nothing as of necessity to eternal salvation but that which *you* shall be persuaded may be concluded and proved by the Scripture?"

In the interpretation of Holy Scripture the Holy Spirit is to be our teacher and guide, and we believe that He will progressively unfold Christ's Will and teaching to us and enable us to interpret and apply it to the altered conditions and problems of a newer age with its fuller scientific knowledge and its changed outlook on life. But it will be by taking of "the things of Christ" as revealed to us by holy men who

spake and recorded as they were moved and guided by the Holy Ghost, in the Divine revelation enshrined in Scripture. The Holy Spirit, through the truths of Scripture will reveal and interpret to us in a fuller way and in a clearer light God's Will and purposes for mankind to-day. Evangelicals, like John Robinson of Leyden, are fully persuaded that "God hath much more light and truth to break forth from His holy Word." As Canon Storr says, "The revelation recorded in the New Testament is final, for there will not be a second Christ."

Evangelicals have always emphasized the inward work of the Holy Spirit on the life of the believer, but they hold that this divine enlightenment must always be in accordance with Scripture and not destructive of, or in addition, or contrary to, Scriptural truth.

There is much, very much more which could be said about the content, form and purpose of Evangelical religion, but the foregoing principles are the heart and core of it. The absolute authority of God's Word written, the sin and corruption of man, his justification through the free grace of God, by faith alone in Christ and his sanctification by the Holy Spirit: this is indeed a Gospel of redemption.

We remember and rejoice in the fact that the Church of England itself is Evangelical. Its Reformed position, its official teaching, its formularies and worship are all thoroughly Evangelical; because they were compiled and given to us by convinced Evangelical men. The Reformers were outstandingly Evangelical in their doctrinal position—marvellously so—considering the age in which they lived and the environment in which they had been reared. As long therefore as our Formularies remain intact, Evangelicals are the Truest Churchmen. We need never apologize for Evangelicalism. It is true churchmanship. Its teaching is to be found in our Articles and Prayer Book and, be it carefully observed, in that order of priority. That teaching is a most precious heritage. It should be jealously guarded and no "Ahab" must be suffered to despoil us of the "inheritance of our fathers."

The Evangelical witness for a spiritual as opposed to a sacerdotal or mere "ecclesiastical" religion, is as needed to-day as it was in the first century or the sixteenth century that the truth of the Gospel may continue with us.

There is a very large and hopeful "open door" for the Christian message to-day. People generally realize that there is something terribly wrong with the world, but they know not how to remedy it. A distracted, distressed and disillusioned world is "wearying itself" in vainly trying to find some "door" of hope and deliverance. But we know that it is only the eternal message of the Gospel of God's free grace—the Gospel of peace and goodwill through Christ's one great Sacrifice on the Cross—which is the real "door" of salvation and hope.

Here then is our present opportunity. What is mainly responsible for the exceedingly dangerous inflammable International situation to-day is the sin of greed and selfishness, both of individuals and of nations. And the Gospel of Christ is the only real cure for this disease. For it calls us to follow Him who *pleased not Himself*, but went about

doing good and became "the servant of all." It tells us also that He alone can get rid of the root cause of our troubles because "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

Let us then preach this grand message of deliverance "in season and out of season" as our Evangelical Fathers did in former days of spiritual revival. We can then expect that, through the work of the Divine Spirit, there will be a "shaking of dry bones" and that the Gospel faithfully preached, in these latter days also, will show its wondrous power to turn men from sin, and bring them to the feet of God.

NOTES ON RECENT BOOKS

(continued from page 122).

Messrs. Charles Scribner's Sons issue Mr. John C. Bennett's *Social Salvation* (6s. net). It is described as "A religious approach to the problem of social change." It deals with some of the religious problems which underlie the present widespread concern of Christians for the fate of society, and therefore might be called "a theological preface to social action." The book was "a Religious Book Club selection," and its choice was probably due to the forcible and vigorous treatment of an important subject which linked up personal salvation with the betterment of existing social order. Mr. Bennett makes a full and searching examination of existing conditions and seeks to get to the roots of our social evils, and then goes on to show the relevance of Jesus for society, and the social implications of the Gospel and the duty of the Church as an agent for social salvation. The reader, whether he agrees or not with all that Mr. Bennett puts forward, cannot but feel the inspiration of a mind that is not content to rest in half-truths but seeks to find the complete method of solving our social problems.

In the S.C.M. Shilling Reprint Series, Religion and Life Books, Dr. A. Herbert Grey issues a revised tenth edition of *The Christian Adventure*. This book was first published in 1920, and has had a very wide circulation. It deals with fundamental questions regarding Christianity. It sets out Who Jesus was, what He was doing, the nature and method of the Kingdom, and goes on to ask "What does He want you to do?" and "What about human nature?" Dr. Grey's direct and forcible way of dealing with problems is well known, and the past reception of this book shows that it is appreciated.

Creative Sex, by E. D. Hutchinson, with an introduction by Canon C. E. Raven (George Allen & Unwin, Ltd., 3s. 6d. net), is one of the modern books on Sex subjects which have so large a vogue at present and indicate the new attitude on such subjects. The reaction against the ignorance and secrecy of the past has led to a frankness of speech that may be useful if the books are in the hands of the right people, but may be only a means of satisfying the prurient curiosity of others.

SALVATION AS LIFE.

By the Rev. F. R. MONTGOMERY HITCHCOCK, D.D.

SALVATION is one of the greatest words and ideas in our religion, imperishably associated with the work and Person of Jesus Christ, its Founder and our Saviour. But no word or idea has been interpreted in so many different ways ; no word or idea has been so much abused and strained far from the Master's own idea. By some it is regarded as a plan of escape. By others it is considered something that is given to us without any effort of our own ; and by many it is held to be "the making of one's soul" by good deeds. But if we desire to know what is implied by salvation we should search the Scriptures in the originals. To begin with the Gospels : in the Gospel of St. John (x. 9) we find our Lord's luminous utterance, "Through Me if any one shall enter in, he shall be saved, and shall go in and out, and find pasture." Our Lord thus speaks of salvation as a process begun in this present and to be fulfilled in the future. It is a significant fact that the Syriac word corresponding to salvation is life. Where the Greek has "he shall be saved" (*sōthēsetai*) the Syriac reads "he shall live" (*nikhe*) ; where the Greek has "salvation (*sōtēria*) is of the Jews" the Syriac has "life (*khaye*) is of the Jews" (John iv. 23). In the language, then, most akin to that which our Lord used, the word for salvation is life. In Acts v. 20, the apostles were bidden by an angel to go and speak to the people "all the words of this *life*." This fact throws light on this mysterious subject—the salvation of the human soul. It is now no longer obscure, for it is life, the higher life, the spiritual life. Thus we may see why our Lord never said "I am the salvation," but "I am the Life." Life is a more significant, a more picturesque word to describe the gift of God. It is the Saviour's word. On one occasion His words to Zacchæus, as reported in Greek, are : "This day is salvation come to this house." But the Syriac expression here also is "life." Salvation is the Jewish term enshrined in the songs of the Psalms and immortalized in the names Joshua and Jesus. But life—not *bios* the span of life on earth, but *Zōē* the eternal principle of spirit life—is the Master's term. How many pitfalls had Christian theology been saved if it had adhered to that simple word which is capable of so lofty and extended an application ! But it can extricate itself from the conflicting theories of the past if it returns to the Master's word and mentally reads "spiritual life" wherever the term "salvation" confronts it. For we shall see that as life is a process with a past, a present, and a future ; salvation is also a process within the soul of man, begun, continued and ended in God. And as spiritual life is salvation, salvation is spiritual life ; a life that is given by Christ, but a life that is lived by man ; a life that commences with the new birth and leads us on to the resurrection glory.

Let us see if this explanation fits in with the New Testament use of the word salvation. It speaks of many who have been brought into the way of salvation, of many who are being saved, but never speaks of any man's salvation as a thing completed and perfected on earth. For no one would say of his spiritual life (*Zōē*) that it had been fully rounded off and consummated in this sphere of existence. In the Acts (ii. 47) we read that "the Lord added to the Church daily those who were being saved," not "who should be saved," for there is no thought of predestination in the Greek word (*sozomenous*). "By hope," wrote St. Paul, "we have been brought into a state of salvation" (*esōthemen*, Rom. viii. 24), the emphasis being upon the act of bringing. In his first epistle to the Corinthians he refers to his message as "the Gospel which I preached unto you, which also ye received, in which ye also stand, and through which ye are being saved" (*sōzesthe*). In his second epistle to the same people he says, "For we are a sweet savour of Christ, God-ward in them that are being saved (*sozomenois*) and in them that are perishing." In his first pastoral epistle to Timothy (ii. 4) the same Apostle writes of God our Saviour, "Who willeth that all men should come into the state of salvation (*sōthenai*) and the knowledge of the truth"; and in his letter to the Ephesians (ii. 5, 8) he says, "By grace have ye been saved" (R.V., *sēsosmenoi*). The perfect is used here by the Apostle, but not in the sense that the salvation of the Ephesians was in any way perfected or completed, for he proceeds to pray the Father for them, "that He would grant them, according to the riches of His mercy, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in their hearts by faith; that they, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that they may be filled with all the fulness of God."

The expression "by grace have ye been saved," therefore, as the context shows, does not mean "by grace your salvation is completed," but "by grace your salvation has been commenced." Now, if in all these passages we read the word life (spiritual life) instead of salvation, we shall find it much easier to arrive at the meaning of the writer, e.g., "the Lord continued to add to the Church those who were spiritually living"; "by hope we have been brought into spiritual life"; "through which Gospel ye are spiritually living"; "we are a sweet savour of Christ, both in those who are living the spiritual life and in those who are not so living"; "God, our Saviour, Who willeth that all men should enter into spiritual life"; "by grace ye have been brought into and ye continue in the spiritual life." The doctrine of the epistles, the teaching of the Apostles, is thus brought into line with the Gospel of the Master Himself, in Whom is Life, "Who is the Way, the Truth, and the Life," "Who is come that men may have life, and may have it abundantly," and Who is well described in the history of the infant Church as "the Prince of life" (Acts iii. 15), for "he who hath the Son hath eternal life" (John iii. 36). Therefore, as by natural birth we are introduced into the natural kingdom; so by a spiritual birth—a birth of water and Spirit—we

enter into the Kingdom of Spirit. There is a natural order in the spiritual world. There is a spiritual life as there is a physical life, and the spiritual life is salvation, the state of those who are being gradually made whole and perfect in Christ.

That life is described in the New Testament as needing constant renewal and regeneration. For as the constant waste in the body must be made good and the used-up tissues must be removed ; so must the life of the spirit, in view of the constant wear and tear of sin and temptation, be kept constantly renewed and restored. St. Jude (24) commends his readers, "unto Him that is able to keep them from falling and to present them faultless in the presence of His glory with great joy." St. Paul commends the Thessalonians to the care of God thus : "The very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And he thus addresses the men of Colossae : "And you that were once estranged and hostile in your mind through evil works, yet now hath He reconciled in the body of His flesh through death to present you holy and without blame and without reproach if ye continue in the faith grounded and steadfast."

Salvation for St. Paul was no mere scheme of escape. In his comprehensive view he regarded human nature in its entirety and in the light of its end. He saw that the *summum bonum* (the supreme good) of our humanity was not merely deliverance from the actual evil that the flesh is heir to, but that it also involves a realization of all that God designed that we should become—a self-realization by self in God. This, the ideal of our human condition, has been realized by one only Man, Who was also God, and is, therefore, realizable only by those who have been "regenerated into Him." It is, in a word, "the likeness of God" which is attained by following Christ. This is the final end of man, that which God intended he should strive after and become.

Regarding the Christian's life in the light of this end, the writer to the Hebrews (vi. 1) says, "let us be carried unto perfection." For the crowning point of the spiritual life is a full development of all our higher powers, a being gradually made whole, body, soul, and spirit, a perfection of our personality and all that it implies, a full realization of all our ideals, an expansion to maturity of all our capacities, a complete attainment of the likeness of Him in Whose image man was made, even the consummation of the promise of human life in the perfection of the heavenly existence. Such a process of life, by which man is to reach the goal of his being and to attain his divinely appointed end, cannot, of necessity, be completed in time, but must be carried forward into another stage of being, where this corruptible shall put on incorruption, and this mortal shall put on immortality ; where the spirit, emancipated and enfranchized from this "cabined and confined" existence and the present limitations of, and impediments to, its growth, shall soar to grander spheres of being and bliss, when it shall be transfigured with the glory of the risen Christ, when it shall respond to the touch of the Divine Spirit, no longer as a lifeless and

iron-bound instrument of wood, but as a living soul freely vibrating with the harmonies of angels and swelling with the rapture of heaven. Such a golden prospect, such a glorious vision that breaks upon the soul, filling it with hope and love, and lifting it above the cares of earth to the glory of God, cheers and encourages us as we toil up the steep ascent to the summit where our Sun shines, and where our salvation shall be completed and consummated.

In the meantime, we are drawn away from our vision by the stern realities of this life, which we must face and master ; otherwise there will be little growth and little advance. Our development in the way of the divine likeness is retarded by the conflict that is incessantly waged by the spirit with the flesh¹ ; and by the higher nature with a lower medium and organism. In this conflict the Divine Spirit alone can make us conquerors.² Of this conflict conscience is the recording angel : and from this conflict death alone can free us, for we can never wholly and completely overcome the evil, just as we can never wholly and completely reach the good in this mortal life. But we have a blessed encouragement in the words of St. John, "if we walk in the light as He is in the light, we have communion one with another, and the blood of Jesus continues to cleanse³ us from every sin." This process, which we have found to be a spiritual one, for its sphere is the spirit of man, is also eternal, an æonian life begun, continued and ended in God. Life is defined by Aristotle as the activity or energy proper to man as man. As the life of the body is an activity, and the secret of a healthy life is activity, the existence of the spirit is a divine activity, and is, therefore, well described by the Apostle as "God energizing in us both to will and to energize,"⁴ that is, producing in us both the power to will and the power to perform. The end of life is not, therefore, "simple existence," but right activity. To a larger view life is God, as He gives unity, purpose, energy and stability to things created. But in particular, Christ is the life of the believer, He is the spiritual life in Himself, and He gives what He is ; He imparts Himself, His spiritual life, to the true disciple ; He brings to completion his yet imperfect being, drawing him out of tribulation into triumph, bringing him from faith to faith, leading him by the way of failure to the goal of success, and crowning his cross with the garland of victory. He helps us to work out our salvation, to realize all our powers for good, because He worketh in us. In such a way He, the Christ in us, the *Christus Immanens*, is the source and principle of life, through the Holy Ghost, the Lord and Giver of life, Who is our support and Inspirator in this struggle for existence. Thus we have in salvation "a new sphere of service, a new motive of action, a new pledge of immortality."

Salvation is, therefore, a spiritual process, with a beginning, a middle and an ending ; it is the life of the spirit as it is begun, continued and ended in God. It is not, therefore, to be described as an escape from punishment, although it is a grand deliverance from sin. It is not, therefore, to be regarded as a being let off something, for it

¹ Romans vii. 15-25.

² i. 1, 7 : καθαρῶς.

³ Gal. v. 17.

⁴ Phil. ii. 13.

is a being made someone, a becoming pure and child-like, sweet and Christ-like, strong and God-like. It is not, therefore, to be viewed merely as a gift, although it is the gift of God. For such a gift, when not appropriated, assimilated and utilized by the whole mind and soul and will, would hardly touch the outer verge of human existence. Nor, again, may it be merely considered as something which is made by our works, although without our efforts it is not to be achieved. For it is only attained in union with God, the human will working harmoniously with the Divine, the human love responding to the Divine love, and the human spirit receiving the Spirit of God.

No one may, therefore, boldly declare that he is a saved man, except in the sense that he has been brought into the state of salvation. For God alone can judge of the state of men's minds, life and spiritual existence. While life lasts there must be a continual conflict with sin, as well as a constant growth in righteousness. In its negative aspect salvation means redemption from the penalty and the power of sin, but does not imply freedom from its presence. That haunting and hindering presence constitutes the tragedy of life, the never-ceasing troubles and trials of the flesh. While life lasts salvation is progressing. For salvation is spiritual life. And the conditions of progress are "that we walk in the light as He is in the light" (1 John i. 7); and "that we continue in the faith grounded and steadfast" (Col. i. 23). For if faith be the source of good works, obedience is the test of faith, and salvation is the life of faith. And is therefore continually advancing unto the likeness of the Son who is "perfected for evermore" (Heb. vii. 28). Salvation is, accordingly, the grand result of the grace of the Atonement imparted to man by the Spirit of God in the Life of Him Who made the Atonement, and bearing fruit by energizing in His life through the same Spirit.

HIS LIFE IN PRAYER. By Paul B. Bull, M.A., C.R. *S.P.C.K.* 2s.

Much material will be found in this study of the prayers of our Lord which is published at the modest price of 2s. It is divided into three parts: (1) The Nature of Prayer; (2) The Recorded Prayings of our Lord; (3) Devotions for the Week. The point of view from which the writer approaches the subject naturally colours his exposition, and Evangelicals will not endorse all they find in these pages.

H. D.

THE CLOSER WALK WITH GOD. By Aelfrida Tillyard. *S.P.C.K.* 3s. 6d. cloth; 2s. 6d. paper.

It would be impossible for anyone to read this devotional book without being helped by it. Shrewd analysis, apt illustrations, and the personal experience of the writer enhance its value. Yet it will not be likely wholly to please everyone. The authoress, an ex-Presbyterian, makes much of the "Blessed Sacrament" and seems to have a penchant for Priests, Monks and Nuns.

CRITICAL HANDLING OF THE EXTERNAL EVIDENCE FOR THE FOURTH GOSPEL.

By the Rev. H. P. V. NUNN, M.A.

IN recent years no great progress seems to have been made towards the solution of the problem of the authorship and historic value of the Fourth Gospel, if one is to judge from Professor Howard's book, "The Fourth Gospel in Recent Criticism" or from the Supplement to Peake's Commentary on the Bible.

In both these books Professor Howard states that recent investigations and discoveries have disposed of the theory that the Gospel is a production of the middle of the second century and that it proceeded from an Alexandrian or Hellenistic source. This is a step in the right direction which renders a good many theories obsolete.

The general fidelity of its author to a Jewish background which is only suitable to the first century is also established, and there is even a tendency to allow that there is a considerable element of factual history in the Gospel.

But, apart from these points, the feeling that is experienced after reading the different theories advanced by critics and enumerated in these books is one of bewilderment. The only point on which the majority are agreed is that the Gospel could not have been written by the son of Zebedee, although a number of the more sober critics consider it possible that his recollections may have done something to inspire it.

The external evidence is said to be "indecisive," but the chief difficulty is found in the content of the Gospel.

"Nothing," says Professor Howard, "can remove the difficulty raised by the self-revelation of Jesus in the Fourth Gospel" (*Supplement*, p. 30).

It is stated that the best solution of the problem is that "the Evangelist uses early Palestinian sources, but edits them with considerable freedom" (*Supplement*, p. 30).

In plain language this means that the Gospel contains a good deal of imagination and little history.

The difficulty alleged above as decisive by itself against the apostolic authorship is that the representation given in the Gospel of the course that Jesus followed in revealing Himself to men cannot be made to fit in with the quite recent theory of the "Messianic Secret."

But in another part of the Supplement Professor Howard states that Form Criticism has shaken the confidence of the critics in the completeness of the order of events set forth in the Second Gospel, while Dr. Vincent Taylor writes, "One happy result of this development is that it is no longer possible to treat the Marcan outline as a cast-iron scheme into which everything that cannot be inserted must be treated as unhistorical" (*op. cit.*, p. 29).

One wonders if this "result" of criticism is regarded as happy by all critics, for it plays havoc with the theories of those

Who, leaving John, Luke, Matthew and the rest,
Read Mark, but did not inwardly digest.

If so many "results" of criticism must be regarded as swept away by this new "result," what confidence can we have that other "results," obtained by methods that are essentially the same, will be more permanent?

Dr. Taylor, however adds, "But this advantage is altogether outweighed by the more serious consequence that, if this hypothesis is true, no connected account of the life and ministry of Jesus can be given." This confession of defeat on the part of a body of men who have tried so long and with such confidence to solve the problem of the historical character and authorship of the Gospels by relying almost entirely on internal evidence, may well turn our attention once more to the external evidence.

Critics have been trying for a long time with curious unanimity to persuade us that the question of the authorship of the Gospels is of very little importance, even to believers.

Yet they have dealt with the external evidence, especially that for the Fourth Gospel, in a way which shows that they have an uneasy feeling that, unless this is disposed of, their theories are by no means securely established.

Some have even gone so far as to deny the importance of documentary evidence altogether. In Dr. Sparrow Simpson's book on the Resurrection (p. 432), Harnack is quoted as saying, "Documents, when all is said, to what do they amount?"

The confusion that prevails among critics of the Fourth Gospel certainly seems to be the result of an attitude of mind which regards tradition as of no importance, documentary evidence as of very little importance and critical sagacity as of the highest importance.

Professor Howard himself admits that in Germany "originality rather than probability has been the guide of life, and in the desire to sustain a novel hypothesis important factors are often sacrificed, not because they are disproved, but because they are old-established."

In England, he says, "the religious value of the book is seldom out of sight." He seems to imply that this is generally so in Germany, where he states that "almost every pioneer" from England and America has gone to school.

This is serious condemnation indeed. One wonders why the opinions of a school of criticism that is admitted to act with no feeling of responsibility or reverence, but only with a desire for originality at the expense of a complete presentation of the case, should exercise such a fascination even on those who are well aware of its essential weakness.

If the Fourth Gospel were an anonymous theological treatise, like the Epistle to the Hebrews, the question of its authorship might not be important. But it purports to be a record of what Jesus said and

did, written by an eye-witness who states that he wrote to produce in other people the faith that what he had seen had produced in himself.

If the notes of time and place which are found in it are not the natural result of personal recollections, they must have been inserted to produce a fictitious verisimilitude.

Renan was quite justified in writing, "We must choose between two possibilities, either to recognize John the son of Zebedee, as the author of the Fourth Gospel, or to regard the Gospel as an apocryphal work composed by a person who wished to pass it off as the work of John, the son of Zebedee.

"There is no question here of legends, the production of the crowd, for which no one has any responsibility. A man who, to gain belief for his writings, deceives the public, not only as to his name, but also as to the value of his testimony, is not a maker of legends, he is a forger" (*Vie de Jésus*, p. 538).

The great French rationalist was too clear sighted and too straightforward to confuse his readers with vague talk about "free editing of Palestinian sources."

Even in its most extreme form, modern criticism is curiously unwilling to accept the obvious solution that the Evangelist was a forger.

Let us turn to a more recent writer. Professor Raven, who for many years had been convinced that the Fourth Gospel was a devotional treatise, the product in the main of Christian experience, writes, "If we are to estimate its value, it will make a great difference whether the author's personal equation is the result of years of remembrance, or a sophisticated attempt to accommodate Christianity to philosophy, or to produce a fictitious apologetic, or to construct an esoteric allegory" (*Jesus and the Gospel of Love*, p. 227).

Again, "If the Gospel is to be regarded as a poem or a devotional rhapsody, it will not help us to see God expressed in the historic Son of Man." "It will leave us predisposed to exaggerate the difference between the Christ of imagination and the Jesus whose human impact we can trace on St. Mark. Almost we are tempted to surmise that the artist who could produce so superb a revelation must himself be a more sublime spirit than his Master and that "John" and not Jesus is the revealer to us of God" (*op. cit.*, p. 285).

We may trace the development of this latter conception in three well-known critical writers :

Canon Streeter who imagines for the Evangelist a person who, when he was a child, had seen Jesus on the cross, and who, when he was a man, had been personally acquainted with the son of Zebedee and conceived a "mystic veneration" for him, is obliged to amplify these inadequate qualifications by the supposition that this person was a genius to whom "the category of development in the slow biological sense of the term does not apply" (*Four Gospels*, pp. 418, 433, 456, 457).

Dr. Jacks in the *Hibbert Journal* for 1934 would have us believe that the opinion of Dr. Martineau that "acts and words which transcend the moral level of the narrators authenticate themselves as coming

from Jesus " must now be abandoned, unless we are to do in the 20th century what the disciples did in the 1st, that is to make Jesus the object of a cult.

Bultman says that nothing need be changed in his book if the proper name " Jesus " is understood as representing the thought of the first Christian generation (Jesus, p. 17, quoted by Goguel, *Vie de Jésus*, p. 194).

We thus see that the supposition that the Fourth Gospel is not the work of an Apostle tends to lead first to the supposition that the Evangelist was an almost superhuman being, secondly, to the supposition that all the Evangelists were equal, if not superior to their Master, and thirdly, to the supposition that Jesus counted for nothing at all and that the whole credit for inventing what we call Christianity is to be given to the estimable people composing the first Christian generation whose character is so vividly described in 1 Cor. vi. 9, and Eph. ii. We must choose between the view of Dr. Raven, who describes the figure that Dr. Streeter has imagined for the author of the Fourth Gospel as " a psychological and moral monstrosity who outrages our standard of history by a device which presents to us the product of imagination and religious experience as a record of actual events " and the view that he was a man superior, not only to other men, to whom the slow category of development in the biological sense of the term universally applies, but also to Jesus Himself.

If we hold with Loisy that " The hypothesis of a romancer of genius cannot be entertained for a moment. For the editors of the Gospels did not perform the work of romancers, and they had no genius " (*A propos de l'histoire des religions*, p. 290), we are driven back on the hypothesis which is the last refuge of the " Critical " school that not only the Gospels, but the whole of the Christian faith is the product of a " Believing Community " that had only the most common-place events on which to believe.

Finally, Professor Raven says, " A man who could have written such a book as the Fourth Gospel and then added such a note as John xix. 35, is uttering what a normal man would call a lie, and a lie for which there is no discoverable motive. Again, " The more we admit the saintliness and devotion of the Evangelist, the less possible it is that he was responsible for an imposture " (*op. cit.* pp. 119, 201).

When the question is reduced to these terms, it almost ceases to be a question which scholarship alone can decide. Professor Raven appeals to the normal man : and in what follows we would appeal to him also. We have been told that the external evidence for the authorship of the Fourth Gospel is " indecisive." The force of this remark depends on what may be reasonably considered to be " decisive " in the circumstances. In a sense any evidence for the authorship of a book whose author we have not actually seen at work is indecisive—for us.

It is all a matter of degree. In the case of an ancient book when very little literature survives from the century next to its appearance we must be content with little evidence. It is to quality rather than to quantity that we must look.

But we think that our readers will agree that if any evidence does

exist, it should be treated fairly and neither set out in an incomplete form nor misrepresented.

Many of the "scholars" who dispute the apostolic authorship of the Gospel have seized with avidity upon a supposed quotation from Papias, an early second-century author whose works we only possess in minute fragments, to the effect that John the Apostle was made away with by the Jews.

This quotation is found in two late and unreliable historians called Philip and Georgius. It is quite possible that Georgius copied Philip and in any case we only know of the work of Philip from an epitomiser. Moreover, the important words are only found in one manuscript of Georgius and have every appearance of being an interpolation. But in the most important discussions of the subject which are to be found in Moffatt's *Introduction to the N.T.* and in Charles' *Commentary on the Revelation* these passages are not quoted in full and it is not made plain that one of them occurs in only one manuscript. The question is very complicated. For a further discussion of it the reader is referred to *The Son of Zebedee and the Fourth Gospel*, by the author of this paper.

As the mere fact that the Apostle was put to death by the Jews would not have prevented him writing the Gospel, certain "scholars" added, quite on their own authority, that this event happened early and probably at the time when James, the brother of John, was put to death by Herod. When it was pointed out that "John" is mentioned along with Cephas and James, the Lord's brother, in Gal. ii. 9, which referred to a later date, it was suggested that this "John" was "John Mark."

It was also asserted that the record in the Acts had been edited in the interests of the "Ephesian Legend" and that the name of John had been omitted in the account of the death of James.

In the last chapter of the Gospel it is stated that the Beloved Disciple "wrote these things." Such people as Harnack and Loisy regard this statement as a deliberate lie.

More moderate critics try to explain it away.

Dr. Stanton wrote that the words "wrote these things" seemed to be added "as an afterthought." The words "these things" are vague, and need not refer to the book (*Gospels as historical documents*, vol. III, p. 133).

Archbishop Bernard wished to translate *γράφας* by "dictate." Thus it would be possible to regard the Gospel as dictated by the Apostle to a scribe who afterwards "freely edited" the material. He produced some evidence to show that the word *γράφειν* is sometimes used in the sense of dictation, but he failed to produce any instance where this meaning is not clearly indicated by the context; for example, John xix. 19. Dr. Bernard also stated that the word "Elder" was a technical term which could only be applied to members of the second generation of Christians. "There is no example in the literature of the second century of the equation Elder equals Apostle" (*Commentary on St. John*, p. 47). If, therefore, the author of the Second Epistle calls himself an "Elder" and he was the author,

or, at any rate, the editor, of the Fourth Gospel, this proves that he cannot have been an Apostle.

But Irenaeus, who must surely have been better acquainted with the literary uses of his day than any 20th-century scholar, regarded the Gospel as being the work of an Apostle and yet accepted the Second Epistle as coming from the same hand.

Moreover, St. Peter speaks of himself when writing to "Elders" as a "fellow-Elder" (1 Pet. v. 1).

Irenaeus who is the main witness for the apostolic authorship of the Gospel meets with very severe treatment at the hands of the critics. Dr. Bacon, who is considered to be a star of the first magnitude in the critical firmament, writes of the "boastful and sophisticated claims" of Irenaeus, and Canon Streeter, with more moderation, speaks of him as "not an impartial or exceptionally well-informed witness" (*op. cit.*, p. 445).

The facts are these. Irenaeus who lived between about A.D. 140 and the end of the century wrote a book in refutation of heresies in which he accepted the Fourth Gospel as on the same level as the other three and as the work of the Apostle John. In his arguments he was able to assume that even those adversaries to whose systems the Gospel was most opposed would accept it without question, with the exception of one sect, to be dealt with later.

In a letter of unknown date written to a friend who had fallen into heresy and quoted by Eusebius he reminds this friend that when he (Irenaeus) was a boy he had seen him in Lower Asia in the company of Polycarp, endeavouring to gain his approbation.

He also recalls how Polycarp spoke of his intercourse with "John and with the others who had seen the Lord." And adds, "He remembered their words and what he had heard from them concerning the Lord and His miracles and teaching, having received them from eyewitnesses of the life of the Word. Polycarp related all things in harmony with the Scriptures" (*Euseb. Church History*, v. 20).

To a "normal man" this seems to be as decisive evidence as the nature of the case permits of. When we have seen how the critics deal with it, we shall be better able to judge what they think of its importance.

There is an article by von Hügel in the *Encyclopædia Britannica* on the Fourth Gospel which is probably little known to the general public, but which had a curious history and important results.

In the first instance Loisy was asked to write it. He was afterwards considered to be too "advanced" to meet with general acceptance.

When a high dignitary of the Church of England was consulted he stated that the article must be either very brilliant or very stupid.

As there was then no one among the "settled Anglicans" who was considered to have either the necessary brilliance or stupidity, the task was imposed on Baron von Hügel, who proceeded to consult Loisy on the matter. The story may be read in the *Memoires of Loisy*, vol. II, p. 452.

The Baron asked Loisy how it was possible to disregard the testimony of Irenaeus to the apostolic authorship of the Gospel.

The oracle replied that Irenaeus was only an ordinary witness. He knew only the tradition of his time. He had no special information. He was embarrassed to defend the Gospel against the "Alogoi."

We do not know what effect this reasoning produced on von Hügel, but we do know that he tried to improve on it by writing as follows:—"But Irenaeus was at most only 15 when he frequented Polycarp: writes thirty-five or fifty years later at Lyons, *admitting that he noted down nothing at the time.*" (Italics ours.)

This seems a clear and positive statement enough, but will it be believed that the time which the Baron states to have elapsed between the writing of the letter in question in the hearing of Polycarp is a matter of pure supposition, as is also the place from which the letter is supposed to have been written?

What Irenaeus actually wrote is as follows:—"I remember the events of that time more clearly than those of recent years. For what boys learn growing with their mind becomes joined to it: so that I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and his comings in, and the manner of his life and his physical appearance and his discourses to the people . . . *these things being told me by the mercy of God, I listened to them attentively, noting them down, not on paper, but in my heart. And continually through God's grace I recall them faithfully.*" (Italics ours.)

Let our readers judge on which side is the "sophistication" and the "impartiality" in a presentation of this kind.

It is certainly very strange that it should have been this article of von Hügel that induced Dr. Sanday to give up the views as to the apostolic authorship of the Gospel that he had so long ably maintained.

Canon Streeter rewrites the story of Irenaeus as follows with an equal disregard of his testimony. When he listened to Polycarp he was quite a small boy, capable of little more than gazing with wonder and admiration on the Methuselah-like beard of the venerable bishop. Neither his attention to what was said, nor his capacity for understanding it were sufficient to make his testimony of any value on the point of the authorship of the Fourth Gospel, which he heard ascribed to "John." He was taken away from Asia to Lyons after quite a short stay. At Lyons he would find no one able to correct his mistakes. When in later life he found out that he was probably wrong in attributing the Gospel to an Apostle, he deliberately continued to cling to his error, as he was under the strongest temptation to do so. For the corner stone of his system was that the tradition of the great churches was guaranteed by the fact that they had Apostles for their founders (*Four Gospels*, pp. 443, sqq.). In this presentation Dr. Moffatt generally concurs (*Introduction to N.T.*, p. 609). The statements that Irenaeus was quite a child when he was in Asia, and that he left that country, after a short stay, for Lyons are

nothing more than an imaginative reconstruction of history to make it fit in with the exigencies of a theory. The statement that Irenaeus would find no one in Lyons able to correct his misunderstanding of what he had heard in Asia is contradicted by Canon Streeter himself on page 71 of his book, where he mentions the well-known fact of the close connection between the churches of Asia and those of Gaul.

We leave the suggestion that Irenaeus concealed the truth about the authorship of the Gospel when he found it out to the judgment of our readers.

There is one other point which we should like to stress with regard to the evidence of Irenaeus and it is this.

His letter to Florinus with which we have been dealing is evidently written to a man who was older than himself and also in closer touch with Polycarp. It was written to rebuke this man, because he had not followed the teaching of Polycarp, but had fallen into heresy. In dealing with such a person, would Irenaeus have used arguments which he knew could be refuted by the better knowledge of his correspondent? The evidence of the letter is not based merely on the recollections of an immature boy, but is reinforced by the certainty that an older and better-informed follower of Polycarp could not contradict its contents.

How is it that all critics with whose writings we are acquainted have failed to notice this?

Lastly, we must deal with the sect which is supposed to have denied the apostolic authorship of the Fourth Gospel from the first day when it came out and with which, according to Loisy, Irenaeus found difficulty in dealing.

A certain Roman Presbyter called Caius who "flourished" during the first twenty years of the third century was prompted by his dislike for Montanism to deny the apostolic authorship of the Apocalypse and probably of the Fourth Gospel as well and to attribute them to Cerinthus.

A small body of followers probably gathered round this man, but the information that we have of them comes from Epiphanius, a bishop in Cyprus, who wrote a book on heresies in A.D. 374. He got his information from the Roman writer, Hippolytus, who wrote a book against Caius. This sect was so unimportant that it did not even possess a name. Epiphanius coined for it the name "Alogoi" which had in his eyes the advantage of being both a nickname and a pun, for it could mean both "Those who deny the doctrine of the Word" and "The unreasonable people." The members of this sect tried to justify their rejection of the Gospel by pointing out that the order of events in it differed from that in the Synoptists. There is no evidence that they objected to its Christological teaching, indeed Epiphanius expressly says that they disliked its doctrine of the Spirit in their conflict with the Montanists, but that in other matters they thought as the rest of the Church did.

Some fifty years earlier Irenaeus makes a very brief mention of a body of men who reject the Fourth Gospel and the prophetic Spirit. He says of them that "through these things they sin against the Spirit of God and fall into unpardonable sin" (*Adv. Haer.* III, ii. 9).

These people were probably also opponents of Montanism. But there is no evidence to connect them with the "Alogoi" of Rome. The fact that this body attributed the Fourth Gospel to Cerinthus proves that they had no spiritual ancestors going back to apostolic times and possessed no first-hand and authentic information about the authorship of the Gospel.

Their attribution of the Gospel to Cerinthus showed both their ignorance and their prejudice, for it was as absurd as it would be for a body of Fundamentalists fifty years hence to attribute the Commentary on St. John by Westcott to Loisy.

To say, as Loisy does, that Irenaeus felt himself embarrassed in defending the Fourth Gospel against the "Alogoi" is about as gross a misstatement as can well be imagined.

We have given above all that Irenaeus says about those who rejected the Gospel. He evidently thought them of so little importance as not to deserve any further notice. He would never have allowed a heresy which cut at the roots of his whole argument to go unrefuted, if he had thought it worthy of refutation. Even at the present day religious sects are not unknown whose opinions are too absurd to deserve refutation.

Yet this insignificant body of persons has been magnified by the critics into an important body of Fundamentalists who disliked the Christological teaching of the Gospel, because they had been brought up on the simple humanitarian teaching supposed to be contained in the Synoptists. They alone are supposed to have known the truth about its authorship: and we are left to assume that they were brutally ignored and crushed out by the Rulers of the Church who had adopted the "New Theology" of their time and whose interest it was to claim apostolic authority for their revolutionary opinions.

If this was so, it was the first and only time in history when the Rulers of the Church were on the side of the Modernists.

We think that we have shown that the external evidence for the authorship is so far from being indecisive, that the critics have been obliged to distort it if it is not to continue to be a serious obstacle to the acceptance of their theories.

This seems to prove that the evidence is as decisive as can reasonably be expected, if only it is left to speak for itself.

In the long run no critic who refuses to receive it can escape attributing fraud either to the author of the Gospel or to the people who endorsed it with their testimony or to both.

Evangelical Christianity in Spain, by Mr. Kenneth G. Grubb, is a penny pamphlet issued by the World's Evangelical Alliance for the Committee on Co-operation in Spain and Portugal. It contains a useful account of the chief facts in the history and present position of the Evangelical Churches.

THE FAITHFUL.

By the Rev. E. HIRST, M.A.

THE New Testament has several names for Christ's followers. St. Paul's epistles speak of them as "The Saints," the holy, or the consecrated people,¹ meaning those hallowed and believing brethren who are united with the Lord. Because of the Holy Spirit's indwelling, they were being sanctified, for that is his special task. "The Saints" is thus a fitting name. Another name is "The Brethren," which is to be found in both the Johannine and the Pauline Epistles.² Brother is not used in the New Testament in exclusive reference to family connections. It indicates membership or brotherhood in the same religious community. The Acts of the Apostles speaks of believers as the people of "The Way." It seems that at an early date, "The Way" was a name given to the Christian Faith.³ This seems to have followed quite logically from Christ's teaching. "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me."⁴ As Christ had spoken of Himself as "the way," it was natural that His people should be known as those of "The Way." It was in Antioch that they were first named Christians.⁵ This may have been a nickname invented by the Antiochenes to distinguish Christ's followers from the Jews. This name is the one which has remained in general use, and perhaps it is the most appropriate of them all. There are also other names. "The called," *οἱ κλητοὶ*⁶ is one of these, meaning those who have been summoned into the Messianic Kingdom. "The Elect," *οἱ ἐκλεκτοὶ*⁷ is another, implying those chosen out by God who have been placed in the Holy Spirit's sanctifying power. There is another name which seems to have come into use at a very early date, "The Faithful," *οἱ πιστοὶ*⁸ This name sums up a great deal. It not only means the followers of the Lord, but also incorporates in its own name, that which designated "The Faith" itself. It is this last name which we wish to study in a measure of detail, noting its meaning and considering its implications in the connection between creed and conduct. Such a study has a bearing upon the Book of Common Prayer, for The Catechism uses the name in stating that the Body and the Blood of Christ are "verily and indeed taken and received by the faithful in the Lord's Supper." Article XIX says that "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance in all those things that of necessity are requisite to the same." "The Faithful" means those who enjoy membership in a visible body—the

¹ I Cor. i. 2; Col. i. 2; Phil. i. 1, etc.

² I John iii. 14; I Thess. i. 4, etc.

³ Acts ix. 2; xix. 23, etc.

⁴ St. John xiv. 6.

⁵ Acts xi. 26.

⁶ Jude verse 1.

⁷ I Pet. i. 1.

⁸ Rev. xvii. 14.

Church. It may also have a meaning of deeper spiritual significance. Those who were numbered among "The Faithful" in the early Church did not always find it a comfortable or an easy membership. Treachery, suspicion and persecution ever dogged their footsteps, for it might mean either suffering or death. Persecution certainly would tend to sift the false from the true. We know that numbers actually apostatized. However, many stood firm, testifying to the fact of their faithfulness both to Him whose faith they professed and "The Faithful" amongst whom they were numbered. This union with the Lord and each other was a marked feature of primitive Christianity. The first great lesson which St. Paul was called upon to learn was that of the unity of the Christian with Christ. He emphasized this lesson in later years, for he wrote to the Corinthians, "He that is joined to the Lord is one Spirit."¹ The question asked of him at the Damascus gate was not "Saul, Saul, why persecutest thou my followers?" but "Saul, Saul, why persecutest thou me?"² There is a vital connection which links the lowliest follower of Christ to his Lord. This spiritual union cannot be over-emphasized. Under persecution, this was always prominent, but under Constantine and his successors, when it became the accepted thing that one should be a Christian, and the outward organization of the Church came to be particularly stressed, membership in the Church tended to eclipse that essential verity of the Christian's spiritual union with the Master. The underlying spiritual principle of personal union persisted, it is true, for St. Augustine and others did not lose sight of it, but the strain to emphasize the importance of membership in the visible organization tended to relegate the former principle to a position of secondary importance. The Church of Christ, the visible body of "The Faithful," seemed to be conceived of in terms of an organization rather than a living organism. The necessity of the outward expression almost obscured the necessity of spiritual vitality derived from Christ Himself. Under Papal rule, right up to the Reformation, the ecclesiastical organization under Papal headship was demanded as the first necessity for membership in the Church. Cardinal Bellarmine, the protagonist of the Papacy at the end of the sixteenth century obviously held views which were almost entirely outward and visible. He wrote as follows: "We deny that to constitute a man a member of the true Church any internal virtue is requisite."³ To be numbered amongst "The Faithful" it was held that membership in the outward organization was the first requisite. This is but a repetition of exclusive Judaism and intolerant Mohammedanism. The followers of Mohammed are known amongst their brethren as "The Faithful," but it seems that with them merit is found in outward ritual observance rather than in an inward and spiritual life. It is this fact which renders Islam quite a comfortable creed almost divorced from moral life. The conception of the faithful man in the New Testament and the Book of Common Prayer is far removed from such an idea as that which has just been outlined. Whilst no one would wish to minimize the necessity of the outward organization, remembering

¹ I Cor. vi. 17.² Acts ix. 4.³ *De Eccl. Mil.*, ii.

that membership in the body of Christ is important from the prominence given to Baptism throughout the New Testament, and which line the Prayer Book seeks to follow, it must not be forgotten that the spiritual connection between the Christian and the Christ must be there first. It is Christ who places the believer in the Church and not *vice versa*. "The Faithful," then, are those who are joined to the Lord, and, at the same time, are striving to hold the Faith in its fulness and live by its standards. The two must go together. Spiritual union with Christ comes first, and membership in the outward body will follow as a consequence. When St. Peter saw that grace was given to Cornelius and his household, he at once recognized that the outward and visible sign should be set upon them in Holy Baptism, for "he commanded them to be baptized in the name of Jesus Christ."¹ Faithful Christians are those in whose lives Christ's ways are manifest; mere membership in the communion cannot be enough to merit the holding of His Name. It was the "good and faithful" servant in the parable who was bidden to enter into the joy of his Lord.² The Papyri has the same meaning, as is shown by a letter of the third century written by a Christian presbyter named Penosiris regarding a Christian woman who had been banished during the Decian persecution. It says, "I have handed her over to good and true (or faithful) men . . . until her son Nilus arrives." "The Faithful" cannot be those who simply give an intellectual assent to a set of propositions or to a scheme of life. The faith they profess must be the life itself in its entirety. There seem to be three elements in Faith as the New Testament sees it, and which must be found in "The Faithful" to whom the Prayer Book refers. First, the mind comes into operation, for as conviction of Christ and of God gradually gains the ascendant in the mind, intellectual assent is given to the content of the Christian Creed. The next step is the venture of trust in reliance upon that Faith as a plan of salvation and sanctification. Faith is often described as belief and trust. Both of these have a part, but they are of the inward part of faith. The Christian Faith, however, must be worked out in a social atmosphere, and thus its outward expression must come into its own. This is acknowledged in the consent of the will which puts the inward principles into active operation in the open life lived before the world's unrestricted gaze. Life cannot be lived successfully in separate sections, for it is a complete whole. St. Paul recognized this to the full in the matter of the Holy Communion. "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body."³ The apostle makes it plain that he who partakes unworthily partakes not of the blessing, but partakes of "judgement unto himself." The distinctive features of the Christian Faith they profess by membership in the Body of Christ must be manifest in the minds and manners, and in the souls of Christ's faithful ones.

¹ Acts x. 48.² S. Matt. xxv. 21-23.³ I Cor. xi. 27-29.

This is not to ignore the fact that those who are numbered amongst "The Faithful," may fall, fail and falter. The truest Christian is the one who is most conscious of his own shortcomings. The sentiments of the hymn are still true :

" And they, who fain would serve thee best,
Are conscious most of wrong within."¹

Whilst realizing this, the Christian knows that one of the distinctive features of The Faith is the fact that if a man should fall, he can rise again in the power of his Lord, a forgiven and a restored man. Knowing this, he will not seek to presume upon God's mercy, but will constantly endeavour to bring his life into true alignment with the standard of the Saviour. It is a heartening thought to know that we are not looked upon by the Father merely as we are, but as those "accepted in the Beloved,"² and as what we can be when Christ has completed His work in the hearts of His faithful ones.

THE GREAT GALILEAN RETURNS. By Henry Kendall Booth. Pp. xvi + 218. *Charles Scribner's Sons.* 6s. net.

The main purpose of Dr. Booth's excellent book is to recall Christians to a reconsideration of the Gospel of Jesus Christ, with all its implications in our social order. His plea is that the real message and teaching of our Lord had, through the centuries, been allowed to become obscure, until the Gospel preached bore little resemblance to the transforming word of Jesus of Nazareth and had lost its dynamic. Carefully and convincingly he takes the reader back to the message as originally proclaimed—"a Gospel for the shepherdless flock of all ages." He points to the centre of the message—"The Kingdom of God"—an ideal, a passion and a faith ; something that involved the transforming of the social life in which men moved. Through the centuries he traces the eclipse of this leading and foundation idea, showing how it became eclipsed by a Christianity centred in Sacraments and dogmatism, prosperity and nationalism, completely at variance with the Gospel of Galilee. Happily he is able to show how, during the twentieth century, the lost Gospel of the Kingdom has been gradually rediscovered, as the result of pioneers in various lands. He ends with a practical programme for the Christian Church and a call to a definite crusade for justice, peace and goodwill, outstanding characteristics of the Kingdom of God as proclaimed by Jesus.

Dr. Booth, by this book, takes a worthy place among those who, by their pen, are witnessing to the plain duty of the Church of Christ to labour more intelligently and with greater zeal for the coming on earth of the Kingdom of God.

¹ H. Twells. "At even ere the sun was set."

² Eph. i. 6.

NOT SO QUIET ON THE POPE'S SOUTH-EASTERN FRONT.

By the Rev. C. T. HARLEY WALKER, M.A., B.Litt.

THE secular struggle of the Papacy to attain world supremacy, which is still in progress, affords a fascinating theme for contemplation, even irrespective of its practical importance and of the sympathies or antipathies, which it provokes. Sometimes waged with intensity, sometimes apparently dormant, it has a single aim, though its methods vary according to circumstances. The Papal forces are united, at least on the surface, those on the other side are divided. Therefore to understand the conflict we require to study it at different stages and from different points of view.

The research of Orthodox historians, specially that of Dr. Ciuhandu of Arad, has brought to light an interesting episode in that secular struggle a hundred years ago and more, as it affected the Rumanian subjects of the Habsburgs. The situation on the Pope's South-Eastern front has always been complicated. Even at the outbreak of what Latins are pleased to call "The Photian schism" there was a variety of nationalities. There was not a simple clear-cut division between two nations and two ways of practising Christianity. And since then other factors have increased the complication. The intrusion of the Magyars brought in a new race of Eastern origin, which developed Western sympathies. The intrusion of the Turks distracted the Popes from their feud with the Orthodox and, while it enslaved and weakened the latter, at least enabled them to safeguard their individuality. In some ways even the Turk was welcome as giving respite from the oppression of the Crusaders and the Pope. First the Hussite movement, the ramifications of which extended far to the South East, and later the fully-developed Reformation, which swept through Hungary and included the Lutheran Right, the Calvinistic Centre and the Unitarian Left, interposed a fresh barrier between the Pope and the Orthodox. The combined efforts of the Habsburgs and the Pope, generally, though not invariably, good allies, drove back the Turks. But Protestantism was less easy to suppress. Calvinism particularly rallied Hungarian national sympathies against the Germanic tendencies of the Habsburgs, although the Counter-Reformation reduced it to the position of a minority cult. Under the Habsburgs the Orthodox fared worse than the Protestants. Transylvania claimed, with some reason, to be a land of tolerance and enlightenment with equal rights for the three nationalities, Magyars, Germans and Szeklers, and their four religions, Romanism, Lutheranism, Calvinism, and Unitarianism. And these conditions were not fundamentally altered, when it came under the Habsburgs. But the oldest inhabitants of the land, the Rumanian Orthodox, were for long not recognized at all, or hardly recognized, except for the purpose of being oppressed. The great Orthodox prelate of the last century Andreiu Shaguna, had some

excuse for referring to the "three nationalities" and "four religions" as the Seven Deadly Sins. Western writers have sometimes overlooked this point. The Orthodox in the Habsburg domains were partly Rumanians, partly Serbians, a number of whom were refugees from the Turks and enjoyed special privileges, and partly belonged to other nationalities.

The Roman Catholic Church enjoyed an exceptionally privileged position under the Habsburgs. From early times Hungary had been an Apostolic Monarchy favoured by the Pope and pledged to support him. The dominant religion was supported by huge endowments and an elaborate system of patronage, by which the civil administration, the nobles and the landowners were associated together in the furtherance of the Papal cause. A peculiar feature of Papal policy in the endeavour to subjugate Eastern Christendom is the creation of Uniate Churches. It was realized, that Easterns, whether Orthodox or Heterodox, were not likely to be ever attracted by a purely Western rite. Therefore the Pope was ready to tolerate an Eastern service and Church order, provided that fundamental points of principle were admitted. Weaknesses and disputes among Easterns could be exploited in order to attract proselytes to "Holy Union." And once they were within the net, its folds could be tightened or loosened, as circumstances suggested. There may have been some Uniates from conviction; but there certainly were many from interest or fear. And probably few, who accepted Union, realized exactly how much they were letting themselves in for. The creation of a Uniate Rumanian Church in 1700 was as much to the interest of the Habsburgs as to that of the Pope. It tended to hinder the intercourse of the Rumanians with their co-religionists and kinsmen across the Carpathians and to weaken the political influence of Hungarian Calvinists of the disloyal stock of Stephen Bocskay, always suspect to the Habsburg rulers. The scheme was nicely worked by the Jesuits, whom the Orthodox accuse of forgery. The chief convert was a prelate called Atanasie, nicknamed by the Orthodox, "Satanasie."

Union undoubtedly assisted a people of partly Latin origin to reintegration with Western culture after centuries of isolation in an Eastern environment. But it was not popular. The Uniate prelates chafed under the humiliating tutelage of Jesuit theologians imposed to supervise them. And some of them gave evidence of bitter disillusionment. The Uniate laity remained Orthodox at heart and, unlike their clergy, were never as a whole effectually latinized. A large number of the people refused to accept Union at any price whatsoever and endured cruel persecution and oppression in consequence. They felt that their souls were their own and not to be bartered or disposed of by earthly governments. In the latter part of the eighteenth century the peasant rising under Horia and Closhca, similar to the Irish revolt in 1798, was a manifestation of national feeling. Definite toleration for Orthodoxy was at last granted by enactment 1790, 1791. Before and after that date the Rumanian Orthodox received some protection from the Serbian Metropolitan of Carlovits, though less in Transylvania than in the Hungarian kingdom.

In the earlier part of the nineteenth century there are several developments in the situation to be noticed. There was a growth in the sense of nationality. The Magyars were much concerned for the use of their own language instead of Latin or one of the minority languages. Serbians and Rumanians pulled apart, the former seeking to dominate, the latter to assert themselves. Rumanian books were published with the encouragement of the administration. A training College for Rumanians was established at Arad. And there was a demand for a Rumanian instead of a Serbian bishop there. An attempt to westernize the calendar and the alphabet failed. The sympathies of the Magyar Protestants were divided. They favoured religious toleration for the Rumanian Orthodox, but they regarded aggressive Rumanian nationalism as subversive. The central government encouraged Papal proselytization within limits, especially under Francis I, but tolerated other confessions in theory, if not always in practice.

The Uniate movement continued with varying intensity and success. It gained most in the North West of what is now Great Rumania in a mixed population of Rumanians and Ruthenians, which became largely magyarized. Uniate and Orthodox Rumanians were sometimes at daggers drawn, but sometimes combined for national interests.

Perhaps the greatest Uniate protagonist was Samuil Vulcan, born in Transylvania, 1758, Bishop of Oradea Mare from 1806 till his death, 1839. He was well educated and one of the outstanding men of his time. His portrait is that of a keen and masterful person. No doubt he cared for Rumanian culture, although his services to it have been exaggerated. His ruling passion up to the end of his life was proselytization. He indulged in it the more freely to acquire merit with the government, when taken to task for favouritism and maladministration of his diocese. The Roman Catholic bishop of Oradea had princely endowments and was for a long time prefect of the county. A portion of these endowments was employed to create a Uniate diocese under a Papal Bull, August 1780, with the express object of proselytization. Medieval feudal pressure imposed upon the Orthodox peasants was intended to promote their perversion. Bishop Vulcan's efforts in this direction were remarkable. He achieved nearly as much in 33 years as his predecessors had in 105 years, perverting 15 villages in Bihor, 19 in Arad and 9 in Banat. For his "apostolic zeal" he was made a Privy Councillor. During his episcopate his diocese was augmented by 72 Rumanian parishes transferred from that of Muncaci. Dr. Ciuhandu's big book is an exhaustive study of his Uniate campaign and the Orthodox defence against it. Bishop Vulcan's Latin colleagues did not always treat him too kindly. Indeed the Uniate Church as a hybrid product has tended to provoke distrust on both sides. The Orthodox abominate Union as Papal, while Ultramontanes regard it as a temporary makeshift to be exchanged, the sooner the better, for complete absorption. The Uniates claim to have consolidated Rumanian nationality. The Orthodox would rejoin, that they are out to split it by forming a set of Rumanian Croats.

The design of conquering Arad for "holy Union" had been

entertained for a long time, before active steps were taken to put it into effect. Francis I had written to Bishop Vulcan in 1815, suggesting that he should try to find a lukewarm Rumanian candidate for the Orthodox see, who might be prepared to acquiesce in its becoming Uniatic. Accordingly the see was kept vacant on two occasions, on the decease of bishops Avacumovici (1815) and Ioanovici (1830).

The campaign against Arad launched by Bishop Vulcan in 1834 amounted to a regular persecution. In a contemporary Orthodox report it is compared to the sack of Jerusalem or the conquest of Byzantium by the Turks. The missionaries conducting it, Vasile Erdélyi and Alexandru Dobra, were later rewarded with the bishoprics of Oradea and Lugoj. Strategically planned, it was supported by magnates and officials. Legally anyone might become a Uniatic by simple declaration. Mass conversions were supposed to be attested by mixed commissions, on which both confessions were represented. If things did not go smoothly for the Papists, the officials would bring persuasion and pressure to bear. The County Council notified the Viceregal Council: the latter sent on the case of change of religion for the King-Emperor's approval. To return to Orthodoxy was difficult. One had to undergo Papal instruction for six weeks and then petition the King-Emperor. As the instruction was individual, the six weeks might drag on for years. If people were fraudulently registered as turning Uniatic, there had to be an enquiry. Nomad gypsies and dead persons were registered as Uniatics in one instance; in another a man, Dârlea Toader, was entered on the list when dead drunk, but denied having accepted Union the next day. Disloyalty and scandal among the Orthodox clergy were frequently exploited to support proselytization. Inducements were offered to peasants in the form of promises to reduce obligations of villeinage and to remit church dues. Rumanians were instigated against the Serbian hierarchy and invited to come under a "Rumanian bishop" instead, nothing being said about the change of creed involved. Popery was represented as the "older and better religion." Further there were free drinks of spirit offered as bribes. Bishop Vulcan made a pastoral visitation in regal style, before he had any flock to speak of. The Orthodox protopope of Vărădia, Zaharie Protici, was told by his own bishop not to have church bells rung on the occasion, as the Orthodox visitations were ignored by Uniatics. The protopope remarked on the "benefactions and terrors" dispensed by the Uniatic bishop. The "benefactions" were bribes. By turning Uniatic a priest might increase his salary ten times over. The "terrors" were the persecutions of bullying officials. Apart from his two missionaries Bishop Vulcan had a nice lot of associates, such as Count Königsegg and Judge Salbeck, and officials ready, like Horky István, to insult the Orthodox at Easter. There was a forced Uniatic baptism at Târnova. The campaign proceeded with lightning rapidity. Its hypocrisy was as odious as its brutality. The people were warned not to mention to a commission the bribes they had been offered. They were supposed to have gone over from honest conviction. The persecutors complained that the Orthodox clergy were making the trouble.

The Rumanian Orthodox were up against a stiff fight. If half of what their detractors allege were true, they would have gone under. They were not a half pagan, half barbarous mob, groping in a twilight of superstition and priestcraft. They were poor and backward and oppressed. But they were patriots and Christians. And in defending their faith they reproduced the constancy of the martyrs and confessors of the early persecutions. Take the case of the heroic priest, Moise Ghergariu, of Nădălbeshți. He was offered a good position as the reward of apostasy, but refused it. He took round, it is said, a miraculous icon of our Lady for the people to kiss, which insured immunity from perversion. Count Königsegg robbed him of his glebe and hampered his movements. He wrote in distress to his protopope, Grigorie Lucacic, wondering, what was to become of his children. Protopope Zaharie Protici was equally loyal. Judge Salbeck called in an apostate priest to officiate at Petrish. The protopope came and took the service himself. Salbeck arrested him and insulted him with his usual "Turanian" brutality.

The Orthodox were well led. The Metropolitan Stephen Stratimirovici, of Carlovits, an elderly and experienced prelate, made repeated representations to the Crown for redress. The Bishop of Timishoara, Maxim Manuilovici, who administered Arad diocese during the vacancy, sent out a strongly worded pastoral letter, which greatly annoyed the romanizers. Salbeck had Petrish church broken into and a copy of it seized from the Holy Table. In the letter Orthodoxy was proclaimed as the true trunk of Christianity, other confessions being branches more or less separated from it; and the people were warned to be steadfast against seduction. The bishop was hampered and threatened by a noble, Török István. This worthy imprisoned the man, who announced the bishop's arrival, and the sexton, who rang the bells in his honour. The constant intervention of the Metropolitan and Bishop-administrator had its effect. The people took courage. Many, who had succumbed, petitioned the Crown for permission to return to their ancestral faith. Some of the peasants were noble and some were veterans. These showed themselves particularly refractory. In one case the church key was detained; and the Uniates were prevented from holding service. In another case hay was cut and taken to the Orthodox protopope from glebe confiscated for the Uniates.

The see of Arad was at last filled by a sound Orthodox bishop, Gherasim Rats. This represented a notable success for Orthodoxy. He tightened up discipline, went round his diocese and complained to the higher authorities. It was now easier for the clergy and people to forward an impressive petition to the Crown. They asked, why they should endure such persecution after all their loyalty. They were disturbed in their religion, they said, not by pagans, but by Uniate Christians, without knowing, with whom they were expected to be united. It could not be with Christ. For they were Christians already. It could not be with the Sovereign. For they were loyal subjects. If it were with a foreign prince (i.e., the Pope), that implied treason. They denounced the promises, bribes and threats employed to promote Union. They objected to the misuse of His Majesty's name, as

though he wanted Union all over the country. It had led the Lutherans of Mocrea to offer to become Uniates. But the offer had been turned down for fear of unsettling the Protestants. Those who had become Uniates, in their subsequent disillusionment avoided the services of Uniate priests, never attended church, left their children unbaptized and buried their dead like animals without the Sacrament, without priests. Even services in the homes were denied to Orthodox thus tricked though permitted to Jews, simply to coerce them into remaining Uniates. Their children were registered as Uniates. They did not see why the secular power should interfere with their rites. They wanted to enjoy the protection extended by the law to their religion, not to have religion commercialized. "If then," the petition concludes, "the Uniates want to proselytize contrary to Christ's express words let them go to the Jews, but leave us Christians alone." This petition was forwarded to Ferdinand V, who had just succeeded to the throne.

The Protestants were getting annoyed with Papal aggression too. Beöthy Ödön, M.P., for Bihor, was chosen to bring forward their complaints in the Diet. This enlightened man had liberated his serfs. He moved for a commission to draft legislation to secure liberty of conscience. The Diet approved, but the Senate rejected the draft seven times. Beöthy said, that he would blow his trumpet, till the walls of Jericho fell down. He took up the cause of the Orthodox as well as that of his own people. He mentioned the case of a dead body left unburied, till relatives of the deceased were infected, and another case of some one driven mad by Uniate proselytism. Such persecution was an anachronism, un-Christian and immoral. In the course of the debate reference was made to the offer of free drinks. And it was remarked, that no law existed to curb the machinations of Popish priests. Protestant pastors were punished for the merest suspicion of proselytizing. The Orthodox Council at Oradea had Beöthy's speech entered in their minutes and decided to have his portrait painted and set up in their hall.

HOW PRAYEST THOU? By Beatrix A. R. Brazier. *1s. 6d.*

This little book of 72 pages is attractively bound and can be easily slipped into a pocket. It contains an Exposition of the Lord's Prayer, in which its Jewish background is recognized. The concluding chapter on "Amen" adds to the value of the booklet. Rear-Admiral A. R. Emdin writes an introduction commending it. It is obtainable of W. H. Smith & Son, Haverfordwest.

H. D.

A LITTLE BOOK OF RELIGIOUS VERSE. By the Rev. G. Lacey May. *S.P.C.K. 2s.*

We heartily commend this anthology. Most of the extracts are familiar, though there are a few less well-known modern pieces included. To have such a collection in a single volume is most useful.

H. D.

KANT'S METAPHYSIC.

By the Rev. A. R. WHATELY, D.D.

Kant's Metaphysic of Experience. A Commentary on the First Half of the Kritik der Reinen Vernunft. Two Volumes. By H. J. Paton, M.A., D.Litt. (Oxon).

THIS latest addition to the Library of Philosophy will prove, one can hardly doubt, almost epoch-making within the sphere of English Kantian literature. It is essentially a book for really close students of the great writer to whom Prof. Paton has himself devoted such intense and thorough-going examination. His aim is the excellent one of trying to understand and to estimate the author as and where he stands, not from some point of view outside the range of his thought; to do justice primarily to the insight and coherence of his system, rather than to defend or criticize his total position in its relation to alien schools of thought. He thinks it would have been better if Edward Caird and Prof. Pritchard, two well-known expositors of Kant, had each written two books instead of one, the first dealing with Kant in himself and the second with their own views in these matters—Hegelian in the one case, Realistic in the other.

It may, of course, be said that, if one is to criticize an author at all, one wants to know if his fundamental assumptions are sound, and that a finely constructed edifice resting on an unsound foundation is not of much value or interest. But we think this is a mistake, and that Prof. Paton has taken a wise course. A comprehensive and at the same time well-compacted body of thought must be valuable; and even if it seems to rest upon an insecure basis, that is only relative to the critic's own ideas, which, however excellent, are, after all, only part of the whole truth of the matter. Truth is wider than our horizons, and there is surely more in what a serious thinker sees than his critics can touch.

It may be admitted that this method is the easier to carry out for Prof. Paton than for the writers mentioned, since he is himself, broadly speaking, a Kantian—not even, in the ordinary sense, a Neo-Kantian. He regards Kant's teaching as nearer and more relevant to the thought of the present time than is that of his immediate successors. Much of it, inevitably, is cast into the moulds of a past generation; for instance, his attachment to the old Formal Logic. But Dr. Paton believes that important and essential truth, from which we still can learn, remains, even when we have eliminated what is obsolete or otherwise unconvincing.

One prevalent estimate of Kant's philosophy he strongly contests—that is, what he calls the "patchwork theory," of which Adickes and Vaihinger, especially the latter, are the leading exponents. "The essence of criticism," he says, "and the only way in which we can penetrate into the mind of an author, is to check our interpretation of one passage in the light of another, until gradually the whole becomes

clear. If our interpretation is contradicted by other passages, we are compelled to reconsider it, and so we may come nearer the truth. On the patchwork theory there is no such compulsion, and the way is open for purely subjective impressions." There may still be baffling obscurity of language and even confusion of thought, but the philosopher will have been given a chance to be judged by what he really means.

Kant himself did not want to be too apparently lucid, and so lead people into thinking they understood him when they did not. This does not accord with the modern demand for untechnical philosophy comprehensible by that plumb-line of all wisdom "the man in the street." But, after all, to say the least, there must be *some* philosophy that presupposes a degree of philosophical training and capacity. Kant, is, no doubt, sometimes unnecessarily difficult, and a commentary that, like this one, devotes itself to guiding us *out of* the mazes is bound to be difficult too, except to minds accustomed to such studies.

But Dr. Paton refuses to believe that a writer who has taken the immensely influential place that Kant holds in the history of thought is a mere mass of confusion and artificial "architectonic." "I believe myself," he says, "that Kant stands out among the greatest thinkers by all the tests which can reasonably be applied to men who share the common weaknesses of humanity."

It might be said that, since it was a great object of Kant's work to establish the philosophical basis of mathematics and the physical sciences, the relevance of much of it to modern thought may be challenged. The categories of cause and effect, especially, and of substance, are now said by some to be superfluous to Science. As to this, the author thinks that the discontinuity of modern with earlier thought, in the philosophy of physics, is sometimes too one-sidedly stressed, and that Kant's views on these matters should not be altogether set aside because they may require revision. Similarly with regard to his satisfaction with Euclidean space: "It is our task to estimate the value of his argument as it stands" (II. pp. 106, 107).

One mode of interpreting Kant's teaching on experience, namely, what he calls the psychological, he emphatically rejects; that is to say, "any interpretation which supposes Kant to explain how we begin by knowing space and time and the categories, and then begin to build up experience by their means. Sense impressions, space and time, and the categories are at work in experience from the start, but it is only gradually that we disentangle them from one another." It is unfair, he protests, to import psychological interpretations into Kant and then to condemn him for the resultant absurdities (I. p. 318).

This is one important point to bear in mind as we work through the mass of exposition and criticism, which, for those who are accustomed only to the broad issues of philosophy, is like a wood hidden by the trees.

It may well be asked, by anyone generally interested in the subject, "What is the author's attitude towards the doctrine of 'Things-in-themselves'?" That Kant believed in them is clear; but are those empirical Kantists right who regard this merely as an unfortunate

appendage, a relic of a type of thought that Kant had discarded? Prof. Paton holds that it is essential to his position as a whole. "Kant's doctrine asserts that the matter of experience is given to mind by an independent reality, while the form of experience is imposed by the mind itself"—as against the idea that "thought must either determine its object through and through, or else it must do nothing but apprehend what is given" (I. p. 581).

Dr. Paton himself considers that the conception of things-in-themselves, known to us only as they appear to us, and *not* as they are in themselves, is defensible. He uses the analogy, admittedly imperfect, of blue spectacles. We shall not all find him convincing on this point. That this distinction is applicable, in a relative sense, within the sphere of experience, is obvious. Surely, however, all true appearance gives us *something* of what the thing really *is*. However fully we allow for the subjective side of appearance, a residuum of ultimate reality remains. But we cannot go into these questions here, and can only be thankful for a thorough exposition of Kant by one whose own sympathies are with him.

We must not quite pass over what his commentator calls "the most central, the most important, and yet in some ways the most elusive of Kant's doctrines,"—that is, the theory of apperception—of the "I think" that necessarily accompanies all our ideas of objects. Just how this primary act of thought differentiates itself into Kant's twelve forms of judgment involves further questions, but there is no doubt that Dr. Paton is right in holding that his too uncritical adherence to the finality of the formal logic that held sway in his day does not invalidate his great contribution to the understanding of self-consciousness in its relation to experience and thought. Pure or transcendental apperception has been regarded by some commentators as essentially the same as self-identity; but Dr. Paton holds it to be quite certain that Kant regarded self-consciousness (not merely self-identity) as necessary for all knowledge of objects, and considered apperception to be equivalent to self-consciousness (I. p. 399). Pure apperception is the consciousness of what the mind *does* (its thinking), as distinguished from the empirical consciousness of its states, which change continually. At any rate, we have here a great advance upon the *cogito, ergo sum* of Descartes, and perhaps it is not far from the truth to say that the understanding of the relation of thinking to thoughts and of self to mind is the highway of philosophy as such. This part of Kant's teaching, surely we may say, offers the best justification—or would if any were needed—of Dr. Paton's arduous studies. And assuredly it cannot be said that modern thinkers have fully assimilated and superseded him here.

It will of course be asked by those interested specially in the religious aspect of Kant's philosophy what this commentary has to say respecting his attitude towards theistic belief. Its scope, however (which does not include the whole *Kritik*), stops short of this. Still, the essential principle has already emerged before it closes. The noumenon (that is, the thing-in-itself), though we have seen, a necessary feature of his system, is only a "limiting concept." But just this

limiting function is necessary. For it shows us what experience can and what it cannot give us. And experience, or intuition, for Kant, is entirely sensuous. Nor can our understanding assert anything beyond the limit of the sensuous (II. § 5, pp. 456-458). The only positive answer is that given by the "practical reason," which is not the opposite of "pure reason," but of reason combined with sensibility, and which does not seek to form *conceptions* outside it. Of course many of us will deny at once that experience is merely sensuous.

Perhaps some day Prof. Paton will give us a continuation of his monumental study of the *Kritik*, and perhaps also a much smaller work setting forth the outline of its results, in such a manner that we shall all know how much we can know of the great philosopher, and use this knowledge without the fear of falling into those pitfalls that beset partial knowledge. The essential thing for those who read philosophy in a general way, and make use of what they read in writing, is to be careful always, where there is the least doubt, to allude to this or that opinion of Kant as held to be his by *some* commentators, or by some particular commentator. In most cases it will not much matter for their purpose whether the particular interpretation is right or wrong. But this is in no way a disparagement of the great duty to enter, in the interests of the history of thought, and of the possible discovery of important truth still unassimilated, as deeply as possible into his meaning. And we can only honour those who have traversed this "long and difficult road."

DIVINE HUMANITY : DOCTRINAL ESSAYS ON NEW TESTAMENT PROBLEMS. By W. K. Lowther Clarke, D.D. Pp. vii + 222. S.P.C.K. 5s. net.

Of his deep scholarship Dr. Lowther Clarke has already given abundant proof. His latest volume will confirm his reputation as an original thinker who has valuable contributions to make to many New Testament problems. The ten chapters are the fruit of seven years' additional work upon subjects which he discussed in his earlier *New Testament Problems*. They all revolve round the doctrine of the Incarnation and its better understanding and appreciation. Particularly valuable are two chapters dealing with the "Mode of Divine Indwelling" and "The Sense of the Past." While Dr. Clarke would be the last to suggest that he has resolved all existing difficulties, he has undoubtedly suggested lines of approach that will assist materially to elucidate profound mysteries.

In his short preface Dr. Clarke states that most of the chapters took shape as sermons. The congregations that heard them were offered something infinitely more profound than is commonly proclaimed from the pulpit. It would not be difficult to point out passages with which most of us would emphatically differ, but all will appreciate the care, thought and scholarship that have combined to produce these valuable chapters.

REVIEWS OF BOOKS.

HUGH LATIMER. By Robert Demaus, M.A. Abridged and edited by Newman Watts. *The Religious Tract Society*. 1s. 6d.

This is a reissue in popular form of one of the great biographies for which we are indebted to the Religious Tract Society. Robert Demaus made a scholarly examination of all the sources of information concerning William Tyndale and Hugh Latimer and his lives of these heroic men have been the chief sources of our information of them for many years. The present issue of Hugh Latimer's life provides an adequate account for the general reader. The various notes and sources consulted for the original have been omitted and the facts have been set out as clearly as could be desired. Latimer did not join the Reformers until he had already taken his place as a teacher of the old theology. It was under the guidance of Bilney who had himself experienced conversion and had found his peace with God through faith in Jesus Christ that Latimer was led to a similar experience. He abandoned the old system of Romish teaching and became one of the greatest advocates of the Gospel. He was the most remarkable preacher of his time and some of his discourses, which have come down to us largely through the instrumentality of his faithful Swiss servant Augustine Bernher, show his matchless courage and his fidelity to the truth as by degrees he became more fully aware of it. An account is given of his work at the University of Cambridge, his experiences as a country clergyman, and his endeavours to bring order into the diocese of Worcester, where he was bishop for four years following an Italian prelate who had never even been in this country. The story of his persecution enables us to realise the sufferings of those who stood forth in the defence of the truth in those difficult days. The various phases of his trial and his ultimate martyrdom are set out with a touching simplicity which constitute an appeal to us in these easy going days to stand firm in the freedom with which we have been made free, and to determine that our Church will never again be brought under the yoke of bondage from which it was freed at such a cost by these brave men of the Reformation time. This book should be widely read, especially during the coming year when the Reformation is to be commemorated throughout the country.

THE BIBLE IN SEVENTEENTH CENTURY SCOTTISH LIFE AND LITERATURE. By Duncan Anderson, Ph.D. London: *Allenson*. Price 6s.

This volume is not only instructive but entertaining—except perhaps for the 2nd chapter (“The influence on political life”) which is instructive but rather too crowded with names and historical data to be entertaining. Dr. Anderson opens with a brief chapter on current versions of the Bible, during the 17th century; and we remark how slow the A.V. was to displace the Geneva version in Scotland. The constant bickering and quarrels over religion during all that period make one call to mind Lucretius' grim hexameter; scarcely less

wretched were the persistent attempts made by Charles I and his ill-advisers to impose an English Liturgy on the recalcitrant Scots. The place of the Bible then and much later was "unique"; it was regarded not only as an infallible guide in all the affairs of life, but inerrant from Genesis to Revelation. It was the hammer which beat out the iron of Calvinism into a rigid shape. Its influence on the spiritual life of a whole people is undoubted; but the predominant part played by the Old Testament, to the too frequent neglect of the New, was unfortunate. Those harsh Covenanters had, apparently, little idea of dispensational truth. Nor was the influence of the Bible less marked in social relations; even to this day the Scotch "Sabbath" exercises a singular power. Again, as the chapter on superstitious beliefs and practices very clearly shows, the Old Testament—as interpreted by the "Old Testament men"—was the quarry out of which were dug rules for dealing with sorcery, witchcraft and the like, which were a cause of dreadful suffering and persecution. It is curious to note how these northern Puritans regarded Art; they seemed hostile to beauty, believing (quite erroneously) that Art had something unspiritual in the very being of it. Hence the iconoclasm of the Puritan régime, both in Scotland and South of the Tweed. Even to this day Nonconformity has, in this respect, never recovered from the false evangel of the covenanters and their sympathizers. The chapter on the influence of the Bible on literature affords excellent reading; it demonstrates how intimately the words of the English Bible were involved in the fabric of men's minds, so much so that their everyday utterance carried with it a flavour of the parent book.

We have read Dr. Anderson's volume with sincere pleasure; by his labours he has illuminated a whole century of thought—thought and life alike, that were destined to modify profoundly the after-history of the nation as a whole.

E. H. B.

THE EPISTLE TO THE HEBREWS. By V. Burch. *Williams & Norgate.*

5s.

Any new scholarly study of the Epistle to the Hebrews must command the attention of New Testament students, no matter the angle from which the study approaches it. Its anonymity makes the problem of authorship one of the most fascinating questions of New Testament criticism. Related to that of authorship, is the question of the writer's sources, and the aims which prompted the penning of the Epistle.

Dr. Vacher Burch has given us a new study of the sources and message of the Epistle, based upon lectures given as Cathedral Lecturer in Divinity in Liverpool. Early in the work he states the alternative upon which interpretation turns, "to hellenize or to hebraize" (p. 3). Arguing from the four types of Hebrew exiles to whom he writes (p. 27), the source and use of his material, and the ability of Christ as the Eternal Son, to meet the spiritual needs of the Hebrew community addressed in the epistle, Dr. Burch presses his point home for an entirely Hebrew outlook. He claims that the author "talks Hebrew in excellent Greek, but almost everywhere the

infolded Hebrew is spoken with the 'ideal' accents of Jesus Christ" (p. 25). Respecting his sources, Dr. Burch will not countenance any suggestion of an Alexandrian influence through Philo, "Only as the Epistle is rid of Alexandria can it speak its authentic message" (p. 89). The author's sources and their arrangement are traced to the Synagogal Lectionary, which are used and interpreted so as to find fulfilment in Christ. Thus, those exiled minds who felt that they might possibly have deserted a magnificent reality in the Hebrew faith for a shadowy hope are so wooed as to win them from the "lure of the lowland ways behind them."

Dr. Burch's study of the author's use of the Names of Christ, and chapter five on "The Unique King of Peace," are particularly stimulating. The glances which the book give of the author of the Epistle are interesting. "Its writer will have been a man of the type of Barnabas. It looks as if Time itself is against the idea, a captivating one, of Barnabas being the actual author of the Epistle" (p. 138).

Students who see an Alexandrian influence in the Epistle will be stirred to further consideration of the subject, and the alternative which the volume proposes will demand consideration. The book will challenge thought and widen the scope of any further study of the letter.

E. H.

THE FORGIVENESS OF JESUS CHRIST. A Study in the Gospels. By W. Emery Barnes, D.D. *S.P.C.K.* 3s. 6d.

The mark of careful and devout scholarship is clear upon every page of this short but searching study. Forgiveness is the desire of every awakened soul, and its urgency is realized when the spirit is conscious of sin. Behind the reality of forgiveness is the Cross of Christ, and the time is ripe for a study of this subject which will answer the questionings of this present age.

In his preface, which no reader should skip, Dr. Barnes emphasizes the necessity of turning to the outstanding work of past scholars, and utters a warning for modern writers. "Newer writers, in their eagerness to include new facts, fail to retain many of the old in mind, and often the result is an unbalanced conclusion, which has to be modified before it can be confidently added to the treasures of the scholar" (p. vii). Before proceeding to deal with Christ's specific acts of forgiveness, he devotes two chapters to a study of the subject of forgiveness as it appears in the Old and New Testaments. He concludes this on a definite note. "As we need a better realization of what God's forgiveness is, so do we need a better realization of the nature of sin. It is something different from 'sins,' i.e., just a number of sinful acts. In ordinary decent society it is more often negative sin that hinders a man's communion with God. . . . A man has sin to confess, though he may have committed no open breach of the Decalogue" (p. 22). Christ's definite bestowals of forgiveness as recorded in the Gospels are then carefully reviewed in turn. There is an all too short a chapter entitled, "Forgiveness still to be won," on a matter which Christ mentioned again and again—that of sins of omission. The last chapter

on what has been called, "The Unpardonable Sin" and the possibility of forgiveness after death, is a short but distinct statement on a difficult topic, which no Christian should neglect.

The book has two very interesting digressions. One is in chapter III on the supposed silence of Christ in St. Mark's Gospel regarding His Messiahship; the other is in chapter VII on the last chapter of the Fourth Gospel. As a basis for a course of study the book should be most useful.

THE ROMAN PRIMACY TO A.D. 461. By B. J. Kidd, D.D. *S.P.C.K.*
5s.

It is the duty of every student of ecclesiastical history to examine Papal claims in the light of historical facts. Claims to primacy of every kind are made within the Roman Communion which Christians of other branches of the Faith feel compelled to contest. Dr. Kidd's study, a publication of the literature association of The Church Union, is a fresh examination of the subject. The book is well documented and well arranged. It shows how claims to primacy developed, how in turn they were contested, examined, modified, even repudiated, and how Leo the Great advanced the position, that the pronouncements of 1870 were but its logical outcome. The problem of that Church's foundation is probed, and its origin is regarded as having been "fortuitous." The Epistle to the Romans shows that it was planted originally by neither Peter nor Paul. One wishes that sometime, a fuller account of this planting of the Church in Rome might be produced on the facts revealed in that excellent article on the subject which appeared in *The Churchman* of October, 1932, from the pen of the Rev. C. C. Dobson, M.A.

Two chapters of Dr. Kidd's book are admirable, those dealing with North African reactions to Papal pretensions. The writer's conclusions are (a) that claims to primacy of jurisdiction must be rejected on New Testament grounds (b) that as St. Peter never was Bishop of Rome, no future occupant of that see can succeed to his prerogatives, and (c) that the "Primacy of Leadership" is "still generally recognized as his." But the Church of England yields to neither of these claims, not even the last. Article XXXVII says "The Bishop of Rome hath no jurisdiction in this realm of England" and that statement assuredly includes "leadership" of every kind. There was a Church in these islands long before Augustine arrived, and his mission did not and could not give jurisdiction to Rome, neither did it give even "leadership." Papal pretensions of every kind have been persistently repudiated by English Christianity, and the position still remains the same.

E. H.

SOCIAL AND RELIGIOUS HERETICS IN FIVE CENTURIES. Carl Heath.
Allenson. 3s. 6d.

The introductory note to this volume says "We accept too easily the results of suffering, and of that suffering which was a voluntary acceptance of the Cross that truth might prevail." From that point of

view Mr. Carl Heath has written a valuable book about some of the men who have by witness and suffering stood for a purer life and a social right. These social and religious heretics are as useful as those men in conferences who persist in asking the questions which authority often hopes will not be asked.

The five centuries in question saw many movements and experiments. The leaders in these efforts aimed at better things in the entire life, religious, social, and economic. They range from the Albigenses to the early Quakers. The book will serve a most useful purpose in calling these facts to mind.

In these days, we are confronted by the very questions which these men sought to solve. The chapter "To-day and To-morrow" is very apt in seeking to apply the lessons of the past to life of to-day. It is natural that the question of war figures prominently. Yet how often it seems to be forgotten that the problem raised by the existence of the policeman is almost fundamentally the same as that of armaments. One wishes that occasionally the two problems were examined with equal care. On page 126 Mr. Heath indulges in a slight tilt at national Churches, and so reveals his sympathies. Some of these Churches are asking Mr. Heath's own question, "Is there no 'third Alternative'?" (p. 146) to the Fascist and Communist experiment. What is more, they have an answer. Few will dispute the statement on page 153. "Either the Christian Religion is going to be re-stated and re-lived in the tremendous terms of this age—excluding nothing from its demanding ethic—or it is, in the next two or three generations, to be replaced in word or form by a more virile and integral faith and practice." The man of faith will also add "The Lord reigneth." Salvation is seldom worked out in masses. It would seem that "hand-picking," whilst the longer process, is the surer way in the end, a fact often overlooked by enthusiasts for social, economic and religious regeneration. One regrets that the author has not enlarged upon his brief reference on page 145 to "The coming of the Reign of God on earth."

The book is timely, and will cause thoughtful readers to examine afresh many features of contemporary life, from the attitude of these men who by their life and witness contended for the faith that was in them.

E. H.

GREAT ISSUES. Neville S. Talbot, D.D., M.C. S.P.C.K. 3s. 6d.

Reconciliation with God is the supreme desire of every awakened soul, and Bishop Talbot has brought the matter to the fore in his *Great Issues*. The book has "Studies in Reconciliation" as a subtitle. His first chapter is a searching survey of the present situation on religious issues. Philosophy, Science, the Comparative Study of Religions and Psychology have not wrought any reconciling work for men, so the Bishop thinks that "The climate of contemporary thought is becoming increasingly genial to a spiritual interpretation of existence" (p. 22). With this conviction in his heart, he sets out to enforce his point that "the Gospel is really about God, that it is really the good news about Him, the revelation of the ultimate mystery of things"

(p. 50). The early chapters are searching indeed. It is pleasing to note how the importance of the Old Testament is stressed. God's reconciling work is seen there, and to shut the Old Testament entirely out of the Christian view, would be to shut Him out of history. Thus the Old Testament is above both Plato's philosophy which ultimately despairs of the world, and Hindu philosophy which is more concerned with escape from the world than facing its problems. The New Testament is viewed largely as the narrative of God at work in history, and Peter's confession is regarded as "not faith in what He as Christ would do, but in what God would do through Him" (p. 61).

The short section on the Atonement could have been fuller. It is realized that all theories of the Atonement fall short of the actual fact as it is in God's mind. The Bishop thinks that "there is precious meaning underlying even the extremities of traditional language which speak of substitution and propitiation" (p. 87), but it seems a pity that these thoughts were not developed, for nowadays many do not trouble about their sins. It is much easier to whitewash them. Yet every soul face to face with God is conscious of sin as witnessed by Peter's cry, "Depart from me; for I am a sinful man, O Lord." Even to-day human pride is the stumbling block, man wants to earn what can be obtained only as God's free Gift.

Evangelicals are not likely to agree with the bulk of the chapter on "The Church and Reconciliation." They will not be second to the Bishop in emphasizing the necessity of the Church. They will maintain, however, that men are reconciled as individuals and not merely by membership in the Body, the Church. As reconciled souls they become joined to the body of reconciled souls, of which Christ is the Head. Again, is the Bishop quite just in suggesting that Evangelicals regard the Eucharist as simply "a human act of remembrance," even if he views it as a reaction from a decided over-statement on the other side? As he says, there has indeed been a "great loss of true perspective and proportion of faith" on this subject. Evangelicals long that it should become the sacrament of unity.

The closing pages show that "there can be no stopping short at the Cross" (p. 139). The implications of reconciliation must be seen here, for Christ is within the Church which is His Body. E. H.

THE SACRAMENT OF SACRIFICE. The Right Rev. R. G. Parsons, Bishop of Southwark. *Longmans.* 2s.

This little book of about 60 pages is a part of the charge recently delivered by the Bishop of Southwark to his diocese; it deals with certain aspects of the Sacrament of the Lord's Supper, some of them controversial.

The Bishop of Southwark would probably be regarded as a High-churchman, and his book suggests that he gives to the Sacrament the value that it receives among churchmen of that school of thought. He recognises, however, that the formulæ of the Church of England allow at least four different views of that Sacrament, Receptionism, Virtualism, Consubstantiation, and a doctrine of the Real Presence

akin to that of the Eastern Churches, which does not attempt to define the manner of the change wrought in the elements by the consecration. He states that our formulæ definitely rule out Transubstantiation, even though in the sense in which it was formulated by Thomas Aquinas the doctrine is neither mechanical, materialistic, nor superstitious: he is careful to point out that among those who are not trained theologians the doctrine may easily be perverted so as to deserve this reproach. On the subject of "Reservation" he states that "the presence of the Consecrated Elements does not bring Him nearer nor make Him more fully present." He would allow "reservation" for the purpose of the communion of the sick, though he says that the most proper way of communicating the sick is to have the Communion service in its shortened form as provided by the Prayer-book; "the aumbry or tabernacle is not God's throne," and he would forbid "devotions" which move or expose the consecrated elements or "make them the focus of any special ceremony."

With regard to the celebration of the Communion, the Bishop deplures both a choral Celebration at which few or none of the congregation communicate and a plain Celebration after a service of a non-sacramental character for which only the very devout remain. On page 52 he laments the omission of music from so many Communion services; on this point some who are not High-churchmen will agree with him, and would wish that both at morning and at evening Communion there might be some singing, a practice in accordance with the traditions of Reformed Churches (e.g., in the Church of Scotland the Communion service usually ends with the singing of Psalm 103). On the same page there is a passage about "the dismal surroundings and furniture of the Table of the Lord which came into vogue under the gloomy influence of Calvin" a statement which does not appear to be altogether fair to Calvin though it may be true of many Calvinists.

The Bishop evidently regards a largely attended Communion as the normal act of worship every Sunday; he says little or nothing of those members of the Church of England who think it best that the worship on ordinary Sundays should be mainly a service of prayer, praise, and of the Word of God, and that the Communion should be dispensed not too frequently on occasions at which all the communicants are likely to be present, as is the custom in the Church of Scotland and as was the custom of the Church of England a century ago.

The charge leaves the impression of a desire to be fair to those who do not share either the doctrine or the practice of the High-church school in regard to the Sacrament, and one hopes therefore that in the diocese of Southwark churches where an Evangelical or Low-church tradition has been established will be allowed to continue on those lines. With the closing paragraph on page 56 churchmen of all parties will be in agreement. "May we use His sacred ordinance so faithfully that our whole lives are raised in offering to God," but such an offering can be made by those who communicate infrequently as well as by those to whom that service is the normal act of Sunday worship.

J. F. CLAYTON.

JOHN DAVIDSON OF PRESTONPANS : REFORMER, PREACHER AND POET
IN THE GENERATION AFTER JOHN KNOX. By R. Moffat Gillon,
Ph.D. *James Clarke & Co.* 6s.

We are here given a brief sketch of one who has been called the successor of John Knox, and who, though not possessing all the fiery energy of that volcanic leader, was well qualified to carry on the work which he inaugurated with such indomitable zeal. The second generation of the Reformers in Scotland were faced with the problem of maintaining the ground which had been won, and also of producing among the whole body of members of the Protestant Church a standard of spiritual life and moral practice which should conform to the principles of the Gospel which they professed. For this task John Davidson was well fitted, not only by his own high standard of personal integrity and devotion, but also by his theological learning and energy and persistence of character. The book contains an interesting account of the unhappy attempt of King James to force upon the Reformed Church the system of Prelacy, abhorrent as this was to its whole character. It is amusing to read that when his majesty was presiding at the Assembly and seemed to be exceeding his powers, he was reminded that his office as chairman was to oversee the proceedings, not to overbear them: "Sir, ye are to remember that ye sit not here as *Imperator*, but as a Christian." Dr. Gillon has given us an instructive and readable book which deserves the attention of all who are interested in this period of Scottish Reformation history. W. G. J.

CALVIN AND THE REFORMATION. By James Mackinnon, Ph.D., D.D.,
etc. *Longmans.* 16s.

Dr. Mackinnon's book on Calvin is a welcome sequel to his elaborate study in four volumes of Luther and the Reformation which was completed in 1930. We find here the same erudition, discriminating sympathy and independent outlook that marked his earlier work, and very cordially commend it to the attention of all who are interested either in the Reformation or in the special service rendered by Calvin to that great movement of thought and life. There has been a danger among us during recent years of isolating the Reformation in England from the movement on the Continent, partly from our native insularity and partly from a dread, no doubt increased by the War, of being told that our religion was "made in Germany." Dr. Mackinnon's learned and most interesting volumes, as well as the many other books on both Calvin and Luther which have been published in England during the present century, will do much to correct this tendency. There has been lately a revival of interest in Calvin, both in this country and in America. We have had at least three most excellent biographies, by Dr. Williston Walker, Hugh Y. Reyburn and R. N. Carew Hunt, to which must now be added Dr. Mackinnon's, as well as special studies like Warfield's *Calvin and Calvinism*, Dr. Kuyper's *Calvinism*, Dr. Hastie's *Theology of the Reformed Churches*, to name no others, all published during the last thirty years. We cannot as a matter of

fact separate the Reformation in England from that on the Continent. The movement as a whole was one movement, though its local characteristics and procedure differed in points of detail according to local circumstances. England was influenced and helped by the Continental Reformers and contributed in return her influence and assistance to them. The earlier Continental influences came from Luther, and the doctrine of Justification by Faith, whether reached independently or by derivation from abroad, aroused a passionate strength of conviction here as full and deep as ever it met in Germany. But on the doctrine of the Lord's Supper, it was with the "Reformed" or Calvinist school, and not the Lutheran, that the English Reformers took their stand, and it is this, as well as his dominant hold on Scottish religion and life through his disciple John Knox that makes Calvin's life and work of such great interest to us.

Dr. Mackinnon gives a very clear summary of the beginnings of the Reformation in Switzerland with special reference to Zwingli, as an introduction of the kind is needed for the understanding of Calvin's later career in Geneva. It must always be kept in mind that Calvin was not a native Swiss, but a Frenchman exiled in Geneva, one of whose chief interests was to make that city a home for his fellow-countrymen who were compelled like himself to leave their native land to seek a refuge elsewhere. The main course of Calvin's early training, conversion and subsequent career is given clearly and with sufficient fullness to enable the reader to see the man and his work, both in themselves and in their relation to the times. A good deal of space is given to the unhappy tragedy of the trial and burning of Servetus, and though the author is scrupulously fair, it is evident that in this matter his sympathies are more with Servetus than with Calvin. Yet it may be said that if anybody ever courted his fate it was Servetus. He likened the conception of the Trinity as Father, Son and Holy Spirit to Cerberus the three-headed dog of the infernal regions, and said that infant baptism was a doctrine of the devil, together with much more of the same kind. The scurrility of his language regarding Calvin was violent even for those times, while his doctrines were by any standard then or even now received, plainly heretical. For example, when told that on his pantheistic theory, the devil must be of the substance of God, he merely said, "Do you doubt it?" We may and do deplore Calvin's attitude and action in the matter, but though it is easy to judge after the event, it is not so easy to understand aright all the motives and influences which operated in the restless and turbulent city of Geneva at that stage of its history. Dr. Mackinnon's view of the Servetus tragedy is, however, on the whole just and will command the sympathy of most of his readers. The following estimate shows how fully the author appreciates the work Calvin did:

"The work he accomplished on behalf of the Reformation was truly epoch-making. We may safely say that, without him, it would have been much more limited in its scope and historic effects. He was there to fill the gap that the death of Luther left, to inspire, strengthen, develop it when it had spent its force in Germany and had made little impression in the western lands. Rome felt his power and feared it as much as it had done that of Luther. What he accomplished as the defender and propagandist of the

movement was of incalculable importance. His learning, his rare intellectual ability ; his resource and strength in attacking the papal ecclesiastical system, his skill in defence of his own ; his forcefulness and lucidity as a writer, the constructive gift which systematized its doctrine and organized its forces ; the passionate faith in it as the cause of God and in himself as God's instrument ; the indomitable optimism based on the sovereignty of God and assured of triumph in spite of persecution and apparent defeat in France and elsewhere ; most important of all, perhaps, the moral strength, the intense devotion and energy which his consciousness of the Divine sovereignty inspired in himself and his followers—all this was of immeasurable potency in the extension of the movement in its later aggressive phase, as exemplified in France, England, Scotland, the Netherlands. What Huguenot France, Evangelical England, Scotland, Holland represent for the cause of the Reformation may be largely traced to Calvin, to the influence of the man who, in his official capacity, was only the minister of one of the parishes of an insignificant city State, but who, in his unofficial capacity, was the leader of an international religious revolution, the uncrowned king of millions of his fellow-men in lands far and near. No pope or king of them all could compare as a ruler with John Calvin, because John Calvin in the moral and religious sphere was the strongest, the most intense man of his age, and because brute force is, in the long run, no match for the spiritual force incorporated in such a character" (pp. 288, 289).

We trust that Dr. Mackinnon's book will have the circulation which its qualities undoubtedly deserve. W. G. J.

AIMS AND IDEALS OF CHRISTIAN LIVING. Edited by J. R. Lumb.
S.P.C.K. 2s. 6d. and 3s. 6d.

There are many books designed to aid the hard-pressed Bible Class Leader, and the present volume is one more to the number. Its forty-eight lessons on various topics brought together by the Rev. J. R. Lumb cover a wide field. The Bishop of Bradford has contributed an introductory essay, "On Bible Classes." He at once dismisses what is termed "the P.S.A. type" of Bible Class as of little use for his purpose, and builds upon the foundation of "the Fellowship type" of Class, which aims at systematic instruction under "one regular leader," whose "master purpose is to produce loyal, zealous and intelligent Churchmanship." Later, he points out that this cannot be done except on a basis of truly Christian discipleship.

The lessons themselves are in eight sections : "The Christian Character," "The Way of Worship," "The Life of Prayer," "Half-hours with the Old Testament," "New Testament Ideals," "Our Church and Its Aims," "Five Modern Ideals," and "Aims in the Missionary Church." Some of these are excellent material for lessons, yet perhaps too much is attempted. Whilst recognizing the impossibility of teaching the Old Testament adequately in six lessons, one is surprised at the tremendous leaps taken by the writer. One of these is from Moses to the eighth century Prophets, with barely a word for Samuel, Elijah and Elisha. For the use of certain sections one feels that many will need to exercise a measure of editorship. That on Worship is one of them, particularly the lesson on The Eucharist. Dr. Bright's hymn, "And now, O Father," is quoted with approval. Again, the writer says, "At the moment of Consecration our vision is filled with the picture of the Upper Room" (p. 51). Such a phrase seems unfortunate when our Church avoids defining the moment of Consecration.

The two lessons on "Music in Worship" are helpful, but a specialist will be needed to give them. The historical section, "Our Church and Its Aims" presents six "Landmarks which help us to understand our Church" (p. 180). The writer begins with Theodore, "who drew together a number of Missions into one united Church" (p. 181), for, he says, "there was as yet no English Church." This is an unusual interpretation, for Theodore organized what he found. He created no new Church, and the Synod of Whitby had been held before he arrived. Even on the plea, "No bishop, no Church," this interpretation cannot stand. The next "Landmark" is the work of John Colet ("A Reformer before Luther"), the one which follows is the work of Matthew Parker. Wycliffe occupies two lines, Tyndale, Cranmer and his fellow-Reformers do not appear to have existed. It is also forgotten that the Church is Protestant as well as Reformed and Catholic. Protestant and Puritan are not interchangeable terms as seems to be implied. There is an admirable chapter on The Evangelical Revival. In it is a statement difficult to reconcile with what follows. "Grimshaw of Haworth . . . raised the number of communicants from twelve to twelve hundred" (p. 204), yet it is stated on p. 207 that Evangelicals "made little of the Church and her Sacraments." This is history with a bias. It is a pity that there are such defects in an otherwise helpful and constructive book.

CHARLES SIMÉON. By Eleven Leading Churchmen. *Lutterworth Press.* 1s.

The Centenary Addresses delivered at Cambridge now published under the above title, and described as "an interpretation," will add to the Simeon literature already in existence. Simeon's contribution to the revival of religion in his day was not inconsiderable, and in these days of a national recall to the paths of faith, his message is worthy of attention. As was pointed out, there is a similarity between his days and ours. There is also a need for the reiteration of his message—the sufficiency of Christ. Several noticeable points emerge as one reads the addresses. His famous Trust was not founded for "party" purposes. The picture of Simeon the Churchman is outlined as well as that of the evangelist of personal religion. His message to us is well emphasized by the passage on page 104, "It is not less but more necessary that we, who inherit this tradition, should increasingly realize ourselves, and do our best to interpret to the Church at large, those fundamental things in the evangelical tradition such as personal contact with God, the reality of conversion, a deep sense of sin, with assurance of forgiveness, the centrality of the Cross, and the urgent personal call to be Christ's witnesses and evangelists." E. H.

CAN I FIND FAITH? By John Short, M.A., Ph.D. *S.C.M.* 3s. 6d.

Dr. Short is well aware of the many questions which arise in the hearts of those who are seeking a reasoned faith. His book *Can I Find Faith?* is a searching examination of the present religious position and an answer to its questionings. It would be well for readers

to go through the book with the fewest possible interruptions. There is a continuity of treatment throughout the work which makes it of real value. Thoughtful men should be convinced of the truth it expounds. Yet the author has no illusions about the difficulties of the situation, for he faces them in the later chapters. Christ's claims are the crux of the matter, for "there can be no lingering in any half-way house of pleasant philosophic or wistful agnosticism" (p. 126); "the real difficulty is that the way of obedience is costly. It involves those who walk in it in grave risks. It leads straight to Calvary!" (pp. 127-128). The book is one eminently suitable to place in the hands of the enquiring youth of to-day.

E. H.

SO GREAT LOVE. By B. M. W. Grautoff. *Thynne & Co.* 2s.

There are many ways of presenting Christian truth to the world. There is the word of personal witness, the testimony of a life, and there is that given in the power of the pen. Miss Grautoff has written a pleasing and gripping story of a nominal Christian who, in the adversity which followed his renunciation of Christ to marry a Moslem bride, was reclaimed by his Lord. In his coming, his bride also found a Saviour. The story is an exposition of the truth that a man loses all in losing his soul, and that Christ's love is sufficient for all. Bishop Wright has contributed a commendatory Foreword to the volume.

E. H.

TOWARD JERUSALEM. By Amy Carmichael. *S.P.C.K.* 2s.

It seems that some of the most profound truths of the spiritual life are inexpressible except in verse form. Because of this, many of the most moving passages of the Bible are poetic in character. Who can imagine the twenty-third psalm in plain prose? Perhaps one of the most conspicuous defects in much modern education is the neglect of poetry. The religious thinker has to turn to verse again and again for the expression of his thoughts.

The authoress of the songs in the volume *Toward Jerusalem* has voiced the thoughts of many a heart. There is room for both Martha and Mary in life. The practical person may say what the Foreword acknowledges that some of the songs "may seem to have little to do with the business of life"; yet, as it goes on to say, "whoso understands will understand." Some of the songs are closely related to life, as, for instance, "The last Defile," inspired by a Swiss Guide's Epitaph, "He died climbing." This volume might well become a well-used "Bedside Book."

E. H.

AND I WILL GIVE HIM THE MORNING STAR. By Hugh A. Studdert Kennedy. *Putnam.* 6s.

Such questions as those which exercised the mind of "The Preacher" of the Old Testament occur again and again. Anyone who would attain to a spiritual philosophy of life must grapple with them. In his book *And I will give him the Morning Star*, Mr. H. A.

Studdert Kennedy gives us the results of his reflections on these topics. He set himself no easy task in completing the book which in its early stages had lain aside for a considerable time. His aim has been to find the secret of living for existence in this present world, and he refuses to be deterred by "Healthy-mindedness" which says, "Stuff and nonsense, get out into the open-air." "There is a life not circumscribed by death. There is a health not at the mercy of illness. There is a good that will not perish. There is a place for the treasure we hold dear, where rust and moth do not corrupt, and thieves do not break through and steal. It is our business to find this place, and to find it, not as a 'future state,' but as a present possibility!" (pp. 132-133). Materialism gives him no answer, for "it has a beginning, therefore, it has an ending" (p. 119). In his search he turns to the things of the Spirit, yet, even so, he accepts nothing because so-and-so said it. Even Christ's words are thus scrutinized. The traditional arguments of theology are put on one side, and if by chance they are used, they are re-stated, sometimes in very surprising terms.

The book is interesting, stimulating, and always provocative of thought. A superficial study of its thesis will not suffice, for it demands concentration. The later chapters deal with man as he is in all the weakness of his humanity. Those on "Limitation," "Fear," "Sin," "Sickness" and "Death" are arresting, but the one on "Death" is noble indeed.

New life is to be found in spiritual renewal, but the author recognizes that "this awakening, however, is not, as a rule, a sudden change, but a continuous process" (p. 212). The book is another witness to the view that Materialism is Dead. E. H.

ON THE THRESHOLD OF LIFE. A Series of Addresses to Young People of Confirmation Age. By the Rev. S. W. Ruscoe, Rector of Saltwood, Kent. *S.P.C.K.* Paper, 1s. net; cloth 2s. net.

This is an attractive and valuable little book, full of healthy, sane, scriptural teaching for young people at a critical period of life. It gives needed guidance on a variety of matters. Those who have the charge of Young Life Guilds, and other such organizations, may use this booklet with definite advantage. The writer does not follow the beaten track, but takes the reader along by-paths, through fields that are fresh and fragrant, to a vantage-point, "The Joy of the King's Presence."

The chapters dealing with the development of God's revelation as given in the Bible, the progress of the Kingdom, Prayer, and the Holy Communion, are particularly helpful.

The writer has the gift of weaving into the fabric of the addresses matters of special interest to Young Life, which admirably illustrate the subject-matter.

Throughout the twenty-three chapters an appeal is made to the thoughtful, and the successive problems of the Faith are approached with candour and courage.

C. E. WILSON.

THE CASE FOR MIRACLES. By the Rev. Clement F. Rogers, M.A., Professor Emeritus of Pastoral Theology, King's College, London. Author of *Question Time In Hyde Park*. S.P.C.K. 2s. net.

The little book of 134 pages contains four lectures entitled: "Are Miracles Possible?" "The Evidence for the Resurrection of Christ." "Non-Christian Theories for the Resurrection of Christ." "The Miraculous Birth of Christ." To these is added an excellent index.

In the preface the author declares that he has "given the following Lectures on Miracles some eight times in Hyde Park, eleven times to students at King's College, and on other occasions elsewhere."

These lectures that have stood the acid test of delivery to open-air audiences are a fair and forceful defence of the miraculous and of the two vital consequences of the Incarnation—viz.: The Virgin Birth and the Resurrection of Christ. They are marked by lucidity, candour and a steadfast refusal to score debating points. Each lecture is most carefully—and perhaps too fully—documented. It is a pity that the footnotes are not in smaller type, to mark the difference between them and the text of the lecture.

The writer expresses the hope that "students and preachers may care to have the indexed book on their shelves." It is much to be desired that they will. Sermons incorporating the excellent matter contained in this little book would do an incalculable amount of good in days when even regular Churchgoers are so incapable of giving "a reason for the hope that is in them."

C. E. WILSON.

THE EARLY BUDDHIST THEORY OF MAN PERFECTED. A study of the Arahan. By Miss I. B. Horner, London: *Williams & Norgate*. 12s. 6d.

Early Monastic Buddhism in India set before its devotees an ideal to the world—that of man winning perfection here and now; and in this book the history of the word *arahan* (=man perfected) is tracked along its devious course. It is not a book for any but specialists, familiar with the originals on which the subject-matter is based. Constant reference is made to them, in text and footnotes, and the whole is so much *ad hoc*, and so free from those generalizations which afford scope to the half-informed reviewer, that no critic is justified in handling the book unless he can follow the writer closely. The book consists of eight chapters (was this of design? one thinks of the Noble Eightfold path) with an Epilogue, an index of names and subjects, and an index of Pali and Sanskrit words. Those at all familiar with the Buddhist "Canon"—which is believed to remain more or less intact in Burmah and India—will no doubt find this volume of great interest.

CONCERNING PROGRESSIVE REVELATION. By Vivian Phelips (Philip Vivian). *Watts & Co.* 1s.

The author of this book is desperately afraid that the theory of Progressive Revelation may put the Rationalist Press Association out of business. He therefore repeats once more the old arguments about Mithra and the Solar Myth and the fact that some parallels to the great truths of Christianity are to be found in Comparative Mythology. He has not yet learned with Plato that "*Analogies are slippery things*" (Plato, *Sophist* 23. 1).

The method he adopts throughout this book is to assert that Christian Professors "cannot get over anthropology, and especially that branch of it which concerns itself with the traditions and beliefs of primitive peoples" and then to endeavour to prove his own anthropological views by quoting mainly from the writings of professing Christians!

One of the most remarkable things about the book is the fact that Mr. Vivian's authorities are so eminently early Victorian. Though he writes about Comparative religion at great length he appears to have read very little that has been published recently. How can one respect an author who quotes the *Encyclopaedia Biblica*, which is out of print, and never once refers to the *Encyclopaedia of Religion and Ethics*? It would be too much to expect him to turn from J. M. Robertson to T. R. Glover in *The Conflict of Religions in the Early Roman Empire*, though it was published in 1909. He has a great deal to say about the Mystery Religions but shows no sign of having read the much-discussed volumes of Dr. S. Angus on *The Mystery Religions and Christianity*, published in 1925 and *The Religious Quests of the Graeco-Roman World*, published in 1929. If, as we greatly fear is not the case, he really desires to know what features in Christianity are novel he might read: *The Originality of the Christian Message*, by Professor H. R. Mackintosh, published in 1920.

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A. W. PARSONS.

MODERN EVANGELISM. By William C. Macdonald, M.A. *James Clarke.* 3s. 6d.

The author is minister of Palmerston Place Church, Edinburgh, and he dedicates his book to "The Session, Managers and Members"

THE CASE FOR MIRACLES. By the Rev. Clement F. Rogers, M.A., Professor Emeritus of Pastoral Theology, King's College, London. Author of *Question Time In Hyde Park*. S.P.C.K. 2s. net.

The little book of 134 pages contains four lectures entitled : "Are Miracles Possible?" "The Evidence for the Resurrection of Christ." "Non-Christian Theories for the Resurrection of Christ." "The Miraculous Birth of Christ." To these is added an excellent index.

In the preface the author declares that he has "given the following Lectures on Miracles some eight times in Hyde Park, eleven times to students at King's College, and on other occasions elsewhere."

These lectures that have stood the acid test of delivery to open-air audiences are a fair and forceful defence of the miraculous and of the two vital consequences of the Incarnation—viz. : The Virgin Birth and the Resurrection of Christ. They are marked by lucidity, candour and a steadfast refusal to score debating points. Each lecture is most carefully—and perhaps too fully—documented. It is a pity that the footnotes are not in smaller type, to mark the difference between them and the text of the lecture.

The writer expresses the hope that "students and preachers may care to have the indexed book on their shelves." It is much to be desired that they will. Sermons incorporating the excellent matter contained in this little book would do an incalculable amount of good in days when even regular Churchgoers are so incapable of giving "a reason for the hope that is in them."

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of that Church "who have helped me to maintain the Evangelical tradition of the congregation." We learn that his Church is full. It is no marvel.

He tells us that he was invited last May to address the General Assembly on the subject of Evangelism and was allowed ten minutes ! "One cannot say much in ten minutes, so what follows in this book is the speech I should have liked to have made." Long sermons and speeches are not always profitable and some men could easily exhaust their views on Evangelism in ten minutes. But this young minister has something to say about the situation to-day and about the Evangelicalism which can meet that situation. We do not hesitate to recommend every reader of *The Churchman* to secure this timely and uplifting book. It is on fire with Evangelical zeal and fervour. Order this book at once. You will not regret it.

A. W. PARSONS.

THE GOSPEL IN EXPERIENCE. By S. H. Childs, M.A. S.P.C.K.
3s. 6d.

The author is Vice Principal of the C.M.S. Training College, Awka, Southern Nigeria. Ordained in 1924 he was Curate of St. Simon, Southsea, for two years and then became a C.M.S. Missionary. We happened to see this book announced and ordered it in advance, being intrigued chiefly by its sub-title : "An Introduction to Christian Doctrine." In preparing it he had in mind the simple needs of African ordinands and this has to some extent limited its scope and treatment. Nevertheless, it makes it a most useful book for Parochial Study Classes and an excellent mine for talks to young Communicants. The suggestions for further study appended to each chapter are excellent and the general index shows how varied are the subjects treated. There is also an index of Biblical references. We strongly commend this book to the notice of clergy and laity who desire an introduction to Christian doctrine on sound evangelical lines.

A. W. PARSONS.

IF I WERE A PREACHER. By a London Journalist. R.T.S. 1s.

Out of his own wide experience, now that his preaching days are past, this London Journalist gives guidance to those who aspire to the preaching office. The volume is primarily intended for Local Preachers of the Free Churches, but there is much in the book which all preachers should find helpful. The prophetic aspect of the ministry is sometimes sadly minimized, but we should learn from St. Paul, who knew what God could effect through "the foolishness of the preaching." Preaching presents both a privilege and a responsibility. We trust that this little book will be as widely read as those other spirited volumes which have come from the author's pen.

GOD AND THE CHILDREN. By J. Reginald Hill, B.A., and Rev. G. R. Harding Wood, M.A. *Paternoster Press.*

This book can really be described as excellent. It is full of interesting matter. It exposes the weakness in much Sunday School work and shows how things should be done. No doubt some of its suggestions are counsels of perfection. The ideal superintendent, ideal teachers and ideal conditions have never yet been found in conjunction.

But all who are striving for the ideal will find much to help them in these pages.

Throughout there runs a deep spiritual purpose with a refreshing freedom from mawkishness. Common sense and humour give balance to all that is advanced.

When all is said, however, the Sunday School Teacher must work hard. No theories, however correct, can take the place of patient, prayerful industry. We recommend this book warmly as a gift-book to all workers amongst the young. It is cheap at 2s. H. D.

"ALL THINE INCREASE." By P. W. Thompson. Pp. 188. *Marshall, Morgan & Scott.* 3s. 6d.

That there is a demand for a second edition of *Thine Increase* should be accepted as a tribute to Mr. Thompson's skilful advocacy and as a sign of increased interest in the subject of systematic almsgiving. In this new edition the author has incorporated his pamphlet *The Sacred Tenth* and the earlier edition *Thine Increase*.

There is no doubt that the financial problems that beset so many churches and organisations can be solved only by a system of regular and generous giving. Mr. Thompson, an expert on this particular subject, is convinced that the solution lies in the tithe system. As he shows, there is long and sustained support for his view. Two whole chapters are devoted to the tithe in general literature and in the Septuagint. He is convincing because he is himself so utterly convinced that here is the solution to one of the Church's chief problems. The author's easy style and his anecdotes serve to make an interesting and readable book.

THE CHEMISTRY OF THOUGHT. By Claude A. Claremont. Pp. 259. *George Allen & Unwin, Ltd.* 8s. 6d. net.

It will be interesting to see what psychologists generally have to say about this book by the resident director of the Montessori Training College in London. He claims to introduce here "a new basis for the descriptive analysis of constructive thought and creative imagination." Hitherto no one has examined the operations of actual thinking or classified them into types. This is what the author sets out to do. He suggests seven elements of thinking, the two most important being what the author styles "The complex unit," and "The direct perception of causation." He finds support and illustration in the Montessori methods of education. The book, even to the unscientific reader, cannot fail to interest. It may mark a new era in the study of the process of thought.

NOTES ON RECENT BOOKS.

THE Bishop of London's book for Lent has this year been written by himself. It is *Everyman's Problems and Difficulties* (Longmans Green & Co., 2s. 6d. net). For thirty years this series of books has been issued and the Bishop has secured the help of a number of prominent Churchmen in their production. This year he has been induced by the Publishers and by the wishes of his friends to write the thirtieth of the series. The Archbishop of Canterbury has written an Introduction in which he speaks of the Bishop's long personal experience of which this book is a record, candid, severe, and persuasive. This springs from his radiant conviction of the truth of that Gospel of which the Bishop has been an Apostle, not only in London, but in all parts of the world. The arguments of the book are put with the Bishop's characteristic directness and terseness and are illustrated by many vivid and apt quotations. But the witness of actual experience is always more effective than argument. From his own experience of "Joy and Peace in Believing" the Bishop desires to impart to others its source in his belief in God, in the Incarnation, in the Atonement, and in the work of the Holy Spirit. The obstacles to this Peace and Joy are persistent doubt, unconfessed and unforgiven sin, the wrong of keeping up a quarrel, and the recurrence of bad thoughts or haunting temptations. The Bishop sets out his belief in the popular style with which we are familiar from his other writings, and illustrates his points with numerous useful illustrations.

Those who are interested in the poetry of Wordsworth will find an attractive study of the development of his religious life in a little book *The Religion of Wordsworth*, by A. D. Martin (George Allen & Unwin, 3s. 6d. net). Based on a letter to Sir John Beaumont, in which the poet said that the religion of gratitude cannot mislead us and that gratitude was the handmaid of hope, and hope the harbinger of faith, Mr. Martin traces the stages through which the poet passed as they are reflected in his writings both in verse and prose concerning nature, humanity, friendship and the Bible, till the full meaning of his reference to the religion of gratitude is made clear. The author has made an exhaustive study of Wordsworth's writings and has used for his purpose extracts which illustrate his theme. He defends the orthodoxy of the poet in his later days when he wrote the Ecclesiastical Sonnets which some have regarded as the expression of a narrowing view of religion. The apex of his creed was reached as "the natural outcome of his meditations upon Nature, Humanity, Friendship and the Bible, no imposed and no chosen belief, but the inevitable persuasion of his nature, the cumulative effect of a synthesis that bound together individual inspirations and the verified experiences of the Holy Catholic Church."

Canon Peter Green took part last year in a Mission in Cambridge University and delivered a course of addresses to the undergraduates in St. Edward's Church. They are published by the Student Christian Movement Press as *Faith and Service*; God's Call to Youth To-day. The titles of the addresses are: The Foundations of Belief, God and Man, The Incarnation and the Atonement, The Church and the Sacraments, and the Life of Service. They are intended to lead their hearers to think out the subjects for themselves, and like all Canon Green's writing, they are illustrated in an interesting and attractive way from his own personal experiences and reading. They should be specially helpful to those who are dealing with the youthful and thoughtful outlook of to-day.

The Rev. Edward Beal, Minister of Dudthorpe Church of Scotland, Dundee, has written "Some Disjointed Essays with a Recurrent Theme" under the general title, *A Gospel You Can Believe* (Messrs. James Clarke & Co., 3s. 6d. net). Dr. J. M'Connachie contributes an Introduction and speaks of the author's wide knowledge of men and things and his deep insight into the common human heart, gained by travel and contact with different races and peoples. "Mr. Beal is nothing if not a preacher" and the truth of this judgment is revealed in the essays which are really sermons in which the recurrent theme is the Cross of Jesus. Christianity rings true. It is a message of sacrifice in the example of Christ as "A Young Man Crucified." Many important modern problems are treated with most helpful discrimination, and the Christian faith is commended in a way which shows that thoughtful people can believe in the Gospel. The essays contain many arresting and suggestive thoughts which may be of special use to preachers.

Messrs. George Allen & Unwin publish an account of the work which has been done for the *Refugees from Germany* (6s. net) both Jewish and non-Jewish by the various philanthropic organizations during the last two years. The author is Norman Bentwich, Director of the High Commission for Refugees from Germany, and a Foreword is contributed by Viscount Cecil of Chelwood. It provides a record of the useful work that has been done on behalf of the unfortunate victims of the Nazi regime and shows that there is still much to be done for the prevention of distress.

A First Church History (S.C.M. Press, 6s. net), by Vera E. Walker, represents an excellent idea, but we cannot recommend Evangelicals to adopt it as a handbook, partly on account of its presentation of "Catholicism," and partly on account of her treatment of the Tractarian Movement. One paragraph states: "The early Tractarians had set out to teach people; the later ones began to express that teaching in worship. Once more the Eucharist was celebrated with joyful and splendid ceremony, the candles were lit, and the Priest wore the vestments of the Catholic Church."

The Dean of St. Paul's delivered some time ago four Broadcast Addresses on the subject of Immortality. They are published with the title, *The Hope of Immortality* (S.C.M. Press, 2s. 6d. net). The titles of the four talks are : The Idea of Immortality ; Human Reason and the Hope of Immortality ; The Christian Hope ; and Answers to Questions. The addresses are naturally popular in style as a full treatment of the subject would require a large treatise. The Dean suggests such a work may be possible in the future and we are sure that it will receive a warm welcome. The present Talks put a number of facts before those who have no deep knowledge of Theology or Philosophy but desire to attain a reasonable faith on the matters which most deeply concern their lives. The first address deals with problems of mind and body and leads on to the belief in God which underlies the hope of Immortality. The third deals with the nature of the Christian hope while the Answers to Questions reveal the immense interest aroused by the course, and the nature of the difficulties most generally felt.

Dr. Lowther Clarke has written a small handbook on *Almsgiving* (S.P.C.K., 2s. net) which will be read with great interest especially by clerical readers. He was led to write on the subject by a feeling of antagonism aroused by official literature on Almsgiving. He divides his subject into two parts, the Historical in which he traces giving down from Old Testament times, through the Gospels, the Early Church, the Reformation Age, to the present day. The section dealing with the origin of tithe and Church dues will be found specially interesting with the definite illustrations that are given. In the Practical section he makes some severe criticism on the Church Assembly Report on Christian Stewardship where a distinction is made between gifts for Church expenses and contributions for other objects. He shows that the distinction is fallacious. We notice that he does not accept the interpretation that in the phrase in the Communion Service "Alms and Oblations" the latter are supposed to be the Bread and Wine. The practical problems touch also the future methods of raising funds for Church work, and some useful warnings are given.

The Archbishop of York on his tour in the United States of America delivered four lectures at the College of Preachers, Washington, which are published by S.P.C.K. under the title, *The Preacher's Theme To-day* (2s. 6d. net). The titles of the four lectures are : Revelation, The Incarnation, Sin and Atonement, and Christianity, Ethics, and Politics. It is needless to say that Dr. Temple treated these subjects with a view to explaining them in the light of modern problems. He deals with them from a philosophical point of view, but the student need not expect that he is going to find some easily managed themes for sermons. He will find that the Archbishop is dealing with the great underlying principles, and as the lectures were followed by Group discussion they were evidently designed to give leading points for further elaboration and debate.