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# The Churchman Advertiser.

JANUARY, 1928.

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# THE CHURCHMAN

January, 1928.

## NOTES AND COMMENTS.

### Our Changing Church.

IN an article on the Church Assembly written in April 1925 the Bishop of Durham referred to the changes which are taking place in the Church of England. He was an opponent of the Enabling Act of 1919. He feared that its effect upon the Church would be disastrous. As recently as 1925 he was anxious about the nature of the legislation enacted by the Church Assembly. In this article he said: "At the present rate of law-making the entire system of the National Church will have been transformed within another five years. The Church of England will be different, so different that it may be even unrecognizable." He went on to speak of the character of the questions with which the Church Assembly was then about to deal. He described them as "extremely complicated and highly contentious." He emphasized their fundamental character and the changes they involved in our whole conception of Christianity. His conclusion was "Patronage, the appointment of bishops, above all, Prayer Book Revision, are surely matters of crucial importance, which go to the roots not merely of the established system, but also of the national religion. It cannot be right, equitable or prudent that the mind of the English laity should have no more effective instrument of self-expression than that which the Church Assembly provides." Dr. Henson, like some of the other Bishops, has apparently changed his views since he wrote these words, but they still represent the opinions of many who are anxious, as he once was, about the future of our Church.

### The Intellectual and Spiritual Basis of the Changes.

The changes taking place in the Church at the present time are even more revolutionary than the Bishop of Durham's article indicates. The external alterations in worship and organization are the outcome of an intellectual and spiritual change which has developed without being as fully recognized as it should be. It is not recognized clearly that the whole cultural background of our Church has been gradually changing and the nature of the change has not been sufficiently noted. The national character is before everything else practical. It has a large element of the simplicity which comes from a special

type of idealism. It lacks the subtilty of the casuist. It has little sympathy with mere theorists, and brings all its energy to bear on getting things done. In its religious life simplicity and idealism were the chief characteristics. These could be traced back during the past four hundred years to the acceptance of the Bible as God's Word. The English people have been the people of the Book. This in its turn was traceable to the Reformation. The work of Erasmus, the Renaissance movement, the humanism of the sixteenth century combined to provide the English Church with the cultural background which found expression in the "simplicity of Protestant worship." Even the Protestant Scholasticism which resulted in a measure of formal statement of doctrine was due to the same practical spirit which dictates one line of thought and conduct as right and true and another as false.

#### The Nature of the Reaction.

Much of this has been lost. Ingenuity and subtilty have taken the place of the old simplicity. Casuistry is being advocated, and to the ordinary mind this implies an effort to make the worse appear the better, to justify a course of thought and action of which conscience may not readily approve. Feats of mental gymnastics become necessary. Spiritual outlook alters with the change of mental outlook. New authorities are sought for new lines of conduct and new methods of worship. The Church of Rome with its medieval scholasticism, and the subtleties of a highly developed system of casuistry, is given a new position of influence. The whole character of the Church of England thus is undergoing a subtle change. The old simplicity of worship is giving way to a symbolism foreign to our Church, and based on teaching which has been regarded as false since the Reformers emerged from the bonds of medieval darkness. From the sunlight of truth we see our Church returning to the twilight of human tradition. It is a short step to the lower level of magic and superstition. Sacerdotalism and priestcraft are not remote dangers which can be safely ignored. The conception of worship which is based on them has found a lodgment again in many of our churches. Requiems, Holy Water, the use of incense, crossings, genuflexions and the whole ceremonial order foreign to our national conception of Christianity have found a place because of the medieval change in our cultural background.

#### The Deposited Book and the Reaction.

It is in the face of these conditions that the Church is asked by the Bishops to accept a revision of the Prayer Book, which many are justified in regarding as a further means of destroying the old simplicity and purity of our national religion and worship. Some speak as if the opponents of the Deposited Book wished to reject the whole of the revision, which we are told has taken twenty years to accomplish. This is far from the truth. There has been a general desire to accept those portions of the Book which really meet the needs of the twentieth century. The provision made for

elasticity and modernization has been very widely welcomed. The special work of the Bishops during the past three years has not met with universal approval, because it tends to restore medieval features and false conceptions, especially in the Communion Service. The Bishops ought not to have placed the Church in the dilemma of either accepting the Book with these objectionable elements or rejecting the whole revision, including those parts desired and approved by the whole Church. From some of the references made by Archbishops and Bishops to the ignorance, misconception, misunderstanding and prejudice of the opponents of the new Book, it might be surmised that these were the characteristics of only one side in the discussion. From some of the statements of the supporters of the Book it might easily be shown that these characteristics are to be found not only in the defence of the objectionable features in the Book, but also in the misrepresentation of those who, with equal scholarship, are unable to accept the views of the Bishops.

#### **The Assurances of the Bishops.**

A strong appeal has been made to the Church to trust the Bishops. The words of the Archbishop of Canterbury are quoted as an assurance that obedience to the new Book will be required. He said on the introduction of the measure: "You may take it from me as absolutely certain that the Bishops will require obedience, and will do their utmost to secure it." Even the representatives of the Free Churches have expressed their doubts as to the effectiveness of the assurances given. Professor Carnegie Simpson in his memorandum to the Ecclesiastical Committee said, "What has been offered on this point by the Archbishop of Canterbury is not sufficient, though of course its sincerity is not for a moment questioned. Still less is the anticipation of some future Ecclesiastical Discipline Bill sufficient. What is requisite is a pledge that the Bishops will unitedly withdraw all spiritual episcopal recognition from any plain transgressor of the limits laid down in this book. . . . The Bishops should not, in honour, present this book if they cannot or will not keep to its terms—especially those inhibitive terms without which it is certain the nation would not allow the book to pass; if they can and will keep to its terms and see that their clergy do, they need have no difficulty in giving a definite assurance to the nation on this." Professor Carnegie Simpson ultimately accepted the Archbishop's assurance, although he acknowledged that he had considerable difficulty in doing so on account of the utterances and actions of some of the Bishops even after the Archbishop's statement.

#### **A Foretaste of the New Ritual.**

Churchmen who have had experience of the lack of unity in the episcopate in the past may be forgiven for sharing in this hesitation. The introduction of the use of incense in Truro Cathedral, of which the Bishop is Dean, is an instance of the interpretation which will be put upon the rubrics of the new Book. Even more glaring are the actions of the Bishop of St. Albans at the consecration of a

Nunnery Chapel in his diocese. The Bishop was "fully vested in amice, albe, girdle, stole and white cope with his mitre and pastoral staff." When the doors were flung open "the Bishop, tracing a cross on the threshold with the lower end of his staff, said, 'Behold the sign of the cross; flee, all ye spirits of evil.'" During the ceremony "he made the sign of the cross three times in the church, including over the altar." "The blessing of the door was performed by the Bishop, who traced a cross with the end of his staff on the upper part and another cross on the lower part of the door, inside the church . . . dipping the thumb of his right hand into the blessed water he traced a cross in the middle of the altar table, and at each corner, each time dipping his thumb in the blessed water . . . he walked round the altar, and using a bunch of hyssop, sprinkled the altar tables with the water, . . . the Lady altar, the walls and floors were similarly sprinkled." He censed the altar, and with holy oil traced five crosses on it. Other parts of the church were similarly censed and anointed. Five crosses each consisting of five grains of incense were made on the high altar where he had made the crosses with water and oil. Over each he placed a cross of wax and these were lighted. Incense was burned on each altar in the same way, "the ashes afterwards being scraped off with a wooden spatula and thrown into the piscina." The last ceremony was the consecration of the altar cloths and ornaments. The Bishop sat down and cleansed his hands with crumbs of bread, washed and dried them. Holy water was then sprinkled on the ornaments. These extracts from the account of the service naturally raise the question: If this type of ceremonial is adopted before the legalization of the new Book, what will be the character of the ritual which will be regarded as allowable under its provisions? Such a service is utterly out of keeping with the old cultural background of the Church of England. What are we to think in view of it of the unanimity of the episcopate in enforcing obedience to the requirements of the new Book? It is obvious that we are face to face with an entirely new situation in our Church. However much the Archbishop of York may declare that the rejection of the Book as it stands means chaos, there is even less guarantee that a worse form of chaos will not result from the policy of expediency and of yielding to the medieval tendencies of the Anglo-Catholics which has been adopted.

#### **The Ministry and the Sacraments.**

The Bishop of Manchester's statement at his recent Diocesan Conference is one of the most hopeful evidences we have seen of a return to the true teaching of the Church of England on the Ministry and the Sacraments. He said that just because we claimed to represent the true order of the Church in this country we should be ready to welcome to our communion as a normal practice any who were communicants in any recognized Christian bodies, and while he would not approve of members of the Church of England receiving Holy Communion in other churches, if there were opportunity of

receiving it in one of our own, he did not think it was wrong that, in a place where they were unable to receive Holy Communion in their own order, they should receive it from any who were willing to give it. As the Roman Catholic Church would repel members of our Communion, the reference is obviously to the non-Episcopal churches. This is even clearer in his further statement that it seemed to him sheer stark idolatry to say that God would refuse His gift to any who obeyed faithfully what they believed to be the command of Christ. It seemed to him a shocking conception of God to say that He would withhold His gift from them. They must come to the conclusion that not only a Free Church minister but any layman, who should devoutly, and not defiantly, decide that it was right for him to celebrate the Holy Communion, would effect a real consecration, and through it the real gift would be given.

#### **The Birmingham Controversy.**

Surprise has been expressed that none of the Bishops has supported the Bishop of Birmingham in his defence of the Sacramental teaching of our Church, while several of them have gone out of their way to repudiate his statements. This attitude has called forth a vigorous protest from Dean Inge. While he was not concerned to defend all that the Bishop said about the Sacrament, he said "my chivalrous feelings are revolted when I see archbishops and bishops joining a mob of guttersnipes in pelting one of their own order." Those who think that there is no need to protest as the Bishop of Birmingham has done against the teaching of the doctrine of Transubstantiation in our Church would do well to remember the Dean's further statement: "Doctrines which are indistinguishable from Transubstantiation, and which have been recognized as identical with the teaching of the Church of Rome by Roman theologians, are openly preached in hundreds of Anglican churches, and are insidiously inculcated in the language of ceremonial symbolism. These doctrines are condemned in our formularies as heretical, and if a bishop who promised at his consecration to "drive away strange doctrines thinks it his duty to denounce them, we should rather admire his courage than carp at his choice of language." In reference to the Primate's statement that we are all agreed that Transubstantiation is not the doctrine of the Church of England, he adds "he has nothing to say about the 3,000 priests who in 1924 signed the declaration which a Jesuit pronounced to be in complete accordance with Roman doctrine on this subject."

#### **Misrepresentation of the Bishop.**

It was pleasant to find that the Bishop of Birmingham was not left entirely alone to bear the brunt of the misrepresentations with which he was assailed. The Anglo-Catholic representative who was the chief of the "brawlers" at St. Paul's Cathedral sent out a fly-sheet purporting to represent the Bishop of Birmingham's teaching. He quoted a passage from Dr. Barnes' sermon: "It is fatally easy to pass from the idea that sacraments serve to reveal

God to a belief that through them we can mechanically bring God to men. . . . Such a belief belongs to the realm of primitive magic." On this he founded several charges, and among them that the Bishop taught "no gift of the Body and Blood of Christ is conveyed to the soul by the Sacrament of Holy Communion." The Bishop of Bradford and the Bishop of Ripon united in replying to these charges. They asked if the writer believed that we can *mechanically* bring God to men, for if so, this was contrary to experience, repugnant to the Christian idea of God, and altogether deserving of the Bishop of Birmingham's description of it. They go on to say, "If you do not hold this view then you have no right to base on this passage, as you explicitly do, the series of untrue allegations which you make against him, and you are guilty, consciously or unconsciously, of misleading those 'faithful members of Holy Church' to whom you constitute yourself a guide." As the Bishop of Birmingham's views on the Holy Communion have been so widely misrepresented, it is satisfactory to find so clear and definite an exposure of at least one of his traducers.

#### Editorial Note.

The Lausanne Conference on Faith and Order was one of the most important events in the Christian world in recent years. We are glad to be able to give our readers an impression of the meetings and an estimate of the results of the Conference by the Rev. Thomas J. Pulvertaft, who was in Lausanne during its sessions. The Archdeacon of Chester's study of the words "In Christ" has an important bearing, as will be seen, upon the teaching of our Church. Canon Harden's account of the Wesleyan Methodist Movement contributes a fresh and useful estimate of the rise, development and present position of the various Methodist Churches. The Archdeacon of Macclesfield expresses in his article on "Casuistry in the New Prayer Book" an opinion which many hold as to the tendencies which are represented in the Deposited Book. The Rev. A. J. Macdonald, from his experience of life in India, and his knowledge of Eastern religions, discusses the relation of ritual to sacrifice, and the dangers to be feared from wrong ideas about both of them. Canon Lancelot's treatment of the Sadducee's question to our Lord is an interesting study of an important passage of Scripture. Another Biblical study of interest will be found in the Rev. C. C. Cooper's treatment of the words "A Jasper Stone, Clear as Crystal." Mr. Poynter's article on "The Roman Church and the Civil Power" draws attention to a pressing problem. Our Notes and Comments are again largely concerned with points raised by the Deposited Book. A large number of recent books are reviewed, and shorter notices are given of others of which our readers may be glad to know.



## THE LAUSANNE CONFERENCE.

BY THE REV. THOS. J. PULVERTAFT, M.A., VICAR OF  
ST. PAUL-AT-KILBURN, LONDON.

WE live in an age of personal friendliness even when our fundamental beliefs are in violent conflict. Forty years ago there were many Christian households in which an Agnostic would not be received. To-day we find it possible to debate, in public or private, differences of belief without any clash of personal feeling. It is usual to see in the same magazine articles directly contradicting one another, and to discover in the same social circle men who are poles apart in their views of God and the Universe talking, quietly and without heat, on their differences. As a rule we endeavour, when we meet those who are known to disagree with us, to find the common ground and to think of our different stand-points as determined by something beyond the power of the individual to obviate. We start with the conviction, if he were only as we are, then we should see eye to eye, and, as it happens that we are different persons, we must expect to disagree. And at Conferences which are summoned to see how differences can be harmonized and unity of outlook attained, we are all ready to think the best of one another, and when we see in those who do not hold our convictions the fruits of noble character, high ideals and consecrated service, we at once conclude that, "in spite of" this, that or the other defect, the Spirit of God works through everything except conscious untruth. Personal links are forged, mutual respect is gained, and while there is no intellectual or temperamental reconciliation, there is interpenetration of personality which goes far to create an atmosphere of good-will and mutual understanding. This is specially the case when picked men, known to be keen on a common vision, are brought together to help forward the vision. The "Conference on Faith and Order" had been long prepared. The Churches, with the exception of the Roman Church and the British Baptists, had officially appointed representatives and many of them had met at Stockholm, where they found it possible to form a basis of co-operation in social and philanthropic work. They did not come together as strangers. They were all of one mind in the resolution that no personal feeling should disturb the harmony of the Conference, and no personal feeling showed itself during the three weeks' deliberation. Looking back on the incomplete publication of the discussions, having seen a little of the Conference and having conversed with many of the members, it is possible to give some impression of the work done and the future of the movement for world Christian Reunion.

It is hardly too much to say that two personalities dominated the Conference. The genial and beloved Chairman, Bishop Brent, spoke words that reached all hearts and proved himself to be a true-souled servant of his Saviour. When the Conference came to grips

with Reports the Chair was occupied by Dr. Garvie—a master of procedure and a linguist of very striking gifts. He was as much at home in French and German as in English. He saved much time by his summaries of addresses and, as a matter of fact, his brilliant *précis*, made on the moment, gave a more accurate idea of what was in the minds of speakers than the laboured and meticulously careful translations of the able official translators. It was plain that a man of many-sided sympathy who entered into the spirit and thought, as well as grasped the meaning of the words, could more efficiently bring home to others what they meant than the mere cold reduction of the words into another tongue. He was absolutely impartial and performed a most difficult task in masterly manner. Then on the floor, with his point of vantage on the outside seat of the first row, sat Bishop Gore. With an intellectual agility remarkable for a man of his years and a pertinacity that knew no limits, he made himself everywhere, and all the time, felt. The Bishop, who has been the strongest personal force in English Church life, because he knows his own mind and has the power accurately to express it, proved himself to be the pivot-man of the Conference. Others might not share his opinions—some eminent Bishops by no means did—but they had to act with him, for if they did not accept his limits, there would have been an Anglican split. He stood between the Greeks and the rest of the Conference. He would heartily endorse the Greek view. “The apostolic doctrine and tradition, with the apostolic succession, are the elements in which the apostolicity of the Church consists. Only that Church can be apostolic which has and retains from the Apostles themselves the true doctrine and gifts of the Holy Spirit. Through the divinely-constituted Hierarchy, and so alone, this Church is connected by unbroken succession with the Apostles, and keeps the deposit committed unto it.” But we question whether the Bishop was quite happy when the Greeks declared their inability to be responsible even for the discussion of any of the Reports with the exception of the Second, “The Church’s Message to the World—the Gospel.” For one of the Anglican Bishops, who followed the Conference most carefully and was a keen member, afterwards said that the Greeks would place outside of the Church Anglicans and non-Episcopalians alike!

Bishop Gore wrote that many to whom Anglicanism was almost a new idea appreciated that, “after all, the Anglican Church was the ‘Brücke-Kirche’—the ‘bridge-Church’—which had a special part to play in bringing Catholicism and Protestantism together.” Reviewing the part he took, we are reminded of the saying of an eminent friend of the Bishop’s: “The difference between me and Dr. Gore lies in this. I believe that an exception strengthens a rule—Dr. Gore believes it breaks the rule.” Others who shared his ideals were inclined to be more flexible; he would not yield anything of his conception of Anglicanism. The Bridge-Church for him became a toll-bridge, on which all who enter must pay the toll of adhesion in practice to the Apostolic Succession and the exclusive ministry that depends on it. The great Conference passed many periods of soul-

communion with God—all humbled themselves before the Throne of Grace, but the members who recognized one another as fellow-servants of the Lord Jesus Christ were unable as one Body to meet round the Lord's Table. The toll-bridge idea blocked the way. The experience of Lambeth with the Non-Episcopal Conference was repeated. As the President of the Federal Council of the Churches in the United States has said: "The greatest fact about the Conference was that it actually met and that official representatives of all the great communions save one, in a spirit of genuine brotherhood and trust and eagerness to understand one another, studied together their agreements and their differences." But they separated without meeting in the Sacrament of Unity. The amount of agreement reached and the striking fact that they could not, even on this great occasion, join at the Table of the Lord, show at once how much we have in common and where we differ. As another American representative wrote: "The actual obstacles to anything like organic union came into full light—so that they could not either be ignored or minimized. We are all more deeply desirous of union than before, and we all realize as never before the arduous path ahead of us."

One section of the Conference was deeply disappointed. The representatives of the Mission Field came full of hope that the path to Reunion might be outlined and accepted. They feel the pressure of the problem in their daily work. They see the yearning of the converts and their leaders for unity, and they know that the difficulties exist at their bases in the Mother Churches. The Conference was expected to ease their way. It did not do so. When it was proposed that the Reports of the various Commissions should only be received for transmission to the Home Churches, it was clear that reception did not set the seal of the Conference upon anything contained in them. The speeches made by the Greeks, some Anglicans and the Quakers proved that reception did not mean acceptance, and when the Greeks refused to have anything to do with the reception of the Reports, with the exception of the second, it was at once clear that the Reports would be differently and freely interpreted. Few will forget the scene when a great Missionary pleaded for the acceptance of the Second Report, and the regretful, but entirely right, ruling of the Chairman, that they could not go back on their resolution. The Conference showed, by its manner, it wished it could have been otherwise, but it could not be. It would be harsh to say, as has been said, "as long as men were determined that words might mean nothing particular all were in agreement, but when precision was given to language, disagreement made itself felt." There was in reality a common spirit in the Conference which was inexpressible in language. But that spirit, in so far as it was the Spirit of God—and who will dare to deny this?—was something that had not conquered the stubborn wills of men who inherit age-long convictions and felt bound that these convictions should not in any way be outraged by an act of the Conference. It was possible to obtain remarkable agreement on

matters of belief—it was impossible to harmonize ideals of Order. The Conference was more united than many expected on the great fundamental beliefs; it became divided when Organization was discussed. Lausanne was in most respects the repetition of Lambeth. The *impasse* was the same in both Conferences—is the Church founded by our Lord the creation of the free Spirit of God developing organization in accordance with the New Testament norm, or is it an ecclesiastical institution dependent for its existence in accordance with the mind of Christ on the transmitted Episcopate, which is alone able to guarantee the commission of Christ and the validity of the Sacraments? The issue has become clear and for our part we believe that the Holy Ghost Who enlightens the hearts and minds of men, guiding them into all Truth, will lead His servants and give us the blessing of unity in Him, co-operation in work for Him, and a deeper sense of our common membership of Christ's Body.

The Bishop of Gloucester took a prominent part in the discussion of the Unity of Christendom and the relation thereto of existing Churches. His Bampton Lectures had made him familiar as an advocate of Reunion to most of the delegates. He adopted a line that commended itself to practically all the Conference, except the Greeks and some Anglicans who held that he surrendered what he had no right to give away. He holds that the acceptance of Episcopacy and of Episcopal ordination are a necessary prelude to union. He is convinced that no orders are wholly valid, for validity depends on the giving of orders by a united Church to men who can minister everywhere throughout the whole Catholic Church. No orders are therefore full and complete. "The only full and complete Orders would be those given in a united Church, and because the Church is divided, therefore all Orders are irregular and no succession is perfect. The unity of two branches of the Christian Church must come by each giving what it can to the other in the ordination of its clergy." That which can be utilized by the whole must be given by the whole is his ideal, and as the whole is now separated into different Churches all orders are *ipso facto* incomplete and irregular. This conception seemed a novelty to many. He applied his theory to England, where the Roman Catholics would exist as a Uniat Church observing the Latin rite, the Non-Episcopalians might or might not wish to have Bishops of their own, and would tend to become "religious societies organized on a somewhat democratic basis, supplementing the religious life of the National Church and correcting its deficiencies. Only in the future they would do this in union with the National Church and not in opposition to it, and that would mean that the ministries of these Churches would be episcopally ordained, that they would assist in Ordinations as Presbyters of the Church, that they would meet in Synods and Councils, and that they would communicate with one another." A fundamental postulate of a united Christianity must be freedom and toleration. This is a slowly learnt lesson. All require to learn it. And it applies to all departments of religious life. "I am shocked at the way in which modern liberalism has failed to realize that educational

freedom means freedom to teach your children your faith as well as freedom from a State or Church imposing its creed upon your children." To some it seemed a pity that Dr. Headlam should have inevitably roused opposition by bringing political quarrels into the discussion. His influence, great as it undoubtedly was, suffered some weakening among the British Nonconformist section. But his ideal was well received and the plea for freedom and toleration found an echo in many hearts. It is easy to be a lover of freedom and tolerance in debate; it is by no means so easy to apply it in practice.

We pass to a brief description of the Reports received and amended by the Conference. These were drafted by strong Committees who sat separately and submitted their work to the Conference as a whole. All were received or recommended for transmission to the Churches with the exception of the Seventh, dealing with the Unity of Christendom in relation to existing Churches, which at the close of the Conference would have evoked so much discussion that it could not be treated as the other Reports, but was sent to the Continuation Committee. This was a great disappointment and seems to leave the work of the Conference truncated—without having its head placed in its proper position. With the exception of the Report on "The Gospel," no Report received even reception at the hands of the Greeks; and as regards the others, there was not unanimity. They were received *nem. con.*, which meant that they contained nothing so violently opposed to reception in courtesy that necessitated men voting against them. They were so good in parts that the portions held to be bad were not so worded as to make them incapable of discussion by the parent Churches of the delegates. When it is remembered that the Quakers received the Report on "The Sacraments," some idea may be formed of the amount of dissent or assent that the representatives feel bound to give them in their own lands. But it may be concluded that they will not oppose the main current of opinion, and it is to be hoped that there are no such seeds of dissension as were found in the Lambeth Encyclical and Resolutions, which were, however, adopted and not merely received. The real danger of the influence of Lausanne waning is to be found in the environments to which the men who were comrades in Lausanne return. Their pressure is permanent, whereas the experience of Lausanne was merely episodal.

The Reports are prefaced by a thoughtful statement by Bishop Brent, who thanks God and rejoices over agreements reached. "Upon the agreements we build. Where the Reports record differences, we call upon the Christian world to an earnest reconsideration of the conflicting opinions now held, and a strenuous endeavour to reach the truth as it is in God's mind, which should be the foundation of the Church's unity."

The First Report, on "The Call to Unity," is short. It states that God called the Conference, which was daring, and God had justified the daring. "We can never be the same again." Half the world waits for the Gospel and the witness of the Church suffers

loss through its corporate feebleness. "Our missions count that a necessity which we are inclined to look upon as a luxury." The Mission Field impatiently revolts from the divisions of Western Christianity and the Churches cannot allow their spiritual children to outpace them. Therefore all must labour side by side until the goal is reached. The task of working for unity must be undertaken by women as well as by men. "It was God's clear call that gathered us." The second subject was "The Church's Message to the World—the Gospel." The Committee that dealt with this had as Chairman Dr. Deissmann, whose influence was felt in the Conference and the Committee was exceptionally strong. Those familiar with his great book, *Fresh Light from the East*, will recognize familiar phrases in the Report. "The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ." "The world was prepared for the Gospel by the working of the Divine Spirit in humanity, and especially in the revelation of God as given in the Old Testament." "In the fullness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of Man and the Son of God, full of grace and truth." "Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men." "Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church, because He Himself is the Gospel. The Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more it is the victory over sin and death, the revelation of eternal life in Him, Who has knit together the whole family in Heaven and on earth in the communion of saints, united in the fellowship of service, of prayer and of praise." "The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God." The power of the Gospel in social and national life is set forth and its call to men to escape from class and race hatred is emphasized. The Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. "Consequently, as in the past, so also in the present, the Gospel is the only way of salvation." The discussion showed that some would have wished greater emphasis to be placed on the Atonement, but the Conference as a whole rejoiced in being unanimous in its acceptance of the statement

which we have condensed. Where differences might have been expected, this was the high-water mark of unity.

The Third Report deals with the nature of the Church, and this Report has appended to it a series of notes which prove how Christian men differ in their interpretation of crucial points. God has appointed His Church to witness to the redeeming power of the Gospel. It is constituted by the will of God, Who uses the will of men as His instrument. Christ is its Head and the Holy Spirit its continuing life. The Church is the communion of believers in Christ Jesus, is the Body of Christ and the Temple of God built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. The Church is God's chosen instrument for reconciling men to God through faith, bringing their wills into subjection to His sovereignty, sanctifying them through the means of grace, and uniting them to be His witnesses and fellow-workers in the extension of His rule on earth, until His Kingdom come in glory. The Church is one, and since the Apostles' days has the following characteristics: the Scriptures, Faith in Christ as God incarnate, world-wide Evangelization with Christ's Commission, observance of the Sacraments, the Ministry of the Word and Sacraments, and Fellowship. Then follow the usual notes marking differences of interpretation. It is clear that on the nature of the Church and Ministry the Conference was of many minds!

The Report on the Church's Common Confession of Faith is brief, but it has also three notes showing divergent opinions. The Common Christian Creed is contained in the Nicene and in the Apostles' Creed. The Holy Spirit will enable the Church, while adhering to the Creeds, to restate belief as knowledge widens, and in the opinion of the Report "no external and written standards can suffice without an inward and personal experience of union with God in Christ."

In the Report on the Ministry of the Church we have, as usual, a long number of statements in which all substantially agree and then a long series of assertions of differences. Nothing that is not familiar to the average Churchman is said, and it is hard to see how the discussion in Lausanne has in any way cleared the air. The final paragraph expresses "thankfulness to Almighty God for the great progress which has been made in recent years in the mutual approach of the Churches to one another, and our conviction that we must go forward with faith and courage, confident that with the blessing of God we shall be able to solve the problems that lie before us." Again we come face to face with the problems that wrecked the Lambeth Conferences with Free Churchmen. On the question of the Ministry the two sides speak in languages that are not understood by one another. What one side considers essential, the other looks upon as by no means necessary. As long as this remains unchanged hopes of reunion are vain.

The Report on the Sacraments acknowledges that "Sacraments are of divine appointment, and that the Church ought thankfully to observe them as divine gifts." "We believe that in the Holy Communion our Lord is present, that we have fellowship with God our

Father in Jesus Christ our Lord, Who is our one Bread, given for the life of the world, sustaining the life of all His people, and that we are in fellowship with all others who are united to Him. We agree that the Sacrament of the Lord's Supper is the Church's most solemn act of worship, in which the Lord's atoning death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving and an act of solemn self-oblation." Once more the differences are described and the Report ends "with the prayer that the differences which prevent full communion at the present time may be removed."

It is unnecessary to outline the last Report, which has no authority, for it has not been referred to the Churches for consideration and raises questions that had not been discussed by the Conference. It has been sent to the Continuation Committee "for such consideration as that Committee is able to give it, without sending it to the Churches for their consideration." It is passing strange that the Conference could not have arranged for the discussion of this Report. To disperse without so doing meant that the main object of the Conference, the discovery of the path to unity, was left incomplete. We know that the work placed on the representatives was very heavy and that the Report reception stage was rushed, and time was occupied in personal explanations that should have been given to the Reports. What has been done cannot be undone, and we can only look forward to greater intensity of conviction as to the need of unity driving the Churches closer together.

From the Anglican standpoint one important fact came under the notice of many representatives, who were greatly impressed by it. The section of Anglicans led by Bishop Gore set the pace of the entire Anglican section, which, however, showed at times that it by no means shared Dr. Gore's views. What he said settled how much might be done. All else had to be left undone to avoid a "split." As the Conference proceeded, the swing of the Anglican pendulum more and more inclined to the Greek presentation of Church, Ministry and Sacraments, and went from the presentation of the Non-Episcopal section. Many believed that Reunion with the Greek Churches was a far greater preoccupation with the Anglicans than Home Reunion. Whether this be so or not the writer is not sufficiently behind the scenes to state positively, but from many conversations with representatives of different types he found a general agreement with the belief that the present tendency of the Anglican Churches is towards attaining corporate reunion with the Greeks, which is by no means a good preparation for Home Reunion. The Bishop of Rhode Island said "The understanding between the Eastern Orthodox Church and the Anglicans is complete. They stand together in the interpretation of the creeds and in their conception of the ministry." If this be the fruit of Lausanne, it is our conviction that the Conference, with its high ideals and hard work, has ended in driving the wedge deeper between the Protestant Reformed Churches and the Anglican Communion, and this will be a great calamity.

## THE PHRASE "IN CHRIST."

BY THE VEN. W. L. PAIGE COX, M.A., B.D., Archdeacon  
of Chester.

THE Revised Version of the New Testament has now been in use for forty-five years. It has not superseded the Authorized Version; but it is probable that an increasing number of persons are becoming familiar with it through private study. It is generally understood that, though it has not the literary excellence and charm of the older version, it has a value of its own in that it renders the original more accurately, giving us more nearly the precise meaning of the words of our Lord and of His Apostles. It thus tends to correct, in some passages, erroneous impressions of doctrine.

To take an outstanding illustration. The careful student of the Revised Version cannot have failed to notice how often the phrase "in Christ" is substituted for other phrases in the Authorized Version, such as "through Christ" or "for Christ's sake." Here are some instances: "The wages of sin is death; but the free gift of God is eternal life *in Christ Jesus our Lord*" (Rom. vi. 23). "Be ye kind one to another, tender-hearted, forgiving each other, even as God also *in Christ* forgave you" (Eph. iv. 32). "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts *in Christ Jesus*" (Phil. iv. 7). "We seek to be justified *in Christ*" (Gal. ii. 17). "I can do all things *in Him* that strengtheneth me" (Phil. iv. 13). Bishop Westcott said that he would gladly have given the ten years of his life spent on the Revision to bring only these two phrases "in Christ" and "into the Name" to the heart of Englishmen, adding, "he who has mastered these two propositions has found the central truth of Christianity."

In trying to estimate the significance of this change of rendering we may bring to mind what was till recently the common view of the Atonement. It was supposed that in order to get into a right relation with God, the all-important thing was to plead the sacrifice of Christ and to pray to be forgiven for His sake. It was a half-truth only: one of those half-truths which, when stated by themselves, pervert the truth as a whole. The doctrine of the vicarious sacrifice, as thus conceived, seemed, indeed, to many to present no difficulty: they found it very comforting. To others, however, it was disturbing and dissatisfying. To them it seemed an immoral transaction to lay the sins of the guilty on the innocent and to allow the guilty to go scot-free for the sake of the innocent.

Another objection to this view of the Atonement was that it misrepresented the character of God the Father. It made Him appear to be stern, unapproachable, and inexorable, while it invested Jesus by contrast with the peculiarly attractive divine attributes

of mercy and compassionateness. The extreme result of such a conception is illustrated in the frank acknowledgment of the little child, "I love Jesus, but I hate God."

It was easy in the earlier days of the Church to fall into this way of thinking and feeling, because the common notion of the Supreme Being was derived in part from pagan sources. God was conceived very much as having the characteristics of an earthly monarch—"a jealous Potentate needing and liking to be placated by ostentatious grovelling." This idea has come to be described as that of the Sultan-God in distinction from that of the Father-God Whom Christ revealed. We clearly see now that there was nothing more original or more significant in Christ's teaching than His mode of speaking about God. He never applied to the Supreme Being even such titles as are given to Him in the Old Testament. He never spoke of Him as the Eternal or the Almighty: only once did He call Him the "Most High," and that was in reference to His love (St. Luke vi. 35). Always it was "the Father," "your Father," "My Father." He would have all men think of God at all times as "the Father" simply. And He bade men learn to think of the Father as they would think of Himself. "No one cometh unto the Father, but by Me." "He that hath seen Me hath seen the Father." "I and My Father are one." Was the Son loving and compassionate, not willing that any should perish? So was the Father. Was the Son meek and lowly in heart? So was the Father.

The teaching of the Apostles was similar to this. They always spoke of the sacrifice of the Cross as illustrating the pitifulness of the Father, and they associated the Father and the Son together in the work of atonement. "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19). "My God shall fulfil every need of yours according to His riches in glory in Christ Jesus" (Phil. iv. 19). "God in Christ"—God in His holiness, justice, love, pity, and self-sacrifice fully revealed and incarnate in Christ—that is the first note of the Gospel.

The second is, "We in Christ." We responding to the love of God as manifested in the sacrifice of Christ; we incorporated into Christ, partaking of His Spirit, renouncing ourselves, dying to sin and rising again with Christ unto righteousness; we living our whole lives "in faith, the faith which is *in* the Son of God, Who loved us, and gave Himself for us" (Gal. ii. 20).

That is the correct way in which the work of atonement and redemption is to be thought of, man's part being associated with God's part, as both being necessary to the full effectiveness of the work, so that there can be no thought of God being placated merely by Christ's death and of our accepting passively the benefits of that death. As Bishop Knox has put it, referring to "speculations upon the Atonement which emphasized one aspect of truth at the expense of another": "The justice and wrath of God are emphasized at the

expense of the Love of God. The two attributes were regarded as antagonistic, whereas in the realm of infinite holiness, wrath is love reacting against sin. The revelation of the Cross was that of love triumphing over sin, not by vengeance, but by supreme self-sacrifice, and holding out the same triumph to sinners, who submitted themselves to accept that love, and to lose themselves in Him, Who loved them and gave Himself for them." <sup>1</sup>

Here we have an entirely satisfying view of the Atonement, one which magnifies the holiness and love of God, attributing all the merit of our salvation to Him, and at the same time commends itself to our moral sense by insisting on "the surrender of the whole man to Christ in joyful faith," so that our spiritual fellowship with Christ in the full meaning of that great idea is essential to our reconciliation to God.

This view of the Atonement is an invaluable gain of our modern theology. We have reached it by an exact study of the New Testament doctrine of God in relation to the death of Christ, and as the result, too, of a reflection on the successive currents of thought which have tended in the past to pervert the New Testament doctrine. It has been admirably stated, as the conclusion of an historical survey of the development of the Church's Christology, by one of the most luminous and inspiring theological writers of our time, the late Professor Du Bose. His words are worth quoting in full:

"Of course atonement and redemption are acts of God, but they are real for us as they are acts performed in man and not outside of him. If the essence of the atonement is found where it lies, in the fact that humanity taken into God itself dies to and from the sin that separates it from Him and lives in the holiness in which it is one with Him, we shall see at once that the atonement could not have been an act of God performed for humanity externally because it is essentially an act performed for humanity internally. God's atonement is *our* reconciliation and reunion with Him; His redemption is our freedom from sin and death. The atonement was accomplished when humanity in Jesus Christ was made one with God by the spiritual and moral act of the cross; the redemption was finished when in Him men overcame sin and destroyed death. The whole spiritual science of the New Testament is to show us in Jesus Christ how the divine humanity was realized for us and is to be realized in and by us. Our Lord Himself expressed it in that one word, the cross; the cross which is the eternal symbol of self-sacrificing love; love, in which God lost and found Himself in us and in which we lose and find ourselves in God." <sup>2</sup>

It is of acute interest to note how this great conception of our union with God in Christ is brought out in our present Communion Service. The old view of the Atonement formed the background of the doctrine and ritual of the Mass. The prominent feature of

<sup>1</sup> *The Unscriptural Character of the Alternative Consecration Prayer* (Longmans), page 34.

<sup>2</sup> *The Ecumenical Councils*, by William P. Du Bose (T. & T. Clark), 4th edition, 1926.

that service was the propitiation of the "Sultan-God" by the offering to Him of the Body and Blood of Christ, the worshippers benefiting by "assisting" at the sacrifice, most often without communion.

Most happily for the English Church, we recovered in the sixteenth century the true conception of the Fatherhood of God, and, as a consequence, the service of propitiation was turned into a Communion—a Feast of happy Fellowship. The whole substance and structure of the service was adapted to this corrected view of our approach to God in Christ. We first thankfully commemorate the great sacrifice, acknowledging that we are unworthy to draw near to God except by virtue of what Christ has done for us. Then, receiving the sacred gifts by faith, and being thus strengthened and refreshed and re-united to Christ, we offer "ourselves, our souls and bodies," to God—which offering of ourselves in union with Christ has been regarded from early days as the true eucharistic sacrifice. Plainly this was to lift the whole conception of our relationship to God in Christ and of our re-admission into His favour on to a higher moral level, as everything led up to this complete surrender of the self in response to God's forgiving Love; and the most careful preparation on every occasion of attending the service was obviously necessary.

It was all the more remarkable that this thought of our reconciliation to God in penitent, trustful self-surrender, as distinguished from His reconciliation to us, should have been brought out so emphatically in the service, because our Anglican Reformers had not altogether cleared their minds of the vindictive conception of the work of Atonement. Yet they adhered so strictly to Scriptural language and authority that there is no suggestion in the service of our reminding God of what He does not need to be reminded of, or of our propitiating Him by the presentation or re-presentation to Him of the Sacrifice of Christ. Thus it has come about that our present Communion Office, as compiled and shaped in the sixteenth and seventeenth centuries, is in advance of all other liturgies, and will be regarded, no doubt, in the years to come as a priceless heritage of the English Church, witnessing, as it does, so clearly and fully to our vital union with God in Christ.

It is pitiful to think of the Church being plunged now into a state of turmoil and disunion for the sake of a reactionary alternative, which, if it is authorized, will probably supersede the old office in most of our cathedrals and in many of our parish churches. From one point of view the prospect is tragic. The Gospel that the world needs to-day is just the old Gospel as we have learnt of late to view it in all its wonderful attractiveness. We are looking and longing for a revival of religion in this country. There are signs, indeed, that such a revival is coming, though not as yet through the action of the official Church. From that quarter the movement may be hindered and blocked by a determination to press upon the use of Churchpeople a form of devotion which obscures "the central truth of Christianity."

## THE HISTORICAL POSITION OF METHODISM.

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[This paper was not written to be published, but to be read before a Clerical Society. In preparing it much was borrowed from different sources—Wesleyan and other. It is indebted especially to Dr. H. B. Workman's pamphlet, "The Place of Methodism in the Catholic Church." This I read to obtain the Methodist point of view and found it so helpful that I borrowed from it more perhaps than I ought. Certainly I could not agree to the publication of the paper without this acknowledgment.—J. M. H.]

THERE had been questions as to the advisability of seceding from the Church of England even during Wesley's lifetime, but it was then judged "inexpedient"—the word he himself used—and it was not till 1795, four years after Wesley's death, that the inevitable secession came. Within two years came a schism from the schism. The Methodist New Connexion broke off in 1797 from a wish to give the lay members an equal share in the secular and spiritual business of the Society. The next split in the ranks was that of the Primitive Methodists or "Ranthers." This took place in 1810, and was caused by difference of opinions as to the propriety of holding religious camp-meetings and of allowing women to preach. Five years later the Bible Christians seceded on the practical question of sitting at the reception of Holy Communion. In 1836 and 1849 two other bodies seceded which were later, 1857, amalgamated into the United Free Church Methodists, though at the time of this amalgamation a remnant was left—as in the case of the "Wee Frees"—who are still in existence under the title of the Wesleyan Reform Union. No other change took place during the nineteenth century, unless we reckon the Salvation Army, which was founded in 1878 among the Bible Christians. In 1907 three of the above-mentioned bodies combined to form the United Methodist Church. These were the United Free Church Methodists (1857), the Methodist New Connexion (1797), and the Bible Christians (1815).

There are, then, in England at the present time four Methodist Churches—the Wesleyan Methodist Church, the Primitive Methodist Church, the United Methodist Church, and the Wesleyan Reform Union.

I have named these four in order of size. The Wesleyans have nearly half a million Church members and probationers, the Primitives and the United Methodists have each somewhat less than half this number and the Wesleyan Reform Methodists are a very small body of only 8,000 Church members. In this, no account has been taken of the Independent Methodists—a body that started in 1797 then called Quaker Methodists. These are the "extreme left" of

Methodism without any ordained ministers—only local preachers—though adhering to the doctrines of Wesleyan Methodism. In church government they are absolutely Congregationalist and will therefore have nothing to say to the proposed reunion in Methodism. I have also omitted the two Calvinistic bodies which owe their origin to the same religious revival—the Calvinistic Methodists, chiefly in Wales, and Lady Huntingdon's Connexion, which still has a few chapels in England.

In Ireland Methodism is one. The Primitives, founded here in 1818, joined the Wesleyans in 1878; and the Methodist New Connexion became part of the United Church in 1905. In Canada, Australia and New Zealand also Methodism is united. In the U.S.A. Methodism has followed somewhat different lines. The main body is nominally Episcopal, and the method of government more on Anglican lines.

The total number of *adherents* to Methodist Churches throughout the world is put down (1919) at the large total of 32 millions, including 10 million members. Dr. H. B. Workman puts the total as high as 40 millions.

All these Churches, with the exception only of the Independent Methodists, have a "duly appointed ministry, men who believed themselves moved by the Holy Spirit and who were separated by the Church to that work." In all of them too the two Sacraments of the Gospel are regularly observed.

They have a fixed, though somewhat vague, standard of doctrinal teaching. This is contained in Wesley's Notes on the N.T. and four volumes of his Sermons. This is no doubt vague, but, such as it is, it is insisted on. Methodist ministers have to answer as to their adherence to this standard every year. It may be that this is a better method of securing fixity of doctrine than a more definite standard such as the XXXIX Articles, if the latter have in practice become obsolete.

The Methodist Episcopal Church in North America (U.S.A.) has as its standard a Book of Discipline which embodies 25 Articles, abridged, I believe by Wesley, from the XXXIX.

If we look at the number of those regularly enrolled as Methodists, and even more when we consider the number of the so-called adherents (between 30 and 40 millions), we are faced by a great spiritual fact. Methodists themselves claim to be the largest of the Protestant Churches, and whether this be so or not they are at least a great body. Canon Curteis writes: "Though we cannot exclaim with his (Wesley's) latest exulting biographer (Tyerman) Methodism is the greatest fact in the history of the Church of Christ, we are able to allow that it is at least the greatest fact in the religious history of the eighteenth century."

We can, I think, refer to Wesleyanism also, now after its existence of nearly a century and a half, some words of Canon Rawlinson in "Foundations," used by him with reference to earlier Nonconformist bodies: "They can point to a vigorous spiritual life and Christian experience, and may claim, not without reason, to be regarded as

something more than a temporary anomaly." They stand for something. It is a commonplace, I presume, to say that every secession or split in the Christian Church has been due to the over-emphasis, on one side or the other, of the same truth, an undue exaggeration of some thought which is, at bottom, true. The primary idea of Methodism lies in its emphasis on experience<sup>1</sup> (Workman, p. 16). What was it led to this?

The Protestant Reformation in the sixteenth century was, in one of its aspects, a "protest of individualism against the excessive solidarity characteristic of the medieval world." A man is saved not because he belongs to any particular body, but because he himself in his own inner life is in right relation with God. Salvation is subjective, not objective. But not all the Reformers remained in practice true to this idea. The Calvinism which became prevalent tended to make all once more external—an external source of authority the Bible, external conditions of Salvation—immutable decrees, not the individual's faith. The logical result of this was in some places Arianism or Socinianism, in England it was the Deism of the eighteenth century. Methodism was, on one side at least, a reaction against Deism. Did the Deists appeal to logic, Wesley appealed to the heart; did they assert that there was nothing mysterious in Christianity, Wesley brought men face to face with the mystery of the Cross; did they say miracles were impossible, he appealed to experience and gave them the miracle of conversion.

If we wish to see what the religious revival of the eighteenth century did for England, see what Deism led to in France and Germany. Voltaire, Rousseau and others in France drew their inspiration from the English Deists and with them the teaching became an engine of destruction for both Church and State. In Germany Deism led to the so-called illumination, i.e. to "shallow utilitarianism and irrational rationalism," from which Germany was afterwards rescued on one side by Kant and Herder and on the other by Schleiermacher. It is not insignificant that Schleiermacher and Wesley were both indebted to the Moravians. Lecky says with truth that the religious revolution of the eighteenth century was of greater importance than the career of the elder Pitt and the splendid victories by land and sea during his ministry.

Wesley's appeal to experience was seen principally in his emphasis on the doctrine of assurance. The doctrine, that is to say, that a man may know that his sins are forgiven and that he has within himself the witness of his own relation to God. This consciousness was for Wesley a present matter: it "was no assurance of future perseverance." He was no Calvinist.

Ah; Lord, with trembling I confess  
A gracious soul may fall from grace.

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<sup>1</sup> It is in this and the succeeding paragraphs that I am chiefly indebted to Dr. Workman's pamphlet.

But as regards the present there was no uncertain sound. He and his converts sang

My God, I am thine. What a comfort divine!  
What a blessing to know that my Jesus is mine.

This doctrine, in itself, had nothing heretical about it. It is found in the Anglican divines and even in the Homilies, where we read, "The spirit which God hath given us to assure us that we are sons of God." But "it is not the same thing for an article of faith to have a place in the creeds and formularies of a Church and for the same article to be a living factor in its life" (p. 43). We are so familiar with the idea of assurance that we find it hard to realize the antagonism with which it was then received. It was contrary to the ideas of the age. Locke in his Essay writes: "We must not entertain any proposition with greater assurance than the prop it is built upon will warrant. It is plain that all the surplusage of assurance is owing to some other affection and not to the love of truth." Not only Locke's but Butler's influence by his probabilism was against it. It was natural then that the movement was not well received. Of course Wesley and his followers were also, to some extent, to blame for their exaggerations. Wesley said, for example, that Tillotson knew no more about Christianity than Mahomet, and that the "Whole duty of man" had sent thousands to hell.

This, however, does not excuse the nature of the opposition. As Lecky points out, the example set by some of the bishops encouraged the assaults. Warburton and Lavington assailed them with the coarsest and most scurrilous invectives. The first, ridiculing the doctrine of regeneration by the Holy Ghost, was not ashamed to write that the devil was "man-midwife" to the new birth: and the second insinuated an infamous parallel between the Methodist societies and the obscene rites of Paganism. All kinds of mob violence and hooliganism were employed against them. An enterprising curate in Lancashire announced "if any man be mindful to enlist under the command of the Rev. Geo. White for the defence of the Church of England, let him repair to the cross, where he shall have a pint of ale in advance and other proper encouragements." In Dublin, according to Lecky, Whitefield was almost stoned to death. Perhaps the most curious charge brought against them was that of Popery. This was probably due to some of Wesley's antecedents and to his ascetic practices. It was also in part due to political suspicion. Charles Wesley was actually summoned before the magistrates for having prayed that "God would bring home His banished ones." This was taken as a prayer for the restoration of the Pretender.

Before the end of 1738 the Methodist leaders were excluded from most of the Church pulpits. So in the following years they began to build chapels. These were euphemistically described as ancillary to the Church, but such action was bound eventually to lead to a schism, if for no other reason, that the action of Churchmen forced them to get these chapels "licensed" thereby making them technically at least "dissenters."

In 1750 the question of secession was openly broached. In 1755 it was debated for three days at the Annual Conference, the decision being that whether it was lawful or not, it was in no way expedient to separate from the Church. Of this decision Canon Curteis naturally writes "What was *expedient* merely in 1755 might easily become inexpedient under altered circumstances." Wesley died in 1791. Four years later the secession had taken place.

There had been some alteration of circumstances in the interval. In 1761 Wesley allowed preachers not ordained to administer the Sacrament of the Lord's Supper. In 1784 he drew up a "Deed of Declaration" which was formally enrolled in Chancery, giving unlimited powers to the Conference and identifying Methodism with the "legal hundred" preachers empowered to settle questions that might arise. This was a big step, but in the same year a more momentous step was taken in the direction of separation.

The United States had recently been separated from England, and the English bishops were afraid, or at any rate delayed, to consecrate bishops for that country. Accordingly Wesley brought himself to consecrate two clergymen as bishops and two laymen as presbyters for his Society in America. In doing this he imagined he was within the exercise of his rights as a presbyter.

This was on September 2, 1784. A few weeks later, if he had only waited, the American Episcopate was guaranteed by the Consecration of Seabury by the Scottish bishops. Wesley's brother Charles summed up the case in the well-known lines :

How easily are bishops made  
By man or woman's whim :  
Wesley his hands on Coke hath laid,  
But who laid hands on him ?

This was not the only occasion on which he presumed to ordain. There are 27 acts of ordination on his part on record, according to a Wesleyan authority, and this not only for America and Scotland but even for England.

"By his action he had taken his stand as a rebel, and his followers had to choose between repudiating the action of their leader, and repudiating the Church of which their leader claimed membership to his dying day." (Somervill, *A History of our Religion*, p. 256.) It seems then futile to quote, as is so often done, Wesley's words on various occasions warning his followers not to separate. What he did could not be undone. We could hardly agree with these words of the great Methodist leader, Hugh Price Hughes, but still they contain a truth: "To say that John Wesley never left the Church of England when he ordained bishops for America and presbyters for Scotland is to talk meaningless nonsense. I know he was very reluctant to do so, but his extreme reluctance only proved that he was the unwilling instrument of the Divine purpose. The great organization which we represent is not a human Society, but a divinely created Church."

I give these words as they embody the views of some Methodists.

And if there were faults on Wesley's side there were also faults on the other. Members of the Church of England have little right to cast stones at the Wesleyans. They were to all intents and purposes forced into secession, and, it should be added, that later developments in the English Church tended to widen the breach. To quote again from a Wesleyan writer: "The Romish sacerdotal teaching and claims of the Church of England in the Oxford Movement further stimulated the Church consciousness of Wesleyan Methodists, and drove them into closer alliance with their Free Church brethren." Most Churchmen would express the thought here enunciated differently, but still I think it has to be confessed that the Oxford Movement, though not without its effect even on the Free Churches, has widened the breach between them and Anglicans.

The Church of England has not had, as Macaulay long ago pointed out, the ability to deal with her enthusiasts. You will remember the passage, "Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable Secession. Place John Wesley at Rome. He is certain to be the first general of a new Society devoted to the interests and honour of the Church." There is no need to expound the thought, and it is futile now to conjecture what might have happened if Wesley and his followers had been received among their own people with sympathy and friendliness rather than with opposition and indifference.

In estimating the Historical Position of Methodism I quote two sentences from Dr. Sanday which I happened by chance to read during the time I was writing this paper.

The first is: "It should be distinctly borne in mind that the more sweeping refusal to recognize the non-episcopal Reformed Churches is not, and can never be made, a doctrine of the Church of England." The second is: "A more guarded and appropriate way of speaking would be, not to 'unchurch' the bodies that do not satisfy all their (High Anglican) requirements, but to speak of them rather as 'Churches with a certain defect of order or organization.' Where there are so many signs of God's presence the impugned bodies must needs have a right to be called 'Churches.'"

We can see such signs of God's presence in the story of Methodism. Methodism has produced saints and scholars and great evangelists and preachers. In speaking of saints, I am thinking not so much of those who, unknown to fame, have been won for Christ by Methodist work, as of great leaders like William and Catherine Booth and Hugh Price Hughes, whose living and dying faith has been said to be expressed in C. Wesley's line, "Thou, O Christ, art all I want." There have been great preachers such as Morley Punshon and the Irishmen William Arthur and Robert Newton; and as to scholars, one has but to think of the two Moultons (now dead) and Dr. Peake (who is still with us). It was once held by many Methodists that learning banished religious fervour. That idea has passed away.

In doctrine they are at one, not perhaps with the majority of

Churchmen, but at any rate with many who are in the Anglican Churches.

They are full of zeal for their Churches, liberal in supporting them and keen about their various missions.

Certainly if Antinomianism has come into Wesleyanism, it was from no following of Wesley. He was even violently *anti*-Antinomian. There are dangers in emotional religions, just as there are other dangers in mere formal faiths.

At the present time there is a great movement amongst English Methodists towards union. This at least should interest us, for, if successful, it *may* be, it is not at all certain that it will be, a foretaste of a wider reunion, by which the breach made in the eighteenth century will be healed.



## CASUISTRY IN THE NEW PRAYER BOOK.

### A STUDY IN THE METHOD OF THE DEPOSITED BOOK.

BY VEN. J. H. THORPE, M.A., B.D., Archdeacon of Macclesfield.

THIS is not the first revision of the Prayer Book undertaken in modern times. The Church of Ireland and the Church of Canada have both revised the Prayer Book with great success, and with the general approval of their members. This has arisen from two, amongst other, causes. In the first place their Synods were truly representative of the members of the Church in each case. These Churches have had long experience in the work of their representative assemblies. Their members have learned to exercise their electoral rights, and thus the action of the Synod in each case has truly been the action by their representatives of the whole membership. It is not so in the Church of England. The present Bishop of Durham, in an article in the London *Evening Standard* (April 3, 1925), after a sarcastic exposure of the unrepresentative character of the Church Assembly, concluded: "It cannot be right, equitable, or prudent that the mind of the English laity should have no more effective instrument of self-expression than that which the Church Assembly affords." The other reason for the successful revisions by these Churches has been the general agreement amongst the clergy and laity as to doctrine in both Churches. Unfortunately it is not so in the Church of England. Making the fullest allowance for that comprehensiveness which is a characteristic of the Church of England, and which, be it remembered, is also of the Churches of Ireland and of Canada, the contradictions and disagreements in doctrine within the Church of England now go far beyond any comprehensiveness which can be shown as truly characteristic of the Church of England. This comprehensiveness may be summed up in the statement: "The Church of England allows interpretations of the Holy Communion which are supported by Holy Scripture, but she repudiates the Roman Mass and its distinctive doctrines because they cannot be proved by most certain warrant of Holy Scripture." The trouble of the hour is that some of her clergy teach, and some of the laity believe, the doctrines of the Roman Mass, and are set on revising the Prayer Book so as to make the Mass and its doctrines lawful in the Church of England. The New Prayer Book is an attempt to frame a Prayer Book which will satisfy these, stop them in their Romeward journey, and keep them in the Church of England. Of course, this is not openly allowed. But it lies behind all the special pleading and arguments by which the New Book is being pressed

forward for acceptance—really a despairing plan to restore the semblance of discipline. For discipline which legalizes opposites is no discipline at all.

The method now adopted for this end can only be described as casuistical. It does not openly approve of the things themselves, but it provides facilities under cover of which they can be practised and taught—opportunities, not sanctions. Here are some instances.

#### THE MASS.

The central doctrines of the Roman Mass are: (1) That the elements are changed into the Body and Blood of Christ after the priest has consecrated them, so that they no longer are outward and visible signs but the Things signified. (2) That so changed Christ in them is to be offered to the Father as a sacrifice for the sins of the living and dead and worshipped, whether they are afterwards partaken of by the people or not. (3) That this can only be accomplished by a sacrificing priest, rightly ordained as such, of which the garment called the Vestment, or Chasuble, is the instrument and sign. The New Prayer Book meets this thus:—It provides in the Consecration Prayer the following new things—the Memorial before the Father made with the elements, the Invocation of the Life-giving Spirit on the elements that they may be changed, and the Vestment. It also legalizes wafers, which are distinctive of the Mass and destroy the symbolism of “the one loaf.”

#### A DEVOTION.

On page 434 of the New Book there is a Devotion to be used before the Holy Communion. This is taken from the Roman Missal and uses the word Altar for the Communion Table. That word was rigidly banished from our Prayer Book at the Reformation. It is a key word and implies a complete change of doctrine from the Prayer Book. But this is not apparent at first to the unwary and uninstructed. That is where the cunning casuistry of the thing comes in.

#### CORPUS CHRISTI.

Arising out of the Roman Doctrine of transubstantiation, or the change of the substance of bread and wine into the substance of the Body and Blood of Christ, the Feast of Corpus Christi is one of the most important and distinctive of the whole Roman Calendar. It was established in honour of the consecrated host and with a view to its adoration. It was originated by some “lying wonders” of a Nun of Liège in 1230, and of a priest at Bolsena in 1264. It is now observed in churches of the Church of England under Anglo-Catholic control. This Roman Feast occurs on the Thursday after Trinity Sunday. What does the New Prayer Book do? It provides a new Feast, “Thanksgiving for the Institution of the Holy Communion,” which may be used on any day of the year, and so, of course, on the Thursday after Trinity Sunday—Corpus Christi

Day. There are alternative collects, the second of which is taken straight from the Roman Missal, and fits in admirably with the Roman Festival. The Epistle and Gospel are the same. How will this work?

#### HOLY CROSS DAY.

The worship of the Cross is one of the grossest superstitions in the Church of Rome and there are two Festivals in its honour: May 3, The Invention (or discovery) of the true Cross by Helena; and September 14, the Exaltation of the Cross. These also are observed in churches of the Church of England under Anglo-Catholic control. They are occasions of most unsound teaching. Good Friday is also made an opportunity for the same teaching, and the idolatrous ceremony of "creeping to the Cross." What does the New Prayer Book do? It appoints a new festival by providing a Collect, Epistle and Gospel for September 14—Holy Cross Day. It is true Holy Cross Day appears already in the Church Calendar as a Black Letter Day, i.e., a secular date having no religious use or significance. It is now made a day of religious observance providing, amongst other things, an opportunity for the annual repetition of the ridiculous old wives' fables about the material Cross which are already heard on that day in some Church of England pulpits.

#### PURGATORY.

As the Roman Festival of Corpus Christi was the direct outcome of the doctrine of Transubstantiation, so the Festival of All Souls (November 2) developed out of the Roman doctrine of Purgatory. It owes its origin also, partly, to the silly tale of an ignorant monk who asserted he overheard a conversation in hell in which the devils complained of the number of souls rescued out of their hands by prayers for the souls in Purgatory. At the Reformation the Church of England banished the whole fabulous superstition of Purgatory from her borders as a fond thing, vainly invented and repugnant to the Word of God (Article 22). Now in churches under Anglo-Catholic control purgatory and prayers for the souls, assumed to be there, are taught. What does the New Prayer Book do? It provides a new Festival on November 2 which it calls "Commemoration of All Souls." As on the day before there occurs the Feast of All Saints, it is not difficult to see the use that can be made of this new Feast of All Souls, on the same day and called by the same name as the Roman Feast. What will honest John Bull have to say when he sees the craft in this?

These are only instances which illustrate the character of much in the New Prayer Book. Apart from direct and clear changes of doctrine by the introduction of new words and phrases, they mark a change of method which is truly humiliating. One of the ruling principles of the Reformation was the utter banishment from the Church's services and teachings of all approach to evasion, shuffling, pretence and imposition. The degree in which

these things defiled and disgraced the Church before the Reformation is incredible to those who are not acquainted with the evidence. The Reformation principle was openness, honesty, straightforwardness and clearness. That was why our reformers gave the people the Bible in English. That was why they ordered large portions of it to be read in public worship. That was why they drew up the Sixth Article. And that is why we who cannot accept this New Prayer Book are distressed that our Church should be committed to the casuistry, shuffling and irresolution displayed in it. It runs away from quite simple questions such as these: "Is fasting the Church's rule, as some clergy assert?" No direct answer in the New Book. But if you are not fasting it is "a reasonable hindrance" to communicating. "Should all present at a Celebration communicate?" No direct answer. But a Minister who has made an obligatory rule of his own to be fasting may reserve the consecrated elements in an Aumbry so that he may administer them to a sick person without partaking himself, as he is ordered to do in the present Office of the Communion of the Sick. As for the general congregation, by a faint condemnation of the practice of being present at the Holy Communion and not partaking, copied from a decree of the Council of Trent (Sess. xxii., Cap. vi. *De Sac. Missae*), the unscriptural and irrational practice is accepted. (Deposited Book, General Rubric 8, p. 203.)

As there is now no discipline over doctrine in the Church of England, and as the clergy are taught to interpret the Articles in contradictory senses, it is evident to the meanest intelligence that whatever the New Prayer Book may do, if it becomes law, it certainly cannot bring peace, order or discipline. From the foregoing it will be seen that new opportunities are provided in it for the medieval teaching which is the real source of the present disorder, discord, and confusion in the Church, and which its advocates profess the Book will enable the Bishops to "discipline."

The object of the New Prayer Book seems to be to evade decisions on such questions and to provide a sort of Ecclesiastical Whiteley's in which every one can get exactly what he wants under the same roof. Is it any wonder that the Church is scoffed at as having no mind of its own and afflicted with the spirit of fearfulness and uncertainty? What will be the value of discipline within the limits of all this casuistry?



## THE SADDUCEES' QUESTION.

BY THE REV. CANON J. B. LANCELOT, M.A., VICAR OF  
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OUR Lord gave, it would seem, little explicit teaching about the life of the world to come. We may wish that He had said more, or, at least, that more had been recorded. But to Him, nevertheless, it is "a postulate of the moral order," to use a modern thinker's phrase, and it underlies all His teaching. He does not, however, enlarge upon it, or enter, willingly at least, into controversy about it. One reason may be that He regards it in foretaste and quality as a thing of "here and now." "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven"—the whole sum, that is, of Divine privilege and blessing. This, in essence, they enjoy already, but in this present time the tale is never complete, the measure never permanently overflows, the board of life is often sadly chequered, and in the face of problems and mysteries we have to be content again and again to hear the Master say, "What I do thou knowest not now, but thou shalt come to know hereafter." Another reason may be that He did not want His disciples to be so curious about to-morrow as to forget the duties of to-day, or even to waste time in argument about a matter of which they could form no really true or perfectly adequate conception. Better for the training and growth of Christian men that they should "embrace and ever hold fast the blessed hope" of immortality than have it as a thing proved and known—"a map correct of heaven"; better, too, far better for them to repose quietly on the certainty of future life than to be conversant with a hundred speculations on the "How" and "Where." For us, belief in immortality is fundamental: it is bound up with faith in the Risen Christ. In Him our "labour is not vain"—an assurance due, may we say, to Him alone. We may read Plato to our good, but it is He, after all, who has "lit up" life and immortality through the gospel. Provided that our hunger for immortality be a hunger for God—and it is no small proviso, for what we wish usually is the prolongation of to-day's more or less trivial enjoyments—no particular theory or mode of it is essential. The hope of heaven and of our personal share in it is necessary, we think, for the removal of doubts and fears, and the encouragement of weary hands, and the consolation of many a sad and sorrowing heart: but the "heaven" of some popular hymns is a place (it has been said) which the plain man does not believe to exist and which he would not want to go to if it did. Yet he may have a very stout and earnest faith in immortality all the same.

And now let us approach the question of the Sadducees. It was constructed with no little care and ingenuity by men who knew what they were about. For the Sadducee was not a dunce, but a man of some learning and critical faculty, though thoroughly

sceptical in attitude and outlook. In life he was worldly, and the frivolous and worldly spirit is always (we know) the real foe of faith. "Begin by being a better man," said Pascal to the dissolute youth who blamed loss of creed for remissness of life, "begin by being a better man, and you may come to believe in my creed." Compare with this a confession recently made, "My views of the after-life, my certainty of hope in the life to come, get paralysed if I do not pray regularly." Yes, probably that would be true of most of us. Theologically of course the Sadducee professed attachment to the law: the traditions, however, which had gathered about the law he entirely rejected. So it was that he repudiated any doctrine of resurrection, for he said that that only came in the traditions. All he had to comfort him was that prospect of a dreamy ghost-like existence in "sheol," or "hell" or "the pit," which is found in Homer and Vergil, and underlies a good deal of the Old Testament, and accounts for the melancholy and far from Christian feeling which pervades one or two even of the Psalms. "Shall Thy loving-kindness be shewed in the grave, or Thy faithfulness in destruction? Shall Thy wondrous works be known in the dark, and Thy righteousness in the land where all things are forgotten?" No, it was not a very cheerful prospect. Not that the Sadducee was as a consequence specially gloomy. He made the best of things, got all he could *now*, enjoyed it, and chanced the rest. There are many Sadducees.

But perhaps he was not altogether without excuse, and for this reason: there was something wrong with that doctrine of Resurrection and restoration which was held by not a few of his fellow-countrymen. For it implied a return from the land of ghosts and forgetfulness to a comfortable full-fed replica of this present life. "Blessed is he" (said they) "that shall eat bread in the Kingdom of God." "Eat bread": they meant it, not as our Lord meant His references to the consummation of the Kingdom under the figure of a banquet to be understood, namely, of spiritual joys, heavenly treasures, vision, contemplation, utter and noble self-surrender to the service of the Good and True and Beautiful, but in the most crudely literal and material sense.

Now at such a conception as that it was not difficult to poke fun. That of course was the object of the Sadducees on the present occasion—to make the doctrine look ridiculous, and to laugh it out of court. And, by their invention of this extreme case of a poor woman who was married seven times over, they must certainly have succeeded, had their Opponent only held this, the doctrine of the day. What they never anticipated was that He did not. The future life, to Him, was safe enough: what was wrong was their conception of it. "The life of the world to come" was not a mere return to the old life. In that case the woman might have been in perplexity, and the brothers landed in a pretty quarrel. As it was, the Sadducees' argument collapsed. "When they rise from the dead they are neither married nor given in marriage, but are as angels in heaven." Sex, the one thing that is of interest to many writers

nowadays, both serious and flippant, is gone altogether. The new life is not the old life, but a stage higher. Doubtless the old is (in a sense) carried up into it. Good earthly relationships—I am paraphrasing a sentence of von Hügel's—will continue substantially in heaven, in so far as they have become the essential material of our supernatural life here on earth, and are thus the substratum of what is to be perfectly and completely transfigured. Yes, probably that is true, just as our mortal frame is also a "substratum" of that which shall be. Only, we do not know precisely how much of the nature of man will be thus preserved, and it may be safer to keep simply to our Lord's word—"they are as angels in heaven." It is a great saying. But it warns us off strange and foolish doctrine rather than gives positive evidence, for about angelic life itself little has been revealed. But a few things we do know—they "stand before the Father's Face," they "excel in strength and hearken unto the voice of His word," they wait upon His bidding, they minister to needy souls, they rejoice when sinners return. Thus "personal" they must be: everything that exists that is higher than man, must, we feel, be at least that. God Himself is "personal," though the word (as some one has said) "reeks with limitation" in our common use of it, and He is illimitable: but the fact that there are well-nigh infinite steps on the way up from the humblest worm to the life of man, suggests similar gradations on the way up from men towards Deity itself. "They are as angels." Their life is "heavenly," no longer dependent on purely physical conditions, and marriage is therefore no longer necessary.

But as for cherubim and seraphim, so also for the saints out beyond, there will be (we feel sure) delight in beauty of every kind, and in obedience, and in discovery, and all the other "good things which God hath prepared for them that love Him": a feast that really enriches, a fellowship that really refines, a concert, not of all musical instruments, but of all minds and of all activities. Aye, and there will be service too: for in this magnificent and infinite universe with its myriads of souls, in all and every stage of being and growth, God will have much for His servants to do—for many souls may yet need helping—and, in any case, idleness would be unbearable. As Tennyson says of his friend who had gone before,

And doubtless unto thee is given  
A life that bears immortal fruit  
In those great offices which suit  
The full-grown energies of Heaven.

But you ask "How?" In what "body"? Or, more sceptical still, Is such life even possible? For answer we return to our Lord's words, "Do ye not therefore err, inasmuch as ye know not the scriptures, nor yet the power of God?" God, He means, can do even this if He so wills, make "bodies" fit for such conditions of work and existence. We use the word "bodies"—we can scarcely help it: but it is not "flesh and blood" that we are thinking of, but the form which spirit-life will take in a new world. True, the

Resurrection body is connected in some mysterious way with our present body : so is the brilliant daffodil with the unsightly bulb : but it is no longer, like our present outfit, a "body of humiliation," marvellous as this is in the eyes of the devout physiologist, but a body that is transfigured and glorious, like the Lord's own.

And where are we to find evidence that such a "body" can ever exist ? All around us, in what exists already, the splendour of the world, the endless variety of created life, the marvel of the Universe. God made it : to deny Creation would cut away the ground from beneath all real religion. But having made it, can He do no more ? Has He made a million forms of life, taught them (shall we say ?) to "move on and to move up," and is one more beyond His power ? Is His arm shortened, or His creative faculty exhausted ? No, our Lord says : it is our unbelief, or our want of imagination, that is to blame. We err, we make a great mistake because we do not remember the power of God, and recognize that, unlike ourselves, He is not tied to one kind of world, and one type of existence. We need to take a hint from the Psalmist and exclaim, "O Lord, how *manifold* are Thy works !"

But some one may say, "Yes, I recognize God's power and the fertility of His creative wisdom, but is power enough ? Power alone might toss us aside when it has done with us, as a child does his playthings. Power may be brutal, cynical, anything, like Hardy's Immortals who had finished their sport with poor Tess. Your argument needs *love* in God as well, and are you so sure about that ? Is it there ?"

Now it is to this, the love of God, that our Lord is in reality making His appeal when He refers to the Scriptures, though, in form, He is only pointing to a passage in Exodus. We perhaps should not think of going to the Pentateuch for an argument—that part of the Bible has suffered much (they tell us) at the hands of the doctors : but our Lord does so, partly because this was an authority which the Sadducees acknowledged, partly because, rightly and fully understood, it contained all that was necessary. "That the dead are raised even Moses shewed in the passage about the Bush when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob. He is not a God of dead men, but of living, for all live unto Him." What does that imply ? Is it merely an *argumentum ad hominem*, such an argument as the Sadducees in their day and generation were compelled to accept ? No, it is larger than that, vastly larger and wider-reaching. Given the existence of God and the love of God—and Christ guarantees both—it is an argument of undying worth, indeed the supreme argument for immortality. "All live unto Him."

I am not disposed to inquire too closely into the meaning of that "all," certainly not to narrow the range of its hope : it includes, anyhow, all who were previously mentioned—"those who are accounted worthy to attain to that world and the resurrection from the dead"—God grant they be many ! Not, then, Abraham and Isaac and Jacob only, but all who are "His." He values life,

individual life. To Him every one of them counts. Each has his name in the Divine register. God is in touch with him in this life—indeed the relation may reach a high degree of friendship and intimacy. But if so, what follows? Surely that it must be permanent. It is impossible that in a Universe where He is supreme God can really be bereft of any of His children. So then immortality is not at bottom a question of the nature of Man: it is rather a question of the Nature and faithfulness of God. It is inconceivable that God should lose His friends, and Abraham was His friend, and so are Abraham's spiritual children: such friendships once made must be eternal.

It is here, then, that the real appeal to the Scriptures comes in, as records of human experience, and testimonies to the Divine Shepherding. It is not exactly a case of "proof" texts—my friends tell me that their day is over, though my meditation on this passage (and our Lord's example) rather encourages me to think that their case is not really quite so desperate: but what do the Scriptures teach, on page after page, about the Being of God and His dealings with men? What is the meaning of Providence as therein illustrated? Is there evidence that He *cares* about us? Is the *Love* of God a reality? Well, if it is, we need not vex our souls about the rest. No one of us would consent to the extinction of a child whom we really loved, and why not? Because of the quality of love in our own hearts. Can *we* hold on to what is precious, and shall God who put the love into our hearts not do the same?

And so we return to the point from which we started.

There are points of Christian doctrine which are fundamental to us if we are to be disciples indeed. One of them is faith in immortality. But this or that theory, and certainly this or that description of it, is not one of the essentials. The connection even between it and Resurrection may be difficult to adjust. In First Corinthians, S. Paul seems to be all for Resurrection, we might say: in Philippians he is ready to depart and be with Christ to-morrow. Well, the latter is the easier faith, for sceptical inquiries on the former come readily to hand and can only be very slowly answered, if at all. For complete immortality, according to the New Testament, Resurrection is necessary, and we will not seek to be "wise above that which is written." Meantime, if it helps you, believe in "Jerusalem the Golden," and "Halls jubilant with song," or else look forward, as did Socrates, to discourse with the wise and good of all ages. Believe, if you will, in the philosophic doctrine of the soul's inherent immortality, dear to Plato and to many another up and down the centuries, or modify this, if you are so minded, by asserting that Man is "immortable" rather than immortal, and can only realize this, his true destiny, as he fulfils his place in the moral order. Or, if you like, reject all these, and more. The hope itself, I would assert, still remains unimperilled, for, in the last resort, it rests upon the Love of God. That it was that entered into covenant with Abraham: that it was that inspired psalmists and prophets of olden time to write for our learning: that it was that issued in "the Grace

of Jesus Christ our Lord," and the illuminating radiance of His Person, and the comfortable words of His Message, and the companionship of His Holy Spirit. Accordingly, a Christian disciple may say: For these and other reasons, for these above all other reasons, I believe in the Love of God, and believing in that, I try to live "unto" Him: and I hope to live unto Him even when, for me, the things of time are over. For love that is real does not forget, and He will not forget: and therefore, in humble faith and quiet assurance, "I look for the Resurrection of the dead, and the Life of the world to come."



## RITUAL AND SACRIFICE IN WORSHIP.

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IF you tell a child a fairy tale, it takes delight in the story. But it does not believe that these things happened. It is aware, instinctively, of the absence of reality behind the tale. In complete contrast with this process is the attitude presented by a child to the idea of God. The child's attitude to God expresses an instinct for belief. It may ask for reasons why God does this, and does not do that; or whether God will do this or that. It may even occasionally ask for a definition of God. But it does not doubt your statement that God *is*, and confidently says its prayers, supported by the simplest, and at the same time, the purest faith. Jesus spoke with knowledge not only of religious psychology, but of child psychology, when He said "Unless ye become as little children, ye cannot enter the Kingdom of Heaven."

The attitude of the child is characteristic of the early stages of most of the great religious systems of the world. In the first stage of religious development simplicity of belief and strength of faith are accompanied in the cultus or system of worship by few rites and a simple ceremonial. Religious life is sustained by clearness of conviction. God is a near Presence, and few aids to worship are required. A sense of sin is present, as in the Rig-Veda of the Hindus, or in the utterances of Old Testament patriarchs, but still more clearly defined is the conviction that God readily forgives the sincerely penitent heart, without the offering of elaborate sacrifice, or the maintenance of minute ritual, on the part of the individual or his priests. Then comes a change, the sense of God's nearness is lost. Consequently He appears to be hard to placate. The sense of sin becomes abnormally developed, and seems to demand a larger propitiatory effort on the part of the individual. The final result of these two developments is the institution of animal sacrifices and the elaboration of a system of ritual. The loss of simplicity in spiritual vision is followed by the paraphernalia of ritual and the devices of priestcraft.

Every one of the great systems of religion still existing, with the exception of Muhammadanism, manifests this development. Hinduism was purest in the age of the Rig-Vedas, when its conception of God was simple and spiritual. In the age of the Brahmanas a priestly system was introduced into it which indicated a lengthening and bedimming of the vision of God, a loss which the subtle philosophizing of the Upanishads failed to restore. In Old Testament religion the simple faith of the Patriarchs, and of the early Kings, was displaced by the elaborate sacrificial regulations of the priestly code. The simple faith of Apostolic Christianity in Europe, and of Irish Christianity in England, was displaced by the

elaborate system of the Italian ritual, which became hardened and militant, in that vital century, the eleventh after the birth of Christ. The work of Hildebrand in Europe, and of Lanfranc in England, secured the displacement, for five centuries, of Evangelic faith and practice. It is not denied that the work of the medieval church secured some benefits, such as a better organization of church life, and a better educated clergy, but by substituting the sacrifice of the Mass and the details of Benedictine ritual for a life of spiritual faith and a worship of praise and prayer, it undid the good results achieved in other directions. Sacrifice and ritual both concentrate attention on man's sin, whereas man needs rather to stress God's forgiveness. To be always thinking of sin in public worship, tends, by suggestion, to confirm us in our sins. The same criticism is to be levelled against the penitentiary of the Confessional. It is better to meet together to hear about God's forgiveness, and to go away and privately repent and amend our lives.

There is no more disturbing feature in the life of the Church of England to-day than the re-emergence of this phase of religious development. The Evangelical revival recalled the nation from the deadness of eighteenth-century Latitudinarianism. Simplicity of belief, strength of faith and plainness and heartiness of worship revived religion for two or three generations. Then began reaction, which in its first results achieved some good things, but which has ended to-day in an ever-growing spread of retrogressive teaching. The vision of God is obscured, and the splendour of ritual is taking its place. The Evangelical opposition to the Mass and its ritualistic accompaniments arises from no blind perversity which dislikes a change from the principles of the Reformation. The hostility arises from a fundamental conviction, as simple, yet as real, as the faith of the child, that God must be worshipped in spirit, and that the ritual of Jerusalem, or "this mountain," or Rome, or Oxford only obscures the vision outlined by Christ to the woman of Samaria, and developed by St. Paul in his epistles to the churches of the Empire.

There is a contrast to be drawn between ceremonial and ritual. Ceremonial is a way of performing acts of worship to preserve order and to guide devotion. A surpliced choir and a fixed liturgy are parts of ceremonial, and are necessary to prevent untidy and slipshod methods and habits. As details they have small significance. Their efficacy lies in retaining attention upon the whole act of worship of which they form parts. They offer no distraction of a symbolic character to the mind of the worshipper. But the minutiae of ritual, while organizing excitement, as Mrs. Humphry Ward said, at the same time distribute attention and prevent it from concentrating upon God as the object of worship. The thoughts are never relaxed from the details of the symbolism, and it becomes psychologically impossible to obtain that unification of the spirit, which brings with it the harmonizing of caprice and motive and fancy, on which again, depend the healing and inspiration of the soul.

A system of ritual is a system of art. Art is most spiritual when the hand of the artist is most completely hidden. Music and poetry lift us to loftier spiritual heights than painting or the drama, because the artist's message rather than his method and technique predominates in our view. Preaching saves or loses according to the presence or absence of a message. Mere personality will not carry it along. Ritual is art, but unlike the stage-representation of the drama it is art at second hand, for it is mediated by a voice and action which submerge personality. Between the soul and God glide the dumb artists and the manifold details of their representation. There may be a psychology of ritual. It is rightly claimed that the eye must be used to assist the heart to God. But this is justified only if the eye dwells mainly upon objects created by God, upon the flowers and the sunset and the landscape, and not upon artificial details of colour and motion, which had their origin in primitive untutored human instincts. Ritual was originated from that most human of all instincts, which also produced the drama—the desire to edify and to amuse man by exhibitions of man's ways of doing and living. But this is not religion. It is of the earth earthy. It is humanism, but a humanism of man's clothes—not of his spirit. In the course of its development, ritual made large borrowings from the drama directly. The symbolism of the miracle-play has entered into some of the later stages of ritualistic development. A ritualistic interpretation of worship, like a sacrificial interpretation of the Holy Communion, represents an attempt to orientate our religion from the wrong pole, from a human and not from a divine centre. The end of such a process is the rank superstition of certain phases of both Hindu and Roman Catholic history, or a vague and barren attempt to vindicate faith by the philosophic treatises of the Upanishads or some twentieth-century modernists. Our need as a church to-day, is to return to the religion of the child, to the religion of the apostles, and to seek help by developing the religion of the Spirit, revealed to us by Christ, and not to set up a sacrificial idea which He came at once to fulfil and to end, not to adapt a system of ritual, which, as in India and the Latin countries, only marks the bankruptcy of faith and of the religion of the Spirit. The relationship between the ritual systems of Hinduism and Buddhism on the one hand, and the ritual of Rome on the other, has never yet been fully worked out, although every visitor to the East must have been impressed by the prevalence of the wayside shrine, and hill temple, and by the singing of plainsong themes by cooks' boys along the roads. If these details, as well as others prevalent in the religious externals of Catholic countries in Europe, receive their inspiration from the decadent religious systems of the East, then the revival of a similar system in our midst is the more to be deplored, because the East has recognized its mistake, and although, accepting facts as it finds them, it may be content that the illiterate multitudes should continue to be attracted by the methods of Brahmanic priest-craft, yet it is attempting, in the Samajes, to develop more ancient

and more spiritual ideas. A large amount of help is offered to it by the Christian missions, but from the same source also issues confusion. In so far as the Western missionary introduces the details of the Catholic cultus, and the sacrificial teaching of the Mass, he is attempting to rivet the old chains upon the religious consciousness of the East, which the Oriental is seeking to remove. Of course, the illiterate classes like these things, and their natural instinct for ritual was exploited by the priests of the Brahmanas, and successfully, because they offered that which ministered to natural instinct. So also, in England, the growth of the Anglo-Catholic Movement is to be attributed largely to the use made by its leaders of these instincts. But in neither East nor West can any system of religion or worship possess permanent value which rather ministers to instinct than restrains it. From the days of St. Paul onwards the instincts of the natural man and the religion of the Spirit have been in conflict, and from the beginning it has been the function of the Evangelical tradition to point out this contrast, and to seek the development of religion along the spiritual lines outlined by the Apostolic Church.



## THE ROMAN CHURCH AND THE CIVIL POWER.

BY J. W. POYNTER.

THIS article proposes to examine, in a strictly impartial and objective way, the question which has recently come again into prominence: that of what are the plain facts of the attitude of the Roman Catholic Church to civil governments. This problem is of interest in by no means only one country. It has been a matter of conflict for many centuries. In our own age, it has prominence in Italy: both because of the still unsolved dispute as to the Papal "temporal power" over the "States of the Church," and also because of the delicate problems connected with the rise of Fascism; in France, because of the "separation of Church and State," and the local difficulties in Alsace; in Czecho-Slovakia, because of the conflicts between clericalism and the national sentiment surrounding the memory of Huss; in Austria, because of the rise of Social Democracy; in Mexico; and, last but anything but least, in the United States by reason of questions connected with the Presidency. This article will not deal directly with controversies in any one country in particular, but will confine itself to essential principles and their application.

The first questions that arise are these: Is not the main problem one which is not really peculiar to the Roman Catholic Church at all? Does it not rather concern all sects or schools of thought? Must not the rights of conscience always imply possibilities of conflict between the individual and the State? Are we not then faced by a dilemma: either we must say that there is nothing which makes the problem particularly applicable to the Roman Church more than to other systems of belief, or, if there *is* such a distinction, then the Roman Church is thereby shown to be the champion of individual conscience as against the tyranny of an all-powerful State machine?

It is perfectly true that the rights of conscience create, always have created, and probably always will create, difficulties between individual citizens and the State. That is due to the elementary fact that there is no such thing as absolute perfection in this world. The State expresses the life of the community; but it is beyond the bounds of possibility for any State to express that life so perfectly that every citizen will agree with all that is done. So far as any citizens disagree with acts of the State, there is conflict between the individual conscience and the corporate will of the society. That conflict, in most cases, is not severe enough to give rise to actual acts of rebellion. Sometimes, however, it does give rise to such acts: for example, amongst the Puritans in England; the Huguenots in France; the Catholics in Ireland, previous to the Emancipation or, later, to the establishment of the Free State. Whether, however, the differences of individual conscience and State action become

active or not, such differences must always exist to some extent in this imperfect world. No State is faultlessly adjusted to the mind of every citizen.

I would suggest, however, that this fact does not cover all the problems specially associated with the Roman Church. Indeed, it does not cover the chief and most characteristic of those problems.

In ordinary cases of conflict, such as mentioned above, the problem is simply that of a divergence between individual beliefs and the decrees of the Government. That is so even when large bodies of men are engaged against the State : for those large bodies are really only individuals drawn together by common sympathy. The English Puritans coalesced because of common antagonism to certain laws of Church and State ; so also did the French Huguenots ; the Catholics of Ireland worked in concert by reason largely of their common religious and national antipathy to the English dominance ; though, in their case, the problem was complicated by the claims, over Irish religion, of the Roman See. However, on the whole, the usual cause of conflicts with the State is the mere, natural assertion of individual free will.

In the case of the Roman Church, however, a vital difference must be noticed. It is a difference which makes the problem, in the case of that Church, in many ways quite unique.

It is just this : The Roman Church, with its monarchical head, the Pope, claims to be a *jure divino* super-State, with coercive powers over its own subjects, though those subjects are also citizens of the various civil States in which they may live.

Before illustrating this in such detail as may be necessary, it is well to draw attention to one of the most critical dates in modern history : the year 1648. Europe for a whole generation had been torn by the horrors of the politico-religious Thirty Years' War, in which "Germany was plunged into an abyss of ruin that is hardly credible." (Professor A. J. Grant, *A History of Europe*, London, 1920, p. 552). At the end of that period of terror, the general exhaustion necessitated a peace by compromise. Neither the Papal nor the Protestant interests had been able to subvert the other, so domains had to be marked out in which that interest should prevail which was strongest in each case. Undoubtedly, however, the very fact that such a compromise was necessary marked a defeat of the Catholic cause. Protestantism, though under the ban of the Church as a heresy or heresies, was henceforth part of the hegemony of a Europe over which, previous to Luther, the Holy See had claimed (and to a great extent exercised) sole rights of ultimate religious headship. A distinct new epoch was marked off by the Peace of Westphalia in 1648. The Holy See was deeply conscious of that fact. Pope Innocent X, in his Bull *Zelo domus Dei*, denounced the Peace, and declared that the signators of the treaties were absolved from their engagements in its regard. The statesmen, however, had anticipated this, and had inserted in the treaties a clause repudiating any such condemnation. Thus, the Peace of 1648 marked a definite new era not in facts alone, but also in words.

"The phrase of the Treaty of Westphalia, *cujus regio ejus religio*, i.e. the religion of the prince is the religion of the land, sums up the secular reply to the ecclesiastical order." (Dom Bede Jarrett, *Catholic Encyclopædia*, XI, 454.)

A key to the whole problem which we are considering is to be found in realizing fully not only what, but also *all that is implied in what*, it was that ended at the Peace of 1648, compared with the state of affairs which has followed that date.

It is easy to exaggerate the degree of unity which existed—whether in politics or in Church order—in Europe before the Reformation. Mr. Hilaire Belloc expressed the real state of matters correctly when he wrote (*The Universe*, London, May 13, 1927): "The conception of the Christian centuries between the Peace of the Church under Constantine and the crash of the sixteenth century, as a period of fixed, easy, united Catholicism, is wildly wrong. It was all peril, all conflict, and all recurring imminence of disaster."

That is very true; but it is also true that, in Western Europe, not only was the Papacy supreme in religious matters, but it was also largely dominant over States in State matters. It had to fight for that supremacy and dominance, and neither the one nor the other was completely realized; but both were asserted, and often existed as realized facts. The religious supremacy was realized more fully than the political dominance; but even the latter was a cardinal feature of European life. "The two swords, spiritual and temporal, are in the Church's power; the first to be wielded (*exercendus*) by the Church, the other for the Church; the first by the priests, the other by kings and soldiers, but at the beck and permission of the priest (*ad nutum et patientiam sacerdotis*)." Thus Boniface VIII, in the Bull *Unam Sanctam*, in 1302: and he was only expressing maxims which had been brought to their greatest height of practical effect by one of his predecessors, Innocent III, and which formed, three and a half centuries later, the principle at the back of Innocent X's censure of the Westphalian Peace.

This, then, was the conception which Europe definitely and formally repudiated in 1648. We have seen, however, that that repudiation was not accepted by the Holy See. To a great extent—and owing to the compelling logic of facts—the Papacy has since acquiesced in things as they are: even as it also finds a *modus vivendi* with the Italian State since the fall of the temporal sovereignty of the Popes over Rome. Acquiescence by constraint, however, is not the same as willing acceptance; and the fact is that, as the Holy See has never accepted the "Italian occupation" of Rome, so neither has it accepted the principles of Westphalia.

It must be borne in mind carefully that the political domination of the Popes was regarded by them as an indirect but none the less real consequence of their Divine Right as Vicars of Christ. No fallacy could be further from the truth than the idea, often met in modern popular writings, that that dominance was merely or chiefly a convenience accepted, or agreed upon, by statesmen for the general good. Pope Pius V, in his Bull deposing Elizabeth of

England (see *Bullarium Romanum*, tom. ii, p. 324), took no such view. On the contrary, he said: "The Most High, to whom is given all power in heaven and earth, has committed to one alone on earth, that is, to Peter, the Prince of the Apostles, and to the Roman Pontiff, his successor, the absolute government of the one Holy Catholic and Apostolic Church, out of which there is no salvation. Him only has God set up as Prince over all nations and kingdoms, with power to pluck up and pull down, to scatter and destroy, to plant and build."

The political dominance, then, was regarded by the Holy See as an indirect but none the less real and true derivative of its Divine Right; and the repudiation of that dominance, by the statesmen at Westphalia, was not accepted by that See. The only problem that remains, then, is: What is the mind of the Papacy *now*?

It will be convenient to quote the late Pope Leo XIII in illustration of the facts. He is quoted not because his statements are in any way different from what would have been, or actually have been, made by other Popes. They agree therewith entirely, for they merely express the normal teaching of the Church. Leo XIII is here quoted simply because he was a prolific encyclical-writer, and therefore his declarations are handy for reference and verification by all and sundry.

"Just as the end at which the Church aims is by far the noblest of all ends, so is its authority the most exalted of all authority; nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it": Leo XIII, Encyclical *Immortale Dei*, 1885.

"Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however—a condition good for both, and of advantage to all men—that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven": *Arcanum Divinae*, 1880.

"If the laws of the State are manifestly at variance with the Divine Law, *containing enactments hurtful to the Church*, or conveying injunctions adverse to the duties imposed by religion; or *if they violate, in the person of the Supreme Pontiff, the authority of Jesus Christ*, then, truly, to resist becomes a positive duty, to obey, a crime": *Sapientiae Christianae*, 1890 (italics present writer's).

"Although, in the extraordinary condition of these times, the Church usually acquiesces in certain modern liberties, she does so not as preferring them in themselves, but as judging it expedient to permit them, till, in happier times, she can exercise her own liberty": *Libertas Praestantissimum*, 1888.

This is perfectly clear: The Church is in no way dependent on the State, but is exalted above it; the independence of the State is

to be subject to its obeying the Church in disputed matters ; the Holy See is to have a right to annul civil laws which (itself being final judge) it holds to be against the Church's Divine mission ; and acquiescence by the Papacy in a state of affairs, opposed to these claims, is to be taken only as a measure of prudence.

Attention may here be drawn to the establishment, recently, by the present Pope (Pius XI) of the new Feast of Christ the King. It is foreign to the purpose of this Article to discuss the purely spiritual sides of that Feast, which no doubt are worthy of deep reverence ; but it has also a distinct bearing on our present problem.

The Rev. M. MacMahon (*Liturgical Catechism*, Dublin) explains the Feast thus :

“ Q. : Against what specific evils of our time is the establishment of this feast mainly directed ?

“ A. : (1) The denial of Christ's authority to rule all nations. (2) The denial of the right of the Church to teach the human race, to make laws, to rule over peoples unto their eternal salvation. (3) The putting of the religion of Christ on a footing with false religions. (4) The putting of the religion of Christ under civil authority. (5) The setting up of a natural religion in place of the Divine religion.”

Pius XI himself, in the encyclical establishing the Feast, said : “ It would be a grave error to say that Christ has no authority in civil affairs, since, by virtue of the absolute empire over all creatures, committed to Him by the Father, all things are in His power. . . . Rulers and princes are bound to give public homage and obedience to Christ. . . . His kingly dignity demands that the State should take account of the commandments of God, and of Christian principles, both in making laws and administering justice.”

The significance of this is in the fact that the Roman Church recognizes no “ Christian principles ” save those taught as such by the Roman Church herself. “ To the Pope and to the collective episcopate alone does it belong to define matters of faith.” (*A Manual of Christian Doctrine*, by Provost Wenham ; London, 1905 revision ; p. 371.) “ Justice itself forbids, and reason itself forbids, the State to be godless, or to adopt a line of action ending in godlessness : that is, to treat the various religions (as they call them) alike, and to give them promiscuously equal rights and privileges. The profession of one religion being necessary to the State, that one must be professed which alone is true [i.e., of course, Roman Catholicism] ” : Leo XIII, *Libertas Praestantissimum*.

Thus it will be seen that the civil aspect of the Feast of Christ the King is that it exalts, into confirmation by a solemn liturgical act, the claims of the Holy See to civil domination. The civil law should be conditioned by “ Christian principles ” ; Christian principles are *such as the Holy See recognizes as such* ; the Pope is Vicar of Christ, with supreme power of jurisdiction (*supremam potestatem jurisdictionis* : Vatican Council, constitution *De Ecclesiâ*, chapter 3) ; the exercise of that power leads straight to constant participation in, and eventually to dominance over, the affairs of the State.

It is sometimes said that Papal encyclicals are not always binding as "articles of faith." This idea embodies a serious misunderstanding. This or the other encyclical may or may not be "infallible," but Catholic theology regards all encyclicals as worthy of deep respect. In any case, however, it must be remembered that the encyclicals here quoted are not mere *obiter dicta* of this or that Pope. They are mere summaries of the ordinary, immemorial, orthodox Roman doctrine.

It is clear, then, that the Roman doctrine of Church and State is in no way altered, in principle, from when Boniface VIII wrote of the "two swords," or from when Innocent X repudiated the pacification of Westphalia. The question, then, emerges: What is the proper or wise attitude to be adopted by civil States to Roman Catholics?

Macaulay long ago refuted the fallacy by which it is sought to justify penalizing some citizens because of theoretical tenets of their belief. "There never was a religious persecution in which some odious crime was not, justly or unjustly, said to be obviously deducible from the doctrines of the persecuted party. . . . The true distinction is perfectly obvious. To punish a man because he has committed a crime, or because he is believed, though unjustly, to have committed a crime, is not persecution. To punish a man, because we infer from the nature of some doctrine which he holds, or from the conduct of other persons who hold the same doctrine with him, that he will commit a crime, is persecution, and is, in every case, foolish and wicked." (*Essay on Hallam.*)

The doctrinal tenets of Roman Catholicism form no reason for legal discrimination against Roman Catholic citizens. In generations immediately following the Reformation, penal laws were enacted, in countries like England, against them. That was due, however, to the fact that the Papacy fomented actual war against England. It was not a matter of theoretic belief, but of practical defence in war. Similarly, the Huguenots in France waged war against the French State. In all such conflicts, *practical facts* are to be considered. Such dangers having passed away, however, there can be no excuse for discrimination against some citizens because of theoretic beliefs. Should such beliefs lead to overt treasonable acts, the State can always deal with those acts as such; but mere *belief* is no matter for State discrimination.

One other question, however, arises: When it is a question, not of individual citizens, but of *headship of the whole State*, is a Roman Catholic then safely to be trusted in such headship over a non-Catholic community?

This is not a mere question of individual belief. The head of the State symbolizes the whole State. The essential Roman Catholic conception of the State is certainly contradictory to the essential *non-Roman Catholic* conception thereof: as has been proved above. If, then, the head of a non-Catholic State be a Roman Catholic, is not a vital self-contradiction introduced, so that an element of dangerous instability at once exists?

This question deserves serious consideration. Subject to correction, I answer it thus :

In a non-Catholic State where the headship is *hereditary* (for example, in England), it would be perilous for the Head thereof to be a Catholic. Every Roman Catholic is conscientiously obliged to educate all his or her children in the Roman Catholic faith, and every Roman Catholic is bound by canon-law. Thus, in such a non-Catholic State as we are supposing, the headship would be *permanently identified* with a jurisdiction external to the realm, and of which the principles are contrary in many vital respects to that of his State. Safeguards might be enacted, but the peril of instability would always be present.

In a non-Catholic State (say, a republic) where the headship is *elective at given periods*, this danger, though not absent, exists far less. A Catholic's being eligible for that temporary position, would not identify the *headship itself* with Roman Catholicism.

However, the main purpose of this article is to detail the actual facts as to the position of the Roman Catholic Church in regard to the civil power. The essence of that position is this: the Roman Catholic Church claims to be a super-State, with coercive powers, and to be itself the final judge as to the exercise of those powers, which extend far into civil matters.



## A JASPER STONE, CLEAR AS CRYSTAL.

BY THE REV. CHAS. W. COOPER, F.G.S., VICAR OF ST. PAUL'S,  
CANONBURY.

FOR centuries the description—given in Revelation xxi. 11—of the light of the Holy Jerusalem as “like unto a stone most precious, even like a jasper stone, clear as crystal,” has not only baffled all commentators, but robbed the Bible student of the transcendent splendour which St. John meant to convey, when he says in chap. iv. v. 3: “He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.”

In chapter xxi. the Apostle refers to the jasper stone as illustrative of the light of the Glory of God which illumined “that great city, the Holy Jerusalem, descending out of heaven from God.”

While it is true that the jasper of Scripture always refers to the green variety, and like many other beautiful stones, it occurs in many varieties and colours, yet it is equally true that all jaspers, whether they be the jaspers of the ancients or the modern jaspers, could not possibly be described, with any truth, “clear as crystal.”

It is, therefore, quite wrong for every Bible commentary which the writer of this article has been able to consult, to say St. John did not refer to jasper at all but to a crystal-like stone or “a diamond” as suggested by Ebrard.

Here, then, is a matter which must interest at least such students who have not yet been convinced that the Scriptures may err.

The Apostle St. John used the word jasper to illustrate heavenly glory in three separate passages (Rev. iv. 3; xxi. 11; xxi. 19).

It is therefore a matter of real moment whether St. John knew the true nature, colour, etc., of jasper or whether modern writers who would correct the Apostle are more exact as to scientific facts.

To obtain a full and clear grasp of the point at issue it is necessary to consider the significance of the use of the word jasper in the order in which the Apostle used it in his Book of “The Revelation of Jesus Christ which God gave unto Him” (i.e., unto Jesus Christ), viz., a Revelation which Jesus Christ subsequently “sent and signified unto His servant John.”

The “jasper” stone is first mentioned by him in Chapter iv. v. 3: “And he that sat was to look upon like a jasper and sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.”

The vision is a scene of the exquisite glory of the enthroned Christ seated under the arched dome of a glorious rainbow shining in its seven-fold refulgent tints of the colours of the solar spectrum, with a perfection of beauty which is best understood by those who have seen a rainbow in the pure and rarefied air of Eastern lands.

In what sense, we ask, can it be said, “He that sat upon the throne was to look upon like a jasper and a sardine stone”?

Let us read the comment as given by Bishop Ellicott's *New Testament Commentary* (Rev.) : " In determining the significance of these emblems we must be guided partly by the analogy of Bible imagery elsewhere, and partly by our knowledge of precious stones. The sardian or sardine, is admitted to be a stone of a fiery red colour ; the emerald, to which the bow round the throne is compared, is almost certainly a bright green ; the hue of the jasper is the difficulty.

" The jasper—the last stone in the high priest's breastplate, and first of the twelve foundation stones of the New Jerusalem (Exod. xxviii. 20 ; and Rev. xxi. 19)—is described by the best authorities as a dark opaque green. Such a colour is quite in harmony with the colours of the other stones in the breastplate, and particularly with the foundation stones, which seem to be arranged in shades of colour (cf. note—colours of the rainbow) ; but the dark opaque green would be an ill combination with the red sardius and the green emerald in the vision of the present chapter. Is there no further light ? We have a jasper stone spoken of in chapter xxi. 11, with the descriptive phrase " clear as crystal " ! Does not this point to a stone somewhat different in appearance from that spoken of simply as jasper ? Such a clear crystal stone would be the most natural companion to the sardine, and the combination of the sparkling brightness and fiery red suits the union of brightness and flame which appears elsewhere in the Bible (comp. chapter i. 14 ; xi. 1 ; Ezek. i. 4 ; viii. 2 ; Dan. vii. 9) and is best understood of the holiness and righteousness of God."

Dean Alford, D.D., in his Greek Testament, comments on this passage, more critically. He quotes Epiphanius, fifth century A.D., in his treatise on the twelve stones in Aaron's breastplate, who says there are other kinds of this stone jasper which he describes as " like water," and further describes it as " precious," from which, Dean Alford says, " Ebrard argues that by jasper the diamond is meant."

The Dean says : " This kind appears to be that meant in our chapter xxi. 11," and so " thinks it must then represent a stone of watery crystalline brightness." Now it will be seen from the above that each commentator makes the definition of the jasper of Revelation iv. 3 depend upon the description of jasper given in Revelation xxi. 11, " clear as crystal."

A consideration of the Greek words, however, will show that the adjective " clear " has been wrongly introduced so as to mislead these commentators. The Greek is rendered by Dean Alford : " Like to a stone most precious as it were a jasper stone crystal clear," or as given in the Authorised and Revised Versions, " clear as crystal."

But, as every Greek student will see, there is nothing in the Greek to suggest the adjective clear. Our translators have wrongly assumed that the one characteristic of crystal is, that it is clear, whereas it is equally characteristic of crystal that it " shines " or glitters, which is undoubtedly the true rendering here.

In proof of this we submit the following passages (xxi. 18) : " The city was pure gold like unto clear glass "—literally, pure gold like unto pure glass. Here again—the word clear has been wrongly introduced—pure gold, like glass, also shines or glitters, like crystal. Not

realising this, Dean Alford gives a fanciful interpretation to the words in xxi. 18: "A city of pure gold like unto clear glass." His comment is as follows: "Pure gold (i.e. ideal gold, transparent, such as no gold is here, but surpassing it in splendour)." Surely the true characteristic of pure gold is that it glitters or shines ("all is not gold that glitters").

The Apostle's words are perfectly natural. Why put an unnatural meaning upon them?—"A city of pure gold, glittering like unto pure glass."

This use of the adjective "clear" is again misleading in the A.V. in chapter xxii. 1: "A pure river of water of life clear as crystal." The Greek word rendered "clear" is *lamprin*.

The R.V. reads: "Bright as crystal"; the context shows that the word "shining" (as a light from a lamp) would here be more correct. The characteristic of a river of water, flowing under the light of celestial glory, would not be "clearness" as in crystal—but "shining" or "glittering," as crystal glitters under the light. Moreover, "glittering or sparkling" best befits the phrase "water of life." Sparkling water betokens water with life in it, in contrast to still water; hence the true rendering of this verse would be "A pure river of water of life (glittering or sparkling) like crystal." This is true to nature and consistent with each of the previous references. We therefore see that the adjective "clear" has been wrongly introduced into each of the passages discussed, and in certain texts applied to the jasper stone, with the result that commentators have been misled to suppose that when the Apostle illustrates the beauty of jasper most precious he speaks of a stone which is transparently clear and therefore different from the jasper mentioned in Revelation xxi. 19; Exodus xxviii; and elsewhere.

There is no evidence whatever that the clear crystal was ever counted among the jaspers, nor does St. John infer such was the case; much less can it be said that the diamond was referred to, since there was no knowledge how to cut or polish a diamond until the fourteenth century A.D.

We are now in a better position to ascertain the true interpretation of the Apostle's words: "He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald."

First as to the nature of the Bible jasper.

Dr. Ellicott is quite wrong in assuming that the jasper of the high priest's breastplate and the first foundation stone (xxi. 19) were opaque stones. True, the modern (green) jasper is an opaque stone, but that this is not the stone referred to in Exodus xxviii. and Revelation xxi. is, I think, made sufficiently clear in my book on "The Precious Stones of the Bible."<sup>1</sup>

From the descriptions given by Theophrastus, third century B.C., Pliny the elder, St. John's contemporary, and Epiphanius, fifth century A.D., it is clear that the Bible jasper is our modern plasma,

<sup>1</sup> Published by H. R. Allenson, 7 Racquet Court, Fleet Street, E.C.4, at 2s. 6d.

a translucent, bright green stone, and with this Mr. C. W. King and the mineralogists of South Kensington and Jermyn Street Museums agree.

In passing I would point out that Dr. Ellicott is also wrong in his description of the sardine as a stone "of sparkling brightness and fiery red." The Bible sardine or sardius is undoubtedly the modern blood-red carnelian (chalcedony), which is neither clear nor sparkling.

If it is asked in what sense can "jasper most precious like unto a crystal" illustrate a brilliantly lighted city (xxi. 11), the answer is by its shining, i.e. its lustrous polish, for the Bible jasper, the modern plasma, takes a high polish and was one of the stones most easily polished by the ancients; also, it is highly probable that the epithet "most precious" refers to this lustrous character of polished jasper; for unlike gem stones in general, jasper is a rock and in the rough is neither precious nor rare. It is the "shining" or "glittering" when polished, that is in point; hence it is literally true and fully in harmony with the text to interpret the words of St. John thus: "Jasper stone (shining or glittering) like crystal."

In other words, the face of the Divine Being in Revelation iv. 3 was seen to be shining like a [green] jasper and a [red] sardine stone."

If it be asked what led the Apostle to so describe the appearance of the Divine Being, the answer may be found in the context in the significant words: "There was a rainbow round about the throne like unto an emerald to look upon" (R.V.). Who can fail to see that this statement reveals that what the Apostle saw in the vision was a wondrous colour effect, viz. the reflection of the green and red colours—the two prominent tints manifest in every rainbow, which were reflected and glowing in the face of Him who sat upon the throne, in such a manner as to suggest to the Apostle's mind the likeness of a jasper and sardine stone.

This wonderful phenomena of the predominance of the colours of green and red in every natural rainbow may be seen by any observer in the natural spectrum which commonly appears around the inside edge of the natural shell of the pearl oyster, called mother-of-pearl.

For evenness, richness of colour and delicacy of tints on this shell there is no more perfect illustration. The seven colours are regularly superimposed one upon the other, in so wonderful a way that the two colours green and red predominate in such a marked degree that it would be most natural to describe the glowing face of the occupant of the throne glittering with the radiant colours of the rainbow which was round about the throne as here appearing a lovely green tint, and there a glorious red. Truly and naturally, as the Apostle says, "He that sat was to look upon like a green jasper and a red sardine stone."

The explanation of the phrase in chapter iv. v. 3, "a rainbow in sight like unto an emerald," probably is, that just as the Apostle had described the face of our Lord—as reflecting the green and red colours of the rainbow—under the names of the precious jasper and sardine stone, so here he describes the rainbow itself—i.e., its dominant green tint—under the name of another precious green stone, viz. the emerald.

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## BOOKS AND THEIR WRITERS.

DEAN INGE maintains his unique position among the clergy of our Church as one of the most popular journalistic publicists, and at the same time one of our most profound scholars. The English people seldom allow any one person to fill two rôles at the same time, but the Dean seems successfully to have achieved this feat to their satisfaction. Some may occasionally express their disapproval of the vigour with which the journalist in him gives vent to his feelings, but yet they continue to read with interest all that he writes. On the other hand, his contributions to the serious thought of the day are among the most valuable and useful discussions we have of the deeper problems of life and thought. A new volume of his essays and lectures is always welcomed, and many look to him for guidance in philosophy and theology. Messrs. Longmans, Green & Co., Ltd., have just published a collection of the Dean's essays under the title *The Church in the World* (6s. net). Most of these essays will already be familiar to a wide circle of readers, but one or two are new. The collection of them all into one volume will be appreciated and will render them handy for reference. The Preface gives an account of each of the eight essays. The first on "The Condition of the Church of England" appeared in the *Edinburgh Review* in January, 1925. The second on "The Crisis of Roman Catholicism" in the *Quarterly Review* for July, 1923. The third on "The Quakers" is practically new. The fourth is on "Hellenism in Christianity." The fifth is his well-known chapter on "Science and Theology" from *Science, Religion and Reality*. The fifth on "Science and Ultimate Truth" is his Fison Lecture at Guy's Hospital (1926). The seventh on "Faith and Reason" is a presidential address to the Annual Conference of the Churchmen's Union, and the last on "Faith and Reason" is from *Cambridge Essays on Education*, 1918. It would be impossible to deal at length with the wide variety of subjects represented in the volume. The Condition of the Church of England is a subject of perennial freshness. It is here treated historically and the strength and weakness of each section is considered. "Evangelicalism has never been very strong intellectually," and the weakness of Tractarianism lies in the fact that its essence was a peculiar doctrine of Apostolical Succession "which is not held in this form by any other Church in Christendom." The Romanizing faction "has now established a purely Latin sect within the Church of England." The bishops "are steadily increasing their power." The mass of the laity "have no wish for a new Prayer Book." The Roman Catholic Crisis is due to Modernism, and the review of Professor Heiler's "Der Katholizismus" gives an opportunity of showing its weakness. "The Church of Rome is encumbered by an immense mass of falsified history and antiquated science, which it cannot repudiate, and which it can no longer impose upon its adherents, except where its priests still control and stifle education." Dean Inge says he

could not join the Quakers, but adds: "I do not hesitate to say that in my judgment the Quakers are the truest Christians in the modern world." His account of them, while it is critical on many points, is sympathetic. An interesting historical account of them is followed by an estimate of their present position. They are increasing in number "and some notable conversions to Quakerism, among persons of high intellectual culture, have lately occurred." Its strength is its witness to the indwelling presence of the Divine Spirit in the human soul. The summary of the relationship of Science and Theology is in itself a review of the essays in *Science, Religion and Reality*, and an examination of some of the problems suggested in them. The remaining essays are distinguished by the wide learning, clear thought, vivid expression and appreciation of truth which we are accustomed to expect in the Dean's writings. He is a strong ally of those who believe in a strong, pure and progressive Protestantism as a higher interpretation of Christianity than anything offered by a system laden with medieval accretions and corruptions.

The condition of Christianity, and especially the problems of our English Church, always provide a fruitful subject of discussion. To be dissatisfied with things as they are is the first step towards progress. It is not always possible to say that the suggested remedies are the best that can be applied. It is wise, however, to listen to the critics, and more particularly to those of our own household who are sincerely anxious to make Christianity more effective and to make our own Church more truly expressive of the mind of Christ. Two books with this purpose have recently appeared. One of them *Can these Bones Live?* is by the Rev. J. Worsley Boden (Constable & Co., Ltd., 4s. 6d. net). It deals with "Modern Christianity, Social Life and the English Church." The fact that the Rev. G. A. Studdert-Kennedy writes a Preface might seem to indicate that economic and industrial problems are the chief topics dealt with, but this is not so. Mr. Boden writes for "modern men and women." The special types he has in view are those who are in a general way interested in the conduct of life but are fully occupied by pressure of business or the whirl of pleasure, and do not give as much attention to religion as they might. They are easily repelled from the Church of England by "antiquated Shibboleths and the preaching of an out-worn creed," and "so they cut adrift from organized Christianity, read religious articles in the newspapers, listen-in on Sunday nights, or go over to Rome." He writes as a modern Churchman who desires a comprehensive Christianity "wherein the modern citizen will be an enlightened Christian and a practising Churchman, whose personal purpose is to grow like God and to make the world a better and a happier place." Yet he finds that modern Churchmanship is a trifle "highbrow"; it has a strain of Puritanism and is narrow. He reveals throughout his book a strong antagonism to Puritanism, which is scarcely just. He says that it "parades as

piety and produces vice, convention takes the place of religion, breeds affectation and produces hypocrisy." Puritanism has no doubt had its faults, and Charles Dickens has castigated freely the representatives of its defects, but something is due to the strong and forceful characters it has developed, and the love of righteousness which it has produced in Englishmen. Even Matthew Arnold could recognize its nobler qualities when he contrasted Hebraism and Hellenism. This digression has led us away from the main purpose of Mr. Boden's book, which is to make Christianity the power it ought to be in the lives of the circles in which he has moved in London. He has many important things to say in regard to the teaching of the Church, but the true service of Christ brings with it the desire for sacrifice for the sake of others, and any great Christian advance will begin with a new earnestness in realizing the claims of Christ upon the individual life, and with the giving of a willing response to these claims.

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Mr. Boden's criticisms of our Church are likely to be thrown into the shade by another book of a similar nature which has appeared almost at the same time. The Rev. H. R. L. Sheppard's *The Impatience of a Parson* (Hodder & Stoughton, 3s. 6d. net) has had an enormous circulation. The author's work at St. Martin's-in-the-Fields has given him an outstanding position of influence in the Church, especially among the young men and women who are prepared to follow a bold leader in Christian adventure. Mr. Sheppard has proved himself independent in thought, courageous in the expression of his convictions, deeply earnest and sincere in his purpose, and these are qualities which appeal to the generation which has not yet settled into grooves and has few vested interests to consider. His strong claim for a revolutionary change in our Church, and an entirely new conception of Christian life and conduct, will appeal to them. But his appeal is not only addressed to them. It is to the Bishops and leaders of the Christian forces of our land to alter the whole scale of values of life and to bring them into closer accord with the mind of Christ. They are to accept for the Church the standard that is required of the individual—"A Church may not be corporately less Christian than the individual Christian." In matters of practical life the Church has to show that Christianity is a way of living and not merely a philosophy. If it will win men,—"there is only one influence that converts, and that is the example of a life which is shot through and through with the glory and strength of the Spirit of Christ. The main task of the Church is to prove that it is itself interested above everything else in living a life as sacrificial, as honest, as straightforward and as charitable as was the life of its Founder. In a word, the Church cannot possibly be less righteous than a wholly converted Christian individual." These requirements have other implications which must be recognized in "A Plea for the Recovery of Vital Christianity" as he describes his book. Such a Christianity knows nothing of fear, superstition and magic. It has no place for "an

exclusive Christian Institution that is built on traditions which do violence to simplicity and homeliness." It knows nothing of another type of exclusiveness. "What," he asks, "is the one great rock on which every modern desire for an increase of Christian charity and comprehensiveness dashes itself in vain? Undoubtedly it is the doctrine of the Apostolic Succession—the idea that no Church can be thought to have any true existence unless its officers can trace their authority, by a direct ceremonial transmission through the laying on of hands to Apostolic times. 'Sacraments administered by others than these have only a doubtful and conditional value; they are irregular, and their spiritual value depends merely upon the mercy of God, Who may be expected not to allow schismatics and heathen to suffer from their mistakes and ignorance, provided they occur in good faith.' This is the greatest of all barriers to reunion."

He asks: "Is it not high time that we gratefully acknowledged that any Christian Society which brings men into vital fellowship with the Spirit of Christ is a true Church and lacks no credentials that a true Church requires? If we will acknowledge this, we remove by far the greatest barrier to the Reunion of Christendom." No one has more strongly opposed the recognition of this than Bishop Gore. It is therefore interesting to find a note in another connection which says, "However distasteful it may be to be in opposition to so good and learned a man as Bishop Gore, I am sure that the time has arrived when we must refrain from believing that his every dictum must necessarily remain unquestioned."

Mr. Sheppard believes that the Anglican Communion has a vast opportunity, perhaps for the last time, of making an outstanding contribution to the welfare of organic Christianity. He looks to the next Lambeth Conference of Bishops to take the lead. He wants the Conference to "give an outline of a new and fresher edition of Christianity by definitely pleading with the members of its own Communion to dissociate their Church from a multitude of traditional and accepted values which do not really belong to the Christian faith, and by stretching out the hand of fellowship to all who desire the way of Love and Fellowship to prevail." To this end he sets out eighteen resolutions embodying his suggestions to the Bishops. It is a bold move and we admire Mr. Sheppard's courage. He frankly doubts if any Bishop on the present Bench is capable of really leading the Church on to the road of sacrifice. There we must leave our consideration of a book that will give food for much reflection in circles both within and without our Communion.

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The "Living Church" series issued by Messrs. James Clarke & Co. is drawing near its completion. Most of the volumes, as they have appeared, have been referred to in these notes. They form a useful collection of books dealing with the questions which face all sections of the Christian Church to-day. The general editor is Professor John E. McFadyen, D.D., of the United Free Church

College, Glasgow. There is naturally a large Scottish element in them, but it is not so prominent as to give the series a wrong balance. English Churchmen and Nonconformists are well represented. The latest volume is of a special character, and its appeal may not be so wide as some of the earlier ones. It is called *Jesus and Art*, and the author is James Robertson Cameron, M.A., D.Phil. He recognizes that Jesus did not discuss Art or say anything special about it, "but in His habitual way of saying and doing things He used His imagination, giving to His language a beauty of its own, and to His actions a fullness and finish of their own, such as we do not find elsewhere." "His touch was a finishing-touch, lifting all He said and did into the region of the ideal, which is the only real, and which Art, no less than Religion, strives to reach." He sees in Art an outstanding witness to the truth and grace of our Lord, and its witness, if it were but seriously considered, would yield a powerful apologetic, in these days, for the reality and sufficiency of the Christian Gospel." This is the theme which he discusses in nine chapters of illuminating illustration. He emphasizes the intimate connection between Art and Religion. He does not deal at length with the religious pictures of the great masters and their various representations of Christ, but he illustrates the inspiration which they received by reference to Leonardo da Vinci's "Last Supper," "the most famous picture in the world because it was the masterpiece of Leonardo." Similarly the influence of Christ on music is illustrated by reference to the compositions of Beethoven. One of the most interesting portions of the book is the treatment of our Lord's parables, which are shown to have artistic qualities which frequently pass unnoticed. Our Lord's language is in his view the language of poetry and not of dogmatic theology, and some of its finest flavour is lost when we neglect to regard its poetic qualities and interpret it solely as dogma. He sums up our Lord's distinctive characteristics in the word "Grace." It is the great word of the New Testament and it is the only one which describes "in befitting phrase the beauty, wonder, charm of this spirit or genius of inspiration, this power of the creative in Christ by which He enters into souls and becomes their life." It will be seen that the treatment of the subject is marked by originality and will be found suggestive to those who feel the attractiveness of our Lord on the artistic side.

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A picture of several aspects of the thirteenth century is given in the interesting story *Brother John, A Tale of the Early Franciscans*, by Vida D. Scudder (J. M. Dent & Son, Ltd., 7s. 6d. net). We are sometimes told that the century was the golden age of the Church. This is certainly not the impression conveyed by this account of the conflicts in the Franciscan Order in the years following the death of St. Francis. His ideal of poverty was not long maintained. His successor, Brother Elias, repudiated for himself the austerities of the Saint and lived a life of comparative luxury. The Spirituals or Zealots were distressed and secured his deposition.

Pope Gregory had to be won over by many intrigues. Brother John was a scion of an English noble family who adopted the strictest form of the Franciscan rule, and sought to carry it out sincerely. For a time he was caught in the intrigues of his party, and one of the best scenes in the story is his interview with the Pope, where he prevails by his simple earnestness while ignoring the use of the intriguer's documents with which he has been furnished. After a life of austerity he dies in prison, where he has been flung by Bonaventura, the Minister-General of the Order, whose rival for the office he might at one time have become if he had consented to adopt the line of compromise. The author intends the reader to apply the lessons of the Franciscans to the problems of Christian life and practice to-day. The golden age which Brother John lived in hope of seeing and died without realizing still lingers. "Some day the ideals of Francis should triumph. Some day reward and labour should be severed, and the full law of Christ should be followed by the Church which bore Christ's name. . . . The Sons of Francis! Lovers of poverty because lovers of men. The soul of the Church to be! Could sight go further? Could it discern a whole world redeemed, a world of brotherhood without greed, of freedom fulfilled in love, the commonwealth of God?"

With that ideal vision we may contrast the picture of the Rome of the day as given by one of the brothers. "You need not think it a peculiarity of mine not to like Rome. Ask any decent man. All wickedness festers in the Holy City. And oh me, worst among Churchmen! Each weaves a strand in a close web of deceit. The greed of the clergy! Their quarrels, their intrigues! Their extortions, their concubines, their luxury and pomp. Poisonous fumes proceed from them, fumes from the dens of Hell."

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Dr. James Alex Robertson, Professor of New Testament Language, Literature and Theology at the United Free Church College, Aberdeen, has already used his unusual gifts in presenting special phases of our Lord's life and work in a number of interesting volumes, including *The Spiritual Pilgrimage of Jesus* and *The Hidden Romance of the New Testament*. He deals with some other aspects in a new book, *Jesus the Citizen* (James Clarke & Co., Ltd., 5s. net). This is not a discourse on the rules of citizenship as taught by Jesus. It is chiefly an examination of incidents in our Lord's life in Nazareth and Capernaum, and a picture drawn with skilful insight into their significance for Him and their influence upon His teaching. Many unusual and yet strikingly appropriate lessons are thus drawn from aspects of his earthly life which might easily be ignored. Under Dr. Robertson's skilful guidance their beauty and significance are fully realized. Thus the years of obscurity and work as a carpenter at Nazareth, with their austere reserve, self-restraint and self-repression, prepare Him for His appearance before Caiaphas and Pilate. "That is the world's sublimest example of the powerlessness of circumstance to humiliate—the one scene in all history of which humanity has most reason to be

proud," and "it is those years of self-suppression that have blossomed at last into that towering majesty of Divine reserve." The study of this book will reveal many important and frequently unrecognized touches in the New Testament records, which have a wealth of beauty and meaning when presented as they are with Dr. Robertson's vivid power.

The sixtieth birthday of Professor Adolf Deissmann has been celebrated in a remarkable way. A volume of essays entitled *Festgabe für Adolf Deissmann zum 60 Geburtstag*, part in German, part in English, has been issued. They are written by German, English and American theologians, and deal with some aspects of the wide circle of subjects which Professor Deissmann has made his own. Among the contributors in English are Dr. Robertson of Kentucky, who gives an account of the various stages in the development of our knowledge of New Testament Greek since 1888. Dr. George Milligan writes briefly of a Scottish Lexicon of the Greek New Testament of the year 1658. Dr. Rendel Harris traces the widespread influence of Marcion in unexpected quarters. Dr. Benjamin Robinson of Chicago discusses the influences leading to the Conversion of St. Paul. Ten of the writers in German are Professors in German universities, and their contributions are of a more technical character. "Die Rechtfertigung aus Glauben bei Paulus," by Wilhelm Michaelis, is a discussion of St. Paul's Justification by Faith. Dr. Ernst Lohmeyer takes the expression "with Christ" found twelve times in St. Paul's Epistles, and in contrast with his "in Christ" examines its significance. Dr. Karl Ludwig Schmidt examines "Die Kirche des Urchristentums," as its character is indicated in the word *ecclesia* and its synonyms. The last article is by Dr. Söderblom, Archbishop of Upsala. Its subject is "Evangelische Katholizität," and is an able defence of the Catholicity of Evangelical Communion, and of Protestantism as a positive faith. He pleads for unity not by the way of dogma but through love.

G. F. I.



## REVIEWS OF BOOKS.

## THE SACRAMENTS.

THE CHRISTIAN SACRAMENTS. By Oliver C. Quick. *Nisbet*.  
10s. 6d.

No one can read this book without being impressed by the honesty of its writer. Canon Quick covers much ground, and if we do not attempt to expound his philosophy or allude to it, this is not due to any lack of respect for the manner of exposition or a poor appreciation of his outlook. We have read with interest all he has written and find ourselves in agreement with him on a great many points. But when he comes to grips with matter that lies behind present controversies we see how easy it is to agree on general principles and to disagree on their application. It would be wrong to say that he has not worked out his principles to their conclusion. He has done so. But they do not cover the whole ground and it is their incompleteness and their failure to make allowance for other principles that lead to our inability to agree with him.

His outlook is contained in the words: "We may say that as Jesus Christ Himself is the perfect sacrament of created being, so in the light of that one sacrament the Church appears as the sacrament of human society. Baptism as the sacrament of man's spiritual birth to God, Holy Communion as the sacrament of human fellowship in Him, holy days as sacraments of time, and holy places as sacraments of space." There underlies this definition the principle of separation for the double purpose "of true representation and of effective inclusion." Perfectly true, but when we analyse what the sacraments are, as here laid down, we see that there is a world of difference in their content and in their effective relation to spiritual life. Our Lord is the fundamental Sacrament in His incarnate life and the Church is only a Sacrament as it gives expression to His life in its members—individually and corporately. Baptism may or may not be life-giving according to the view held—it is something outward without any conveyance of life in the outward action. Holy Communion is truly Sacramental only in so far as the elements are symbols, that are used to bring the heart of man closer to the heart of God, and enable us to feed on His Son by faith, and as for the other Sacraments named they have nothing to do with life but make opportunities for our availing ourselves of living in Christ. It will be seen that the Sacramental idea conveyed is anything, but identical, and sacraments cannot be truly sacraments unless they bring with them and through themselves a personal relation to God. We miss in much that is written on the Sacraments this personal idea which lies at their very root. Religion, if it means anything, means man dwelling in God and God dwelling in man. That is the beginning and the end, and Sacraments are

used by faith to intensify that interrelation between the created and the Creator.

Canon Quick writes sympathetically on Christian Reunion. He gives as a reason for the Lambeth impasse:—"the impasse results from the assumption that, if a man has been really ordained at all, he must have been ordained completely." He is right, and if, as is argued, all orders are incomplete, they thereby are, so far, invalid. Canon Quick, however, points out that we need at present some re-examination and re-statement of the fundamental doctrine of the Church and the ministry which belongs to the Catholic heritage of the Church of England. This is certainly required, for the confused chaos that at present rules can lead nowhere. We use the words confused and chaos advisedly, for we have men using the same words with different implications and men asserting things as fundamental which are mutually contradictory.

When Canon Quick comes to the discussion of the Holy Communion, with its controversies on the Real Presence and Reservation, we confess that we do not find him so helpful as we desire. So long as Transubstantiation—in one sense—and Zwinglianism are ruled out, practically any views are legitimate, and we seem to see something like a shading in which everything may be considered grey without any black or white. This is an old friend—familiar to students of logic—that has been abandoned by every serious thinker on moral problems as well as by philosophical writers. And in treating of the Real Presence he says: "The presence of Christ is to be truly identified with the localized bread and wine, in so far as these constitute the matter wherein through the Eucharistic action Christ externalizes His offering of Himself to the Father and imparts its living power to souls." If this be so, then we, in spite of all that Canon Quick says elsewhere, have sufficient ground to justify the Devotions which he condemns. It is the external objectification of a permanent character in the bread and wine that is in our opinion the very root of the weeds that have collected round the Sacrament of our Redemption. There is no necessity for this objectification after the manner of a spirit—for we receive spiritually in our hearts the Christ who is symbolized by the bread and wine. The day will come when the maze of words that now seem necessary to set forth New Testament Sacramentalism will give place to a dynamic personal interrelation, which is the only interpretation that satisfies Bible teaching and Christian experience in its broadest sense.

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#### MY FAITH.

MY FAITH. By Vernon F. Storr. *S.P.C.K.* 1s. and 2s.

Everything Canon Storr writes well deserves reading, and we venture to assert that this little book will prove to be the most influential of his publications. It is in reality a manifesto of the Anglican Evangelical Group Movement—an *expositio fidei*—and as such is something more than a personal declaration of faith by

a man who is loved and respected wherever he is known. The book has all the charm we associate with Canon Storr's writing. It has that spiritual note which awakens response and is free from everything like bitterness. If it contains nothing new or unfamiliar to those who have read his other works, it is none the less important on this account, and every Evangelical Churchman with an eye on the future of the Church of England should make himself acquainted with a statement of aims and a frank expression of views that are held by those who work with Canon Storr.

In the first place the book, in spite of passages to which we shall refer, is the work of an Evangelical. Evangelicalism as we conceive it stands for the supremacy of Holy Scripture as the final authority in determining faith and morals, for the duty of private judgment and the unmediated approach of the soul to God. We believe that on all these matters Canon Storr is perfectly at one with Evangelical thought. Many will, and in our opinion rightly, attribute more, and many much more, to the Bible as an inspired record than Canon Storr seems to think it possesses. Holy Scripture has not only a unique message—it is a unique book. We are in a position to compare and contrast it with literature that co-existed with it in Old Testament and New Testament times. To read side by side, e.g., the Epistles of St. Paul with the Apostolic Fathers is to be conscious of a gulf that is impassable, and as for the Apocryphal Gospels—why the more we know of them the more unworthy they are to be mentioned in the same breath as the Four which give us all we know of the Life and Teaching of our Redeemer. Canon Storr is perfectly right when he says that we must read the Old Testament in the light of the Gospel, but it must be in the light of the Gospel as a whole—not of an eviscerated Gospel which drops all that does not fit in with a modern humanitarianism, which is little more than a glorified Benthamism. Our author lays the greatest stress on the duty of Bible Study.

On the Atonement as expounded by Canon Storr we venture to say that there will be far from agreement among Evangelicals. The Sacrifice of our Lord on the Cross is the backbone of New Testament Theology. There is a vicarious element that is prominent in the thought of all the writers. The "ransom" Text cannot be removed from the Gospel, "propitiation" cannot be excluded, and the Pauline passages are so numerous in their emphasis on the death of Christ as the sacrifice for sin, that we cannot abandon the fact without in some important manner changing the emphasis of the Cross. "Christ's sacrifice on the Cross was then the sacrifice of One who was utterly loyal to God, who was perfectly obedient, perfectly loving, and gave Himself for our redemption. He sacrificed Himself for us, that we, drawn by His love, might offer ourselves, our souls and bodies, as a living sacrifice to our Father in Heaven." Here there is somehow an equation of our sacrifice with that of the Cross, whereas there is in Christ's offering a sacrifice for sin—a propitiation—which enables our sacrifice to be acceptable to God. And it is on this distinction that Evangelical theology

hinges. But incompleteness is not in this case heresy. The emphasis on one aspect does not exclude the emphasis on another, but Canon Storr seems to us to have missed the distinctive note of New Testament sacrificial teaching in respect to the greatest and all-sufficient sacrifice.

We naturally turn to the chapter dealing with the Holy Communion, and here we find Canon Storr in the true Evangelical succession. Some may not care to endorse all the nuances of his teaching, but then few would endorse all any thoughtful Evangelical would write on a subject that has to do with the most intimate communion of the soul with the Saviour. We are plunged at once into the domain of mystery when we try to define and describe. Canon Storr writes: "When we speak of the Real Presence of Christ in the sacrament, it is better to put out of our minds altogether the idea of locality or space, and to think of a Spiritual Presence which reveals itself by a real *activity*." We agree, but we wish to go a step further. The activity is not to be viewed as an abstract spiritual activity—but as the closest personal contact and interpenetration of the Divine and human. It is not a communion in space or time, although it occurs in both. It is the meeting of the timeless and spaceless spirit of man with the Spirit of God symbolized by the effectual signs of the bread and wine. If this be grasped our communions will be real indeed, and we shall dwell in Christ and Christ in us.

There is much more in this little volume that calls for notice. It will be widely read. Let us hope that it will not only be read, but weighed by those who love Evangelical Truth, which is not Truth unless it is supported by sure warranty of Holy Scripture.

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#### CONFIRMATION.

CONFIRMATION: THE LAYING ON OF HANDS. By Various Writers.  
S.P.C.K. 8s. 6d.

Place this volume in the hands of one who knows nothing of the state of the Church of England and he will wonder how the Church can possibly have a definite message when such contradictory views can co-exist within its borders. It would be interesting to draw up a list of passages that prove certain opinions to be both right and wrong according to expert views set forth by contributors. The age of Confirmation is a matter on which no agreement is reached, and the place Confession should or should not hold in Christian life is debated with freedom. The value of Confirmation is common ground, but what it really means is not so easily gathered. In fact this is one of those books that have a propagandist value in proving that the National Church embraces men who hold contradictory views and live in peace within the covers of the book. Outside the book they work side by side in perfect harmony so long as one is not allowed to interfere with the other. Incumbents, however, know that it is quite a common thing for young people to be sent for preparation to them, from

parishes where the local parish priest will not be entrusted with the training of the youths for confirmation.

It is not too much to say that every practical aspect of Confirmation is alluded to by one or other of the writers. There is overlapping, which is inevitable, for the same facts have different places in the perspective of the writers. A long general Survey is given by Dr. Hardman, of Alwyn's College. This is followed by a chapter on Adolescence and Sex Instruction by the Director of Kelham. Canons Southam and Grose Hodge and the Rev. Harold Ellis discuss Preparation in the Parish. Preparation in the School is treated by Mr. Vaughan and Dr. Chilton and Miss Gray. Bishop Taylor describes the Service, and the After-care of Candidates is treated by the Rev. H. Lovell Clarke, Archdeacon Joynt and the Rev. W. P. T. Atkinson. The names given are a guarantee of capacity as well as an index to the manner in which capacity is exercised. We have found the book, if perplexing, useful, and if at times rather platitudinous, informing and instructive. Probably any one of the contributors would have produced a more satisfactory volume covering the whole ground, but then various schools of thought would not be represented and comprehensiveness would not have been attained.

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#### PROTESTANT EUROPE.

PROTESTANT EUROPE, ITS CRISIS AND OUTLOOK. By Adolf Keller and George Stewart. *Hodder & Stoughton.* 20s.

The religious condition of Europe after the war presents us with many perplexing problems. The Roman Church with its international resources was able to come to the rescue of thousands of her children who had suffered loss of spiritual opportunities during the war and in consequence of the defeat of Germany. Rome knows well how to apply her experience at critical moments with spectacular effect, and not only spectacular effect but with remarkable results. But a closer reading of these pages proves that all is far from well with Rome in the Latin and Teutonic lands. There are signs of post-war advance—there are more visible marks of retrogression, as is evidenced by the inability of the Church in France to fill gaps in the priesthood. Rome internationalized and united has been able to restore diplomatic losses and to assert herself in Courts that knew her not before the war. But diplomatic triumphs may be dearly bought, and the development of organization, so dear a test to many ecclesiastics as proof of advance, is by no means a convincing proof of increasing hold on the hearts of men and women.

Protestantism is disunited. Germany was and is the headquarters of Continental Protestantism. Germany lost the war, and the accumulated resources of the Protestant Churches vanished through inflation and deflation. The links between Church and State were severed, and the inevitable confusion that followed an unsuccessful holocaust was seen throughout the Reich. Elsewhere Protestantism suffered too, and in some districts after the war it

received a new impetus. But the lack of unity of organization, the discordance of emphasis in belief and the inability to overcome all post-war perplexities have left it weak where it ought to be strong. The situation has not crystallized and we disagree with the authors in placing so much weight on the isolated voices of Heiler and Otto, who are more or less prophets who have no followers in their distinctive views on the right method of meeting the needs of crisis. They are heard and respected, but they show no signs of profoundly influencing the orientation of Continental Protestantism.

Our authors are fearful of the onrush of an atheistic Bolshevism caused by the spread of Russian and Marxian socialism. They think the Roman Church will be strong enough to resist it by its authority, and wish to see Rome, Orthodox and Protestant united. We are not impressed by the success of Orthodox resistance in Russia, and we do not think that Rome will fare any better if it endeavours to fight Bolshevism by Authority—although the idea is attractive to many. Unless the reason is convinced that authority is rightly founded and that the doctrine proclaimed can stand investigation, there is no hope for the suppression of undesirable economic or political proposals. It is only by the acknowledgment of Christ as King and the acceptance of His teaching that we can hope for the defeat of the movement that has worked so much evil in Russia. Authority—it may be argued wrongly exercised—failed in Russia, and it will also fail in Western and Central Europe unless it is accepted *ex animo*, and we read that Continental Socialism is atheistic. We by no means despair of the future of European Protestantism, which we find in these pages has life and is able to adapt itself to changed conditions. The survey is good as far as it goes, but it is from time to time curious reading, as it is mixed up with reflections which are evidently those of the writers and not in any way the result of inductions from facts. The writers suffer from what we may call an internationalist complex and this is reflected in all their outlook. In spite of this, the book is valuable and deserves to be read by those who wish to see, as America thinks it should be seen, the religious condition of Europe. Some readers will smile with us when they read the pages dealing with English Theological Thought and Movements. And they will on reading them come to the conclusion that it is possible to write a very interesting book and to generalize on a limited induction of facts.

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#### A ROMAN CATHOLIC APOLOGIA.

THE BELIEF OF CATHOLICS. By Father Ronald Knox. Ernest Benn. 7s. 6d.

“Whoever wishes to find men of his own faith wherever there are men of his own species, if he does not actually wish to be a Catholic, must at least wish he were a Catholic.” By Catholic is meant Roman Catholic. Very many who are not Roman Catholics and are brought into close contact with Roman Catholicism, cer-

tainly have no wish to be Roman Catholics. Roman Catholicism claims to have authority. It has not managed to exercise it over the life and morals of its people among the Latins, where its supremacy is unquestioned. And the developments of what even Father Knox would acknowledge to be gross superstitions are not the best inducement for men to become Roman Catholics.

We are told "Protestants have said that we deify the Virgin Mother of Christ, the sorrowful Mother of us all; that is not because we exaggerate the eminence of God's Mother, but because they belittle the eminence of God. A creature miraculously preserved from sin by the indwelling power of the Holy Ghost—that is to them a Divine title, because that is all the claim grudging theologies will concede, often enough, to our Lord Himself. They refuse honour to the God-bearing Woman because their Christ is only a God-bearing Man." We neither accept the premises nor admit the conclusion. We who hold the Nicene Creed, as firmly as Father Knox, because of our honouring God, deny the honour given by Rome to the Virgin Mother as co-redemptress of humanity. We do not find any evidence that she was miraculously preserved from sin or of her immaculate conception. We dare not out of reverence to the Incarnate Son associate His human Mother with Him in His unique glory.

We pass to the practical question of religious liberty and tolerance. "When we Roman Catholics demand liberty in the modern State, we are appealing to its own principles, not ours." "A body of Catholic patriots, entrusted with the Government of a Catholic State, will not shrink even from repressive measures in order to perpetuate the secure domination of Catholic principles among their own fellow-countrymen." We take up our history and recall the modern history of Spain from the days of the Catholic Kings who secured religious unity with fire and sword. The Inquisition—in spite of some of its modern apologists—was the most terrible instrument ever devised by the wit of man for the destruction of civil and religious liberty, and it was a Church as well as a State organization founded on precisely the principle accepted so light-heartedly by Father Knox. Its spirit still lives under the most Catholic King of Spain, who has vainly fought for religious liberty for all his subjects, but the Roman Church has been too strong for him and his statesmen who desire liberty. The more Modern Romanism is studied at first hand where it is supreme, the less will be the appeal of Father Knox to the hearts and minds of men who love truth, desire freedom, and wish to see the triumph of the Kingdom of God here in earth.

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#### THE EUCHARISTIC CONGRESS.

REPORT OF THE ANGLO-CATHOLIC CONGRESS, 1927. *The Society of SS. Peter and Paul.* 7s. 6d.

This is an illuminating volume. The Roman Church organizes great Eucharistic Congresses, and Anglo-Catholicism naturally

follows its example. There is a difference and an identity about the two types of Congresses. We do not find the anthropological sections set forth in the proceedings of Rome, we have also Processions with the Reserved Sacrament in the Roman gatherings, and under the auspices of the Vatican we have Transubstantiation accepted *sans phrase* and not argued about. There is still in Anglo-Catholicism a good deal of Protestant freedom of thought. No one acquainted with the writings of James, Rawlinson and Williams will deny this, and perhaps the approximation to Rome, which seems to increase year by year, has a brake applied by the desire to preserve this Protestant right of private judgment. And we are sure from the contents of this volume that the absence of great processions with the Host was not due to any unwillingness to hold them, but to the present condition of English life.

The whole atmosphere of the Congress strikes the reader as Medieval. Its setting and the figures on the platform confirmed this aspect. The dogmatism on Sacramental teaching was of a medieval type, and it was hard to discover anything in this section of the speeches that would allow the audience to think that they were members of a Protestant and Reformed, as well as a Catholic and Apostolic Church. Here is the outlook on the Ministerial Commission: "At a Church Congress seventeen years ago Dr. Gore said that on the day when any non-episcopally ordained Minister was formally allowed, within the Anglican Communion, to celebrate the Eucharist, the Anglican Communion would be rent in twain; and that if we remember what the claim of that communion is if we do not forget the Church of Rome and the Church of the East and the ground on which it can ever hope to meet them; if, in short, we realize what, in its reality and completeness, the reunion of Christendom must mean, we cannot doubt that what he said was true." With these words any hope of Home Reunion was bowed out of the door.

But the great question at present is summed up in the words Reservation, the Real Presence and the Sacrifice of the Mass. We shall quote at length and leave the quotations to speak for themselves. "For the future our normal method of communicating the sick will be in the traditional Christian manner—with the Sacrament reserved and taken for the purpose from the tabernacle, pyx or aumbry." "Freedom to communicate the sick in one kind is imperatively required." Newspaper boys come to the Vicarage when a priest is breakfasting after his Mass on Sunday morning. "That is a request which no priest will ever be able to refuse." Nurses kneel before the Altar with only ten minutes at their disposal. "These nurses can never be sent empty away." "Where the Blessed Sacrament is reserved, there our Divine Redeemer is manifested in the activity of his age-long mission to feed and renew the souls of His people with the gift of His crucified and glorified Human Life. The piety which recognizes this fact, and which hastens to greet the Lord in this His adorable self-giving, is a piety which is essentially one with the spirit and temper of the

New Testament." "We are bound to maintain that the opportunity for adoration does not, if the Sacrament be reserved, pass with the ending of the Mass. If the Reserved Sacrament is capable of giving Communion; if there is in the tabernacle That, the devout reception of which unites us to our Lord, then all which has been said of the Sacrament is true of the Sacrament when reserved.

Thee we adore, O hidden Saviour, Thee,  
Who in Thy Sacrament dost deign to be."

"At consecration, bread and wine are not only changed, but they become objects which are what they are in virtue of, and because of that same reality, that same sacred humanity, which lay no more directly behind our Lord's natural body and which lies no more directly behind His heavenly body. It is as asserting this truth that we can speak of the bread and wine as transubstantiated." "In the Eucharistic sacrifice that which the Church presents to God the Father is the Lord Himself. It is the Lord, and therefore, all that He is. It is His body, it is His blood, it is His life. It is all that He has taken to be His own from the beginning of His humanity in the womb of His holy Mother to its consummation in His passion and death, His resurrection and ascension and heavenly glory. Before we receive the Lord into ourselves, we need to present Him in sacrifice to God the Father. The sacrificial offering of the Lord Himself needs not only that there is a gift to ourselves—albeit the holiest gift—in our own souls, but also that the Sacrament which we offer to the Father before we receive it is itself the body of the Lord." "The Eucharistic Sacrifice depends upon the Presence of Him who is both Priest and Offering, for in this Sacrifice at the hands of the earthly priest" "the God-priest offers to God the God-Victim." "Therefore without the Eucharistic Presence there can be no Eucharistic Sacrifice." "No essential difference can be made between God in the Eucharist and God Who dwells high and uplifted on the throne of heaven." And the Archbishop of Canterbury telegraphed to the Congress appreciating "welcome freedom from controversial reference to the problem" of the Deposited Book!

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#### ENGLISH AND FOREIGN REFORMERS.

##### CONTINENTAL PROTESTANTISM AND THE ENGLISH REFORMATION.

By Frederick J. Smithen, B.A. (Cantab.). With a Foreword by the Rev. P. Carnegie Simpson, D.D., Professor of Church History in Westminster College, Cambridge. *James Clarke & Co., Ltd.* 6s. net.

This interesting volume deals with some of the problems raised by the progress of the Reformation Movement in England in the sixteenth century. It is an impartial endeavour to estimate the nature and extent of the influence of the foreign reformers on the movement as it affected both the English Church and the English

Nonconformists. The subject may not be one at the moment of special interest, or even of practical importance, but to students of Church history the examination of neglected factors in a great movement must present attractive features. As Prof. Carnegie Simpson says in his Foreword, "Part of the function of the student is to see that features of the historical development, which may have receded from the place they once held, are still justly recognized and remembered. An historical service of this kind is admirably rendered in this book." He adds: "I trust, therefore—and with confidence—that the volume will be welcomed as supplying, in a reliable and accessible form, what is really needed by all students of the English Reformation and what it would take no small amount of trouble for them to gather and arrange for themselves."

A vigorous effort has been made by a section of English Church-people, mainly during the last fifty years, to represent the Reformation movement in England as solely an endeavour to release the Church of England from the supremacy of the Pope. They minimize the changes in doctrine which were made, and strive to represent the formularies of our Church as retaining the medieval features which they regard as Catholic, and they seek to regard them as being uninfluenced by the Reform movements on the Continent.

Mr. Smithen gathers the evidence obtainable from every available source, and after a careful estimate of its character, and a minute comparison of the various documents involved, states his conclusions as to the nature and extent of the foreign influence. In the reign of Henry VIII there was little change in doctrine or practice officially, "but the King's action in setting free the English Church from dependency on the Papacy made easier the subsequent course of the Reformers." Cranmer's influence was so great that it is important to note his position clearly. Mr. Smithen thus sums it up: "He was originally a good Catholic, but, coming into contact with Lutheranism in Germany, especially in its modified form as held by Osiander, he became attached to Evangelical doctrines. He did not slavishly hold the tenets of any party, but was for many years more in sympathy with Lutheran than with Reformed theology. The influence of the people whom he invited to England after Henry's death led him towards Zwinglianism, though on the question of the Lord's Supper, one of the central points of controversy, he remained true to the Suvermerian or Bucerian position he had taken up on his departure from the Catholic position." He adds that the doctrine and liturgy of the Church are largely based upon Cranmer's work.

An account is given of the close association of the English refugees during Mary's reign with the foreign reformers, both in Germany and Switzerland. The differences that arose abroad are followed out, and the divergences in the Lutheran, Calvinistic and Zwinglian teachings indicated. After their return in Elizabeth's reign the influence of the Continental movements is traced in three lines, in Church Government, in theology and in liturgy. The

English Church differed from the Continental Churches in its retention of episcopacy, but this did not interfere with its close communion with them. "It was left for those who read into her standards a Romanist and sacramental doctrine to read also into her episcopacy a sacerdotal system which needed to be upheld by the principle of Apostolic Succession." The doctrine of Justification by Faith cuts the ground from under a mediatorial priesthood. "If all believers were priests of God, the necessity of a mediatorial priesthood, through which alone could flow the grace essential to salvation, was gone, and such a priesthood as the Roman Church claimed to possess was a dangerous superfluity." A comparison of the XXXIX Articles with the Augsburg Confession and other Continental formulæ shows the intimate connection between them. This and other facts justify the statement that "the Anglican divines of the Reformation period, i.e., those responsible for drawing up the standards of the Church, were fundamentally evangelical."

The term *Suvermerianism* recently appeared in Mr. C. H. Smyth's *Cranmer and the Reformation under Edward VI.* A correspondence in *The Times Literary Supplement* discussed the origin and significance of the term. Mr. Smithen introduces the word to indicate Martin Bucer's view of the consecrated elements "as *signa exhibitiva*, their nature and substance remaining unchanged, but exhibiting Christ as present. Bucer later rejected this view, and Cranmer similarly, after 1548, "maintained that Christ's body is present, not in the sacraments, not in the elements, but in the administration of the sacraments."

Mr. Smithen's purpose is to show that the English Reformers "came into close contact with Continental Protestants, and that they borrowed even the very language of Protestant Liturgies and Confessions." This he has done, and is justly entitled to infer that "the Anglican Church became 'evangelical' as opposed to 'sacramental,' and though she retained her organization, except in so far as the transference of the Supremacy from the Pope to the Sovereign was concerned, her whole conception of the Church and Ministry had to be changed."

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## THE CHURCH AND THE SACRAMENTS.

THE SACRAMENTAL SOCIETY. By C. Ryder Smith, B.A., D.D., Tutor in Theology, Richmond College, Surrey. *The Epworth Press.* 5s. net.

It is interesting to find a Professor of one of the Wesleyan Theological Colleges dealing with a subject that does not usually receive much attention from scholars of the non-Episcopal Churches. In dealing with the nature of the Church and the Sacraments, he adopts lines somewhat unfamiliar to members of our own Church, and his phraseology has sometimes an unusual tone for our ears, although we do not belong to the hyperphilosophical school in our midst which professes not to be able to think out clearly the distinc-

tion between the material and the spiritual, the inward and the outward.

The broad lines of the volume as laid down by the author are first, a discussion of the use of Christian symbols, with a special treatment of Ordination. Secondly, an examination of the Bible teaching on the relation of the inward and the outward. Two chapters deal with the Sacraments of Baptism and the Lord's Supper, and the last shows the bearing of the previous discussion and its conclusions on Church-membership, Inter-Communion and Christian Reunion. In treating of symbols he reaches the conclusion that "it is spiritual experience that gives validity to symbols, and not symbols that give validity to experience." The term Sacramental Society is arrived at on the ground that the Church's symbols are symbols of a fellowship to which Christ is a party, an experience in which He shares, and the distinguishing quality of these symbols is best described as "Sacramental." He contrasts this with "Sacerdotal," which requires a necessary material *instrumentum* as the only essential. Grace is, in the latter view, a kind of power infused. With the Evangelical it is a quality of God-like love. It is "the name for Christ's activity, not a something separate from His personality that He bestows as men bestow food or clothing or other things." The question in regard to Ordination is: Can any particular symbol, such as the laying on of hands, be regarded as essential to the historic continuity of the Church? Apart from the lack of historical evidence to prove the universal use of the symbol, the principle is "the inward is primary, the outward is derivative, and among outward things there is nothing essential but the Christian manner of life." The sacerdotal view can rightly be called both magical and superstitious. The chief curse of Christianity lies in the error that some outward thing opens or shuts the door to God. His comprehensive examination of the Bible teaching leads to the strengthening of the view that the real order in the three elements of religion is the spiritual, the moral, and the ritual.

The treatment of Baptism follows on the basis of this view, but Infant Baptism is defended on the ground that fellowship, rather than confession, is the fundamental, and a child may partake of fellowship long before it chooses for itself. It is a vow and pledge of ministry on the part of the Church and the parents.

In dealing with the Sacrament of Holy Communion he lays himself open to an objection on the part of the Sacerdotalists, when he says that they claim that our Lord is present in a physical or material way. Even the Romanist apologists explain that Transubstantiation was adopted in order to preserve the spiritual character of the Presence, and to avoid crude materialistic views. But this does not affect the force of the argument. From many sides he draws to his main conclusion. The Institution shows that "Jesus drew attention away from the distinctively sacrificial thing, the lamb, to something else." He deliberately departed from the sacrificial ritual in the command, "Drink ye," for to drink blood was an abomination

to the Jew. The Sacerdotalist "miracle" in the Eucharist contradicts the New Testament account of miracle. It contradicts the true relation of the spiritual and the material. It is inconsistent with the Incarnation. His conclusion is, "For the Sacramentalist the Lord's Supper is the climax of symbolism, both psychologically and historically. When he partakes of the bread and wine, he believes that Christ is present—really, objectively, though only spiritually. He believes further that he has fellowship with his Risen Lord in the Sacrament. He finds that the symbols not only express this experience, but nourish it, indeed."

This exposition of Sacramental teaching by a Wesleyan divine suggests many important lines of thought and opens up useful methods of interpretation, leading to a true appreciation of our Lord's purpose in the institution of the two great symbolic rites to which the name of Sacraments is best limited.

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### A COMMUNICANT'S MANUAL.

AT THE LORD'S TABLE. A Manual for Communicants, by H. A. Wilson, Rector of Cheltenham and Hon. Canon of Gloucester. *Longmans, Green & Co., Ltd.* 1s. cloth; 1s. 6d. cloth gilt.

Gifted with a special sympathy with young people and a power of understanding their outlook, Canon Wilson is ideally qualified to write a manual for young communicants. His parochial work in one of the great educational centres of England brings him into close contact with young life and gives him an almost unique opportunity of understanding and meeting the religious needs of the younger generation. This manual has several features of a special character, and does not follow stale or worn-out methods. The first section is on the "Need for Preparation," and places the emphasis on the right relation between the individual and our Lord. The second section is "The Preparation." While self-examination receives its due recognition, it is not overdone, as in so many manuals. The lines of preparation are original, and are based on the fruit of the Spirit, the Beatitudes, and the Shorter Exhortation. These are followed by useful meditations on the example of our Lord, and the Comfortable Words. The Communion Service is given with appropriate comments on its various parts. The correct balance of doctrine is maintained, as well as the true Prayer Book teaching. Practical help is given to those coming to Communion for the first time; appropriate hymns for meditation are suggested. The manual is one which the clergy will be glad to place in the hands of the newly confirmed, and they can do so with confidence.

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*Every Day all the Way* (Olyphants, Ltd., 2s. 6d. net) is a series of Devotional Readings for the Year—with numerous incidents of Christian experience, compiled by Thomas C. Muir. The selection contains many excellent extracts bearing on conversion and spiritual experiences from well-known Christian writers.

## AN ADVENTUROUS JOURNEY.

THROUGH JADE GATE AND CENTRAL ASIA. By Mildred Cable and Francesca French, with an Introduction by the Rev. J. Stuart Holden. *Constable & Co., Ltd.* 10s. net.

This fascinating account of an adventurous journey has a double appeal. The travellers were three lady workers of the China Inland Mission. In response to "Secret Orders" which they believed were given them by God, they left the educational work in the province of Shansi in which they had been engaged for over twenty years and ventured out into the great North-West, not knowing what their ultimate destination would be, but confident that there was a special work for them to do. They found the work, and that their coming was a response to the earnest prayers of a body of Christians in Kanchow, who had been asking God for four years to send them two ladies qualified by their experiences in missionary work to give them the guidance they needed in Scripture teaching and spiritual upbuilding. They also wished to penetrate into a darker region beyond, and the account tells of the way in which God opened their path and gave them a band of helpers from Kanchow, without whom their efforts would not have been effective. There are many instances of God's care of them on their journeys, and the narrative will appeal to all who are interested in any trustworthy account of God's response to faithful prayer and service.

The book has an additional appeal. It tells of little known places and people, of quaint customs and curious religions. The writers from their knowledge of the East and their powers of observation have given a record of travel in strange places that will interest all who are curious about the unfamiliar parts of the world. The journey was full of adventures, and at times of considerable peril. To undertake it showed remarkable courage on the part of three women. As Dr. Stuart Holden says in his Introduction: "This story is unique in that the authoresses are the only Western women who have ever accomplished it," and he adds that it is of profound interest and of no small importance alike to the geographer, the philologist, and the student of the human race.

The journey led them through Kansu, Turkestan and across the Gobi Desert, thence across the Russian frontier through Siberia to Moscow, and on to "London! 'Bed and Breakfast.'" It would be impossible to do justice to the variety of scenes, incidents and peoples described. We can only recommend our readers to share the pleasure of accompanying the voyagers through the adventures so graphically yet modestly described. They will agree with us in feeling proud of our fellow-countrywomen who could accomplish a feat so daring. Their resourcefulness, tact and ingenuity will be appreciated as fully as their patience, faith, courage and perseverance.

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## A VOLUME OF SERMONS.

**BRITISH PREACHERS.** Third Series, edited by Sir James Marchant, K.B.E., LL.D. *G. P. Putnam's Sons, Ltd.* 6s. net.

*British Preachers*, as an Editorial Note reminds us, has entered upon its third year, and is now an established annual volume. The previous volumes have had to be reprinted. This volume contains a representative selection of preachers and subjects. The Archbishop of York opens with the sermon on "The Eternal Spirit in Humanity and in the Church," which he preached at the Southport Church Congress. The Very Rev. C. L. Warr, of St. Giles' Cathedral, Edinburgh, follows on "Spiritual Poverty." The Bishop of Aberdeen and Orkney deals with "God's Followers." Dr. W. T. G. Grenfell draws on his Labrador experiences for some telling illustrations of what following Christ means. The Bishop of Chester takes men as trees walking as the basis for his sermon on "The Responsibilities of Uncertainty." The Dean of Canterbury enforces the importance of Reunion in "The Kingship of Christ and Christian Unity." The Dean of Wells deals with "The Holy Eucharist and its Interpretation To-day," and repudiates the innovation of extra-sacramental devotions. Among the other preachers are Bishop Wakefield, Canon Quick, the Revs. F. R. Barry, Thomas Yates, H. L. Simpson, Dr. J. C. Forbes, Dr. R. F. Horton, W. Major Scott, J. M. C. Crum, Dr. George Jackson, and Dr. Lauchlan W. Watt. The claim may well be made that "there is observable a revival of the prophetic note in preaching," and that "there is arising a generation of preachers who may restore some of the leadership of the past great ages of Faith."

## BIOGRAPHIES.

**DAVID SIMPSON AND THE EVANGELICAL REVIVAL.** By the Rev. Alfred Leedes Hunt, M.A. *Thynne & Jarvis, Ltd.* 7s. 6d. net.

Some time ago we reviewed an interesting account of some phases of the Evangelical Revival issued by Mr. Hunt under the title *Evangelical By-Paths*. We were then promised the present volume, for which the *By-Paths* was a preliminary study based on the records which had come into the author's hands. In giving an account of David Simpson's life and work, Mr. Hunt has collected a vast amount of material from many sources, giving information about many people connected with the Evangelical Revival, with the universities of Oxford and Cambridge in the eighteenth century, and with the scenes of Simpson's labours, especially in Macclesfield. The volume is supplied with an excellent index and is therefore a useful storehouse of facts bearing in many ways upon the religious life of the period. Special attention is given to the condition of the University of Cambridge at the time of Simpson's residence there. The picture reveals the low religious level of the time, and the opposition there was to the Methodist revival. There

was strong objection to extempore prayer, but the objection, as a contemporary observed, was not so strong to extempore swearing. As we pointed out in regard to Mr. Hunt's previous book, the help of an experienced hand in the arrangement of the material would have added greatly to the lucidity of the treatment of the subject.

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**EDITH WARNER OF THE NIGER.** By G. T. Basden, M.A., D.Litt., F.R.G.S., Archdeacon of the Niger. With a Foreword by the Rt. Rev. Bishop Tugwell, D.D. *Seeley, Service & Co., Ltd.* 3s. 6d. net.

This story of thirty-three years of zealous and courageous work among Ibo girls and women is a tribute to the remarkable life of Edith Warner. She was born in London in 1867. She was educated at Maidstone, and while there heard the Missionary call. After a period of training at The Willows she went out under C.M.S. to the Niger in 1892. She soon found her place as a teacher, and established the Girls' Boarding School at Onitsha. Some years later the School was moved to a better site, and ultimately it became "St. Monica's" School, which in 1923 received warm commendation from the Phelps-Stokes Commission. In addition to this work Miss Warner made several pioneer journeys, and exerted a wide influence until compelled to retire in 1924. After a serious illness she died on December 18, 1925. Testimony is borne to the beauty of her life, the simplicity of her character and the effectiveness of her work. An appeal is made for the erection of a School Chapel at St. Monica's as a fitting memorial of her life and devoted service to the women and girls of West Africa.

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**A BONDMAN OF THE LORD: THE LIFE AND LETTERS OF ST. PAUL.**  
By H. S. C. E. *London: S.P.C.K.* 4s. 6d. net.

Who H. S. C. E. may be we have not the least idea. The preface, however, reveals the sex of the writer, and we have to thank her for a very readable story of the life and times of the Apostle of the Gentiles—"the outcome of years of loving study of one who has been my hero from girlhood." It begins with a chapter on St. Paul's environment and then runs on in narrative form, each of his letters being introduced in its proper place. The volume is enriched by the inclusion of some eighteen illustrations, several of which give us traditional portraits of St. Paul, together with maps of the several missionary journeys. An index has not been forgotten, and there is a useful chronological table (pages 206-7). On the whole this study will be found quite worthy to take its place alongside many of the standard works on the life of him whose name is writ large across many pages of the New Testament. It is much to be preferred to some recent critiques, in which St. Paul is accused of having invented a hybrid scheme of theology, largely based upon Greek philosophic thought, and at variance with the revelation of the synoptic narratives.

S. R. C.

## DEVOTIONAL BOOKS.

**PRAYERS AND MEDITATIONS.** By Samuel Johnson, LL.D. *London* : H. R. Allenson, Ltd., Racquet Court, Fleet Street, E.C. 3s. 6d. net.

These devotional exercises will be welcomed by many. The meditations are extracts, seemingly, from a diary kept by the good old Doctor of Fleet Street, between the years 1736 and 1784, from his twenty-seventh birthday right on to old age. Many of the entries are quaint and, incidentally, throw interesting light on the times in which he lived, so that they are worth reading for more reasons than one. The prayers, too, enable us to look into the heart of the man himself. We get, then, a portrait of a great Englishman who was also a great Christian, whose greatness was displayed by his modesty and humility, and whose sense of need was as great as his intense earnestness and devotion. Like Daniel of old, Samuel Johnson "lasted." The passing of the years neither dimmed his faith nor quenched his hope in God. This reprint is attractively got up, bound in purple cloth, bevelled boards with silk marker; a very suitable gift book.

S. R. C.

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**HOW TO MAKE YOUR MEDITATION.** By the Rev. H. Congreve Horne, Vicar of Barton-le-Street, Malton. *London* : Longmans, Green & Co., Ltd. 1s. 6d. net.

We have regretfully to confess that we often take up books of this character almost with fear and trembling, for they frequently contain teaching to which we take exception. This little manual, however, can be commended as a practical aid to devotion. There is a great deal of sensible advice, as, for instance, "Do not rely on books, rely on the Holy Spirit." "However helpful you find a book, use it only for preparation. Make it a rule never to refer to any book during the actual time of meditation . . . rely on the Holy Spirit." There are also many helpful suggestions on Bible Reading, Prayer and other subjects, which add to the usefulness of this little book. Canon C. C. Bell, of York, contributes a preface, and Mr. Horne asks to be regarded "rather as compiler than as author," who has "arranged and paraphrased familiar maxims from the writings of great masters of the spiritual life."

S. R. C.

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**THE GREAT PHYSICIAN.** A Manual of Devotion for those who care for the Sick. Selected and Arranged by the Rev. A. J. Gayner Banks, M.A., S.T.D., and W. Sinclair Bowen, M.D., F.A.C.S. *London* : S.P.C.K. 5s. net.

The compilers of this manual are to be congratulated upon the care and Catholicity with which they accomplished their task. Dr. Gayner-Banks, who is "Mission Preacher to Washington Cathedral"—that is what we call "Diocesan Missioner," has been

for some years actively engaged in bringing the subject of Divine Healing before Christian people in the States, while Dr. Bowen is described by the Bishop of Washington (Dr. James E. Freeman) in his commendatory preface, as an "outstanding physician." The contents are very varied and there is a great deal that will be found most useful by those whose pastoral work must include the responsibility of ministering to sick folk. There are, of course, special prayers—for the sick, for doctors and nurses, monthly prayers for expectant mothers, prayers for use before and after an operation, etc. Then a section of the book is devoted to special Offices—as for The Anointing of the Sick, The Laying on of Hands, and short forms for "The Third Hour" and "Compline." Another section consists of Family Prayers—taken, by the way, from the Canadian Prayer Book. We cannot say we like the "Office for the Ministry of Absolution." It is significant that our Church has not given us any such form in the Book of Common Prayer. In this form the penitent is taught to address the Confessor as "my father" ("of you, my father, I ask for penance, counsel and absolution," etc.) and the Absolution contains these words—"The Passion of our Lord Jesus Christ and His infinite merits, the prayers of the saints and holy angels and the whole Church be to thee for the remission of sins, the increase of grace and the reward of eternal life." We may be accused of "heresy hunting" but loyalty to Bible truth and Prayer Book teaching compels us to add that some of the language used in directions to communicants seems to imply views we cannot possibly endorse and the frequent use of the word "altar" we very much dislike. The Bible Readings are excellent and the hymns at the end of the book are well chosen. We want to get the best out of everything and there is much that is useful in this manual, but it will have to be used by the Evangelical with discrimination. We put it down with the feeling—amounting, indeed, to a conviction—that the type of Churchmanship behind it is not our own.

S. R. C.

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 MISCELLANEOUS.

**THE STUMBLING BLOCK.** By Ambrose J. Williams, M.A., Vicar of Crowfield, Suffolk. *London: H. R. Allenson, Ltd.* 3s. 6d.

Truth is foremost among the things that matter most. This treatise is in the nature of an inquiry into the character of truth and its relation to faith, freedom, suffering, education, etc. The author has taken a wide field in which to plough, but he has proved himself equal to the task he set himself. He gives us abundant food for thought, pleasantly served up. Few modern writers have the courage to suggest that physical fire may have part in Hell. "Is this," Mr. Williams asks, "altogether improbable?" He points out that such a conflagration as is described in 2 Peter iii. 5 would be nothing new in the stellar universe. He points out the fact that the theory of re-incarnation—a belief which is more

generally held than some people seem to realize—presents more difficulties than it solves. And so we might go on—a great many subjects come into this inquiry, and the writer is always interesting, even when, in our opinion, he is not convincing.

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VISIONS IN FAIRYLAND. By a Pilgrim there: Daisy Sewell. London: H. R. Allenson, Ltd. 3s. 6d. net.

Miss Sewell, by her previous story book, *A Pilgrimage in Fairyland*, has proved herself an adept in the fine art of telling stories that enshrine truth. This new collection of fairyland parables will assuredly enhance her reputation, and to those who will presently be looking for a suitable Christmas gift-book for the children we commend this attractive volume. The stories tell of the Love of God and the tender ministry of Jesus Christ. They are written not merely to interest or amuse but to *teach*. S. R. C.

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SAINT JOHN THE BAPTIST. By Frederic W. H. Myers. London: H. R. Allenson, Ltd. 1s. net.

A new volume in the publishers' "Heart and Life" series. Few poems in the English language are better known than F. W. H. Myers' *St. Paul*, but comparatively few know his *St. John the Baptist*—a fine soliloquy in blank verse. It is now for the first time issued by itself. It is understood that Mr. Myers took more interest in his *St. Paul* than in any other work he produced, and he was constantly, up to the time of his death, polishing and re-polishing its elegant stanzas. But this much shorter and very different composition is quite worthy to take its place alongside the better-known *St. Paul*.

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EDUCATE YOUR CHILD. By Hubert McKay. *Humphrey Milford*, Oxford University Press. 2s. 6d. net.

Mr. McKay has many valuable hints to give to parents on the first steps in the education of their children. He is eminently practical, and his advice follows lines which commend themselves to common sense. Love is the first qualification of a teacher. The second is to understand the child's level. From these he goes on to show the best method of cultivating interest, observation and expression. The uses of books, paper and pencil, and toys are explained. The daily walk is made a source of pleasure, lessons become a joy, reading and writing are acquired with ease. The senses are trained and science is made to yield up some of its treasures. Useful diagrams explain many of the points. The errors into which parents are apt to fall will be corrected by the reading of this interesting and useful book.

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*Plain Rules for Churchpeople*, by the Rev. W. H. Heaton-Renshaw (S.P.C.K., 6d.), contains nine rules with comments and forms for subjects for prayer. It is intended for those newly confirmed and will be found a useful guide for them. The Bishop of Chelmsford contributes a commendatory foreword.

THE CHRISTIAN FAITH AND INDUSTRY. Christianity's Appeal to our Common Sense. By Sir Charles Marston. London: S.P.C.K., Northumberland Avenue, W.C.2. 2s. 6d. net.

In this very readable and important manual, Sir Charles Marston (a well-known business man and an active and forceful member of the House of Laity) refutes the theory that the Christian Gospel contains any sanction for the tenets of Socialism, and he fairly "wipes the floor" with those who assert that all men are equal. A considerable employer of labour, Sir Charles is scrupulously impartial, and boldly stresses the fact that employers have duties to their "hands" as well as to their customers. It is too common to hear the would-be social reformer maintain that an industrial system is at the back of all our troubles. Sir Charles, however, maintains that *individual sin* rather than a defective industrialism is responsible for the present disorder. To those who are inclined to suspect that perhaps Christianity is Socialism, we commend this illuminating treatise. Christian teachers and preachers will find it an invaluable compendium of facts versus fancies.

S. R. C.

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#### SHORT NOTICES.

*Lectures in Hyde Park*, by Clement F. Rogers, M.A. (S.P.C.K., 2s. 6d. net), is a useful sequence to the same author's *Question Time in Hyde Park*. The experience gained in addressing the audiences in the Park is here applied to some of the subjects most frequently brought forward. They include Free Will and Determinism, in which the author is scarcely fair to the full teaching of Calvin, the Problem of Pain, Theism and Ethics. Many useful suggestions for addresses on the whole subject "If we believe in God" will be found in these lectures. Some of the most useful points are given in the full and interesting notes to each lecture.

The Degrees and Hoods of the World's Universities and Colleges is a subject which interests many of the clergy. The variegated hoods which appear in any procession of them are increasingly puzzling. Mr. Frank W. Haycroft, F.S.A.Scot., has issued the third edition, brought up to date, of his description of these hoods, and a hundred pages are filled with most instructive and illuminating information on the degrees conferred by universities throughout the World and on the ingenuity which has been exercised in providing hoods to indicate them. The price is 4s. 6d., and the proceeds of the sale are given to the London over the Border Church Fund.

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*Tractate Sabbath*, translated from the Hebrew, with explanatory notes by W. O. E. Oesterley, D.D., is one of the S.P.C.K. series of Translations of Early Documents (6s. net). The Tractate contains the regulations for the observance of the Sabbath given in the Mishnah. In his excellent notes Dr. Oesterley explains the purpose of the Tractate—to enforce rest on the Sabbath and to emphasize

the sanctity of the day, and gives an interesting account of some of the special observances and rules laid down with the elaborate explanation of them that was required. The bearing of the Tractate on New Testament teaching is also explained. The minute details of the rules gives scope for the elaborate system of evasion that was practised.

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*Christianity as Bhakti Marga* is A Study in the Mysticism of the Johannine Writings by A. J. Appasmay, M.A., D.Phil. (Macmillan & Co., 4s. 6d. net). It is a development of the author's thesis for the Doctor of Philosophy degree at Oxford on "The Mysticism of Hindu Bhakti Literature, especially in its relation to the Mysticism of the Fourth Gospel." Mysticism forms so large an element in Indian religious life that the mystical elements in Christianity make a special appeal to the Indian mind. There are obvious dangers, especially when mysticism tends to pantheism, but this book brings out many of the affinities between the mysticism of St. John and the teaching of some of the Hindu Bakhtas. For those interested in the development of Christianity in India the aspects of thought presented in this volume will have special value.

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The Rev. Chancellor Kerr has written a short biography of his friend, *The Rev. Andrew Boyd* (Dublin Church of Ireland Printing and Publishing Co., 4s. 6d.), which gives a picture of good work nobly done in the North of Ireland. Boyd was highly gifted and his knowledge of history served him well. He was independent in his thought and fearless in his action. He loved his Master and devoted himself without stint to the service of God among His people. And Canon Kerr has given us an impression that lives, for we see Boyd not as a lay figure but as a living man speaking his mind and spending himself without stint in order to win men to Christ. We hope that the book will find many English readers, for they will learn to understand something of the outlook and activities of the Church of Ireland. It will surprise them to know that Boyd had the largest men's Bible class in the United Kingdom, and that to the end of his life he kept in contact with the men of that class. Boyd was a man's man, who owed much of what was best in him to his saintly mother—a Mother in Israel and a woman of a thousand.

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*The Two Recruits*, by D. S. Batley (S.P.C.K., 1s. 6d. net) is a well-written account of the Christian warfare in the form of an Allegory in which are described the adventures of two youths who, though friends, enlist in the opposing camps of King Phaos (Light) and King Melas (Black). The story is brightly told and is sure to interest boys. A glossary of the Greek and Latin names used is given, and makes clear the various designations.

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*From the Log of an Old Physician*, by X.Y.Z. (Selwyn & Blount, Ltd., 2s. 6d.), contains fourteen short stories and sketches from the

experiences of a retired doctor. They bear mainly on subjects connected with the medical profession, but some of them deal with religion. They are simply told and several of them are touched with the pathos of human sorrow. The author formed a high opinion of the Jesuits from his association with a learned member of the Order. The last story, "The Fall of a Professor," is a touching narrative of sin and its consequences.

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### BOOKLETS, PAMPHLETS, ETC.

*The English Reformation*, by the Rev. C. Sydney Carter (Thynne & Jarvis, 3d.), is an answer to the questions "Why it was needed, What it was and what it did," and deals with the present-day attempts to undo it. The author's larger book on the Reformation showed that he had full knowledge of the subject. His brief treatment of it in this booklet of twenty-four pages is an excellent summary of the most important points in the change in English religion effected by the Reformers. It amply justifies the claim that "The Protestant is the True Catholic." A short notice of the Deposited Book with its alternative Communion Service shows that it will bring us back to the false and unscriptural teaching and worship of the Medieval Church.

A pamphlet by Lt.-Col. Seton Churchill entitled "Can we Trust the Bishops?" (3d.) is a reprint of an article in *The Life of Faith*. In it he examines "the plausible plea of the ultra-clerical party" in the light of history. As a layman he regards the placing of the extensive powers given to them in the Prayer Book measure as a retrograde step. It is going back on the grand traditions of our National Church. He draws striking evidence from many sources to justify his contention. In Part II he examines the plea in the light of present-day facts.

*The Case against the New Prayer Book*, by the Rev. F. J. Hamilton, D.D., T.C.D. (Thynne & Jarvis, 6d. net), is a "Scriptural and Constitutional Appeal for its Rejection." The thirteen chapters are a reprint of leading articles which appeared in *The English Churchman*. The arguments used by advocates of the New Book are carefully examined, and the weakness of many of them is exposed with clear and convincing reasons. Among the points dealt with are: the Epiclesis, Reservation, the Power of the Bishops, the Constitutional Aspect and the Episcopal Guarantees. Dr. Hamilton brings the light of the Bible and history to bear on the whole case, and shows that consistency and loyalty to truth demand the rejection of the doctrines represented in the new Communion Service.

The Ven. J. H. Thorpe, M.A., B.D., Archdeacon of Macclesfield, in *The Deposited Book, Why I voted against it*, shows that the Book does not carry out the intentions of the Bishops as expressed in the new preface. It also contains a number of weighty arguments against the teaching of the Book. He is convinced that it will not enable the Bishops to restore discipline, and he develops the

important point that it is the pulpit that has really to be dealt with if order is to be restored. The leaflet is a reprint of an article in *The Church of England Newspaper*.

The Rev. J. Russell Howden, B.D., in *The Proposed New Prayer Book, The Evangelical Standpoint and Objections* (Church Book Room, 2d.), examines point by point the significant changes in the new Book, especially those in the Communion Service where the doctrinal implications are most clearly marked. Mr. Howden's criticisms deserve special attention as they so clearly present the grounds on which Evangelical Churchpeople are justified in taking exception to the Evolutions of the Bishops' Book.

Mr. Henry J. Guest's *A Layman to Laymen on Prayer Book Revision* (Church Book Room, 1d.) has reached a fourth edition. As Representative of the Diocese of Birmingham in the Church Assembly his examination of the facts of the situation is recognized as having special value.

Mr. H. H. Hall, a member of the Church Assembly has brought together a number of useful statements by Bishops and others showing the true character of some of the proposals in the Deposited Book in his *The Proposed New Prayer Book* (1d.). These statements will be found specially useful by those who are called upon to give reasons for their opposition to the new practices put forward by the Bishops.

The Rev. Frank J. Taylor has printed a sermon preached at St. Giles, Hartington, on *The Alternative Communion Service*. It is a reasoned examination of the changes adopted and a statement of his conclusion that they mean the undoing of much of the good work wrought at the Reformation (Church Book Room, 1d.).

Sir James D. Legard, K.C.B., gives a brief statement of his objections to some of the revision proposals in *A Layman's Views of the New Prayer Book* (Church Book Room, 1d.). He shows that the changes now proposed have pushed moderate Churchmen farther than was necessary and that they will not commend themselves to the nation.

"Why the Deposited Book is still opposed" is the title of a leaflet by the Rev. W. F. Pelton, Vicar of Ullenhall, Henley-in-Arden (3d.).

We have in previous numbers of *The Churchman* referred to the pamphlets of Bishop Knox, the Bishop of Norwich, the Rev. C. M. Chavasse. Several of these have already been reprinted, and have reached their third and fourth editions. Among them are *The Unscriptural Character of the Alternative Consecration Prayer*, by Bishop Knox (Longmans, Green & Co., Ltd., 6d.).

*The Prayer Book, A National Guide*, and *Prayer Book Revision, An Alternative Policy* (2d. each), by the Bishop of Norwich.

Other booklets received, *Religious Education*, by the Bishop of Gloucester (S.P.C.K., 6d.), *Notes on Christianity and Christian Service*, by J. O. Nash, D.D. (S.P.C.K., 2d.), *Charles Simeon* (S.P.C.K., 2d.).

## CHURCH BOOK ROOM NOTES.

### DEAN WACE HOUSE, WINE OFFICE COURT, E.C.4.

**Catalogues.**—A new and larger list of books suitable for Sunday School prizes has been compiled as a guide to those who are unable to call at the Book Room and select from the shelves. Care has been taken only to include books which have some merit, and to ensure that the minimum amount of trouble shall be given to intending purchasers. It is often impossible for Clergy and Sunday School Superintendents to spend the necessary time over a careful selection from the ordinary publishers' lists and booksellers' stocks, and it is hoped that the fact that all the books have been carefully read before they are included in our list will obviate this difficulty. Customers may leave the selection of prizes to the Book Room, if they will kindly state the price, the age and class of the recipient, and whether the books are for boys or girls. A new General List of Publications by the Church Book Room has also been prepared. Both these lists will be gladly sent on application.

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**Electoral Rolls.**—It will be remembered that in every parish the Electoral Roll must be revised before the Annual Parochial Church Meeting, and that any claims must be made at least fourteen days before the meeting. Forms for enrolment are prepared by the Church Book Room, with a special invitation emphasizing the importance of enrolment, and can be obtained for resident and non-resident electors at 1s. 6d. and 2s. per 100. Forms of the notice for the Revision of the Roll are also obtainable, price 1d. each, or 9d. per dozen. A leaflet on Parochial Church Councils and their work and scope has been prepared by Mr. Albert Mitchell and is on sale at 3s. per 100. A special packet of literature will be sent for 6d. post free.

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**Sunday School Lessons.**—The Sunday School Lessons on the Collects, illustrated from the Epistles and Gospels, by the Revs. Dr. Flecker and Ll. E. Roberts, have now been completed with the fourth quarter, and the four quarters can be obtained at 1s. 6d. per set for Intermediates or Seniors. Arrangements have also been made for the immediate re-publication at 2s. of the Rev. G. R. Balleine's two lesson-books, *The Acts of the Apostles* and *Boys and Girls of the Bible*. Unfortunately, they will not be ready much before the New Year, but orders can now be booked. Other lesson-books by Mr. Balleine which are now obtainable are: *God and Ourselves* (the new book for this year); *Lessons from the Hymn Book*; *The Life of Our Lord Jesus Christ*. These are published at 2s. each. *The Children of the Church*, also by Mr. Balleine, which contains lessons on the Church Catechism, is still obtainable at 1s. 6d. net. We are glad to say that *The Complete Christian*, by the Rev. Cuthbert Cooper, consisting of full notes for a year's Bible Class, is in considerable demand and is much appreciated (2s. 3d. post free).

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**Confirmation.**—To those who are making preparations for Confirmation Classes, we would recommend the sample packet of pamphlets obtainable from the Church Book Room at 1s. post free. This contains five courses of instruction for the use of candidates: (1) *The Faith of a Churchman*; (2) *The Christian Disciple*; (3) *A Soldier in Christ's Army*; (4) *Class Notes*; and (5) *Strength for Life's Battle*; also a series of leaflets by Canon Grose

Hodge, the Bishop of Leicester, the Rev. B. C. Jackson, the Rev. Canon H. A. Wilson, the Rev. G. P. Bassett Kerry, Canon Allen and others. In addition to the leaflets, *Confirming and Being Confirmed*, by the Rev. T. W. Gilbert, is recommended. Bishop Chavasse writes of it that it contains "clear, forcible and Scriptural teaching—an invaluable help." It is published at 1s. in paper cover.

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

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**Litton's Dogmatic Theology.**—A remainder of the third edition of the Rev. E. A. Litton's *Introduction to Dogmatic Theology* has been purchased by the Book Room and is on sale at 3s. per copy (postage 9d.). This edition was originally published at 10s. 6d. net. It has an introduction by Dean Wace and was edited by the late Rev. H. G. Grey, Principal of Wycliffe Hall. At the present moment the circulation of this book would be a great service. It contains sections on Christian Theism; Man Before and After the Fall; The Person and Work of Christ; The Order of Salvation; The Communion of Saints; The Intermediate State and The Second Advent. Canon A. J. Tait, late Principal of Ridley Hall, states in a short introduction that it would sound impertinent in the ears of those who know anything about Litton and his writings to say that the book is the product of ripe scholarship; but there is another merit, and that is, that the work is true to its name; it is a treatise on dogmatic theology; it is free from the limitations to which commentaries on the Thirty-nine Articles are necessarily subject; it is a comprehensive, balanced, thorough treatment of dogmatic theology from the standpoint of a loyal son of the Church of England.

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**Anglican Church Handbooks.**—The following volumes in the Anglican Church Handbook Series have been re-issued at 1s. net (postage 2d.): *Christian Ethics and Modern Thought*, by the Archbishop of Armagh; *New Testament Theology*, by the Bishop of Chelmsford; *Old Testament History*, by the Rev. F. E. Spencer; *The Incarnation*, by the Rev. G. S. Streatfield; *The English Church in the Seventeenth Century*, by the Rev. C. Sydney Carter; and *The English Church in the Nineteenth Century*, by Dr. Eugene Stock.

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**Devotional Books.**—A number of copies of the following little books by Bishop H. C. G. Moule have been secured by the Church Book Room, and are on sale at 1s. each (postage 2d.): *Thoughts on the Spiritual Life*; *Temptation and Escape*, *Short Chapters for Beginners in the Christian Life*; *Prayers and Promises*, *Messages from the Holy Scriptures*; *Our Prayer Book*, *Short Chapters on the History and Contents of the Book of Common Prayer*.