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The Churchman

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Editorial.

" THE CHURCHMAN " IN 1947.

THE Editor has pleasure in announcing an important development in connection with the future of THE CHURCHMAN. An Editorial Advisory Board has been formed in order to guide the policy of this journal and to share in the task of making it a worthy expression of Evangelical churchmanship and scholarship.

The names of those who have consented to serve on the Board are :

The Rev. G. W. BROMLEY, M.A., Ph.D. (Bible Churchmen's College, Bristol).

The Rev. C. SYDNEY CARTER, M.A., D.D. (Clifton Theological College).

The Rev. F. D. COGGAN, M.A., D.D. (Principal, London College of Divinity).

The Rev. F. J. TAYLOR, M.A. (Vicar of Christ Church, Claughton, Birkenhead).

Canon M. A. C. WARREN, M.A., D.D. (General Secretary, Church Missionary Society).

The Rev. J. STAFFORD WRIGHT, M.A. (Oak Hill Theological College).

Dr. Warren is serving as Chairman of the Board.

In addition to the above, the assistance of a number of Correspondents, at home and abroad, is being enlisted, and their names will be printed on the inside cover of future issues, together, of course, with those of the Editorial Board.

The Editor confidently believes that these names, representative of all phases of Evangelical thought, will fully satisfy readers as to the principles and policy of this journal, and at the same time will ensure that a high standard of scholarship be maintained in the future.

At a recent meeting of the Editorial Board, attended by all members, plans were laid for next year's issues of *THE CHURCHMAN*. Readers will be interested to learn of one new departure which was approved, *viz.* that in future each issue should, as far as possible, be marked by some distinctive theological or ecclesiastical emphasis. This means, in effect, that the main articles will, in general, deal with various aspects of some prescribed theme, in order that each issue may be characterized by a unifying purpose.

The theme chosen for the next number (March, 1947) is the Study of Theology, a matter of supreme importance to modern Evangelicals. The subject will be related to history and to churchmanship, and some guidance will be offered as to theological reading in the light of present-day trends in Britain, on the Continent, and in America.

Among subjects under consideration for future issues are : Infant Baptism (its theology, history and practice) ; Biblical Authority ; Prayer Book Revision ; the Christian Ministry ; and the Episcopate.

A new regular feature will appear in the next number of *THE CHURCHMAN*. This will take the form of a quarterly review of current Church affairs and theological movements from the point of view of Evangelical Churchmanship. This feature will be conducted by the Rev. F. J. Taylor, with the collaboration of Dr. M. A. C. Warren.

The Editor looks forward to *THE CHURCHMAN* exercising an increasing influence in the days to come. Now that bigger paper supplies are available it will be possible to enlarge the circulation, and hence new subscriptions for 1947 will be welcomed. During the past year every available copy has been in demand, with the result that it has not always been possible to meet the requests that have reached us for additional copies.

While the pages of this journal are not open to correspondence, the Editor will always be glad to hear from readers who have opinions to offer with regard to articles which have been published, and he will especially value positive and constructive suggestions in connection with future issues.

The present issue completes Volume LX. If any readers wish to bind their copies, a title page and a contents page will be supplied free on application to the publishers. It is regretted that pressure of space prevents these two pages being printed at the end of the present number.

The Living Church.*

BY THE REV. HUGH A. EVAN HOPKINS, M.A.

IF we are to reach an adequate understanding of the position and condition of the Church of the Living God to-day, we must first look at the contemporary scene in the midst of which she has to carry on her work and witness. Two features of the present environment of the Church seem to be of prime importance. In the first place, we live in an *apocalyptic age*. It is no mere rhetoric, but sober fact, that man has never, since the days of Noah, lived so close to the brink of a volcano as he does to-day. The vaunted wisdom of *homo sapiens* has now placed him within range of a power beside which the discovery of fire dwindles into insignificance. A perpetual cloud of uncertainty masks the summit of the mountain, while millions of men and women, who have no choice but to live their lives on its slopes, are overshadowed by a great danger. Even H. G. Wells, whose mind has been so actively engaged in the past in forecasting the further achievements of scientific man, now admits that it has reached "the end of its tether." It seems possible for some to blind themselves to the significance of atomic discovery by raking desperately in the rubbish of low life. Others are so busy reconstructing their shattered homes and countries that they have not paused to think how, on the human level, only the frailty of sinful man prevents the threatening cloud from breaking upon them, sweeping away all so dearly and carefully restored. It is within such an apocalyptic situation that the Church must function.

If the dark possibility of world-wide military use of nuclear fission provides a sombre background for our picture of the present scene, what are we to say of the *secularity* of the immediate foreground? On our right hand and on our left thousands of men and women are becoming increasingly efficient, much better educated, far more leisured and comfortable, machine-minded, pleasure-ridden and money-mad. "The minds of our people," writes the Bishop of Southwell, "are at present dominated by an all-pervading secularised world-view into which the thought of God scarcely enters, which assumes that physical science and technology are not merely all we know, but all we need to know."¹ Their material needs, for so many of which in the past they have been indebted to the Church, are now provided, after the manner of "Bread and Circuses," by the apparently boundless generosity of the State, while the spiritual need of an eternal Gospel becomes increasingly irrelevant in so pleasant a temporal existence. Unconscious still of the apocalyptic nature of the present hour, men are gradually losing their liberty in the totalitarian interests of a planned society which threatens to make one quarter of the country's population into paid servants of Caesar.

* *The final paper read at the Conference of Evangelical Churchmen held at Oxford, July 8th-10th, 1946.*

Within which process, as Frank Bennett so truly points out, the Church is expected to "come forward and sanctify Utopia. We are invited to become a Pied Piper to the nation to lead the nation, not to the salvation that is in Christ Jesus, but to fairyland."² The demand for a Church, he says, has arisen which will be "cut to the measure of twentieth-century doubt, attuned to the swan-song of a declining civilisation."³

We may be confident that a *living* Church would never submit to the Procrustean methods of a planned society, but we cannot be equally sure that the modern State may not try to employ them, nor that the Church is actually alive enough to recognise or resist them. There are signs that the elbow-room in which the Church can employ its agencies is becoming relentlessly less (for instance in the educational field), and the days may not be so far off when a testing time will come, for Caesar will need some ideology to back up his plans for the future, and in the past the Church has often been his best ally. Though there are many Christian people who see in the present situation no cause for apprehension, those of us who are called to any degree of leadership in the Church must take a long look into the future, and see what kind of a world it is into which we are now stepping. We are faced with the vision of contemporary man making his nest so comfortable that he will never want to fly, and at the same time remaining unimpressed by the fact that the shallowness of the roots of the tree in which he rests makes it an exceedingly unreliable perch in the storms of time, and quite unsafe in the crisis of eternity. In these unprecedented circumstances the living Church has to accommodate herself, and against unpredictable forces she must prepare to fight. In what condition does she face this crisis?

Visser 't Hooft, from his intimate knowledge of many branches of the Church on the continent, wrote in 1944 of its being "in a state of great weakness." "We are like governments who thought they possessed an army, but discover on the outbreak of war that it is not a real army at all."⁴ Emil Brunner, speaking primarily but not only for the Swiss Church, summarises its condition as one of "reduced intensity." This shows itself, amongst other things, in the difficulty of distinguishing who are "of" and who are not "of" the Church; in a falling-off of regularity of devotional practice and worship; in absence of true Christian fellowship; in ignorance of Christian truth; and in an unreadiness to volunteer and take part in Church activity. As for its appeal to the rising generation, he says, "The Church and the Christian life arouse neither admiration nor annoyance, neither desire nor repugnance, but simply are disregarded."⁵ It would be tedious to parallel these remarks from experience in this country, but we all know how much truth there is in this diagnosis of our present state.

Nevertheless, we must remember that our nation, apparently weak and weaponless, rallied and resisted to the utmost after Dunkirk, finally to come through victorious; so both these writers, and many of us with them, see hopeful signs ahead, a fact to which we shall return at the end of this paper. But *we must become aroused*. Complacency is the deadly traitor within our gates. We must face the

questions, Can any but a truly living Church survive the deadening forces of this apocalyptic and materialistic age? And in what sense can our Church be called a *living Church*?

I.

In trying to answer this we must notice that it is really a misnomer to speak of a living Church. The Scriptural assumption is that the Church of the Living God, of which the Church of England is what P. T. Forsyth would call "an outcrop of the total and continuous Church, one everywhere,"⁶ is "The Living Church." It cannot be otherwise for reasons we shall see later. What we have to examine now is whether its branches, and more particularly the one to which we are privileged to belong, show signs of the life which pulsates throughout the whole Body of Christ wherever the conditions for life exist. What are these signs?

The most obvious symptom of the existence of life is *Growth*. To quote Swete's translation and interpretation of Ephesians iv. 16, "There is vitality and there is growth in every part which is in real union with the Lord, and in the body as a whole: 'from whom all the body, constructed and drawn together by every ligament of the supply according to the working in the measure of each single part, causes the growth of the body.'"⁷ We can think of this divine growth in the phenomenal development of the primitive Church. By a process of maturation, living cells conveying fresh life to other parts, the small nervous band of fear-ridden but prayerful disciples in the upper room extended their influence until the Church of Christ began to appear not only in Jerusalem, but in all Judaea, and in Galilee, in Samaria, in Asia Minor, Egypt, Greece, Italy, and even far away Ethiopia. "Never," writes Professor Latourette, "in the history of the human race has the record ever been quite equalled. Never in so short a time has any other religious faith . . . achieved so commanding a position in such an important culture."⁸ Is anything akin to this happening to-day? If so, where? And what are we to say about the less easily measured growth of the Church in "grace and in the knowledge of God?" "As in human life character develops more slowly than the physical body, so it is in the life of the Body of Christ. But let us not be mistaken over the relative importance of character to size. Is growth in grace a feature demonstrating the vitality of our Church?"

A second sign of life is *Increase of Harmony*. As a child grows so its power to control its faculties and co-ordinate the actions of its limbs increases. The *Koinonia* of the early Church included, be it remembered, such diverse temperaments and traditions as those of Peter and John, of Matthew the paid servant of the Roman overlord, and Simon the zealous nationalist. P. T. Forsyth has written that "life is the power to hold variety together, rather than produce it."⁹ He was thinking of the strange fact that revival, as is happening in some places even to-day, threatens to bring division. It would seem that one of the signs that revival is a genuine work of God is the degree of true fellowship it produces, for we all know how division in our home Churches is almost always the result of absence of life.

Whether within a cell or group for what Luther would call *mutua conversatio et consolatio fratrum*,¹⁰ or on a larger scale between different branches of the Church of Christ, let us examine ourselves and see whether the life within our Church is bringing about such co-operation and co-ordination. Harmony both within and between Churches was not, and never is, easily attained, but it is a feature of New Testament Christianity which shames the insularity of sub-Christian sectarianism. The invisible and hidden unity of all true Christians in the one living Church, which the Reformers taught, was never intended to exclude visible harmony between Christians of varying outlook. The real unity we have in Christ, not the superficial, unreal uniformity which so often masquerades in its place, needs demonstrating before a divided world. The 'great new fact of our time,' the world-wide Church, is the one unifying hope of the nations. And what is true on the grand scale is true also parochially. "By this shall all men know that ye are My disciples."

We turn now to a third symptom of the existence of life, *Increase in Intelligence*. A proper development of the mind is essential before a child can act or speak correctly. How does the Evangelical Church stand in this respect? Is Forsyth's judgment of 1917 still true in 1946: "The total lack of an evangelical theology is for a Church at least a defect not simply theological but moral. . . It takes the power out of our optimism, and reduces the fabric of the Church to religious booths covered by gentle fern."¹¹ A strange place to find a Church militant! The early Church, taught by God's Spirit, produced its thinkers. Have Paul and Augustine got their modern counterparts? If they have, are we studying them?

If the Church of our day is to make an intelligent impact on the life of the world, it is time every member of it, and not the theologians only, put his mind to rethinking his ideas in terms consonant with the experience of to-day. Christianity is largely looked upon now as a vague sentiment, a religious ethic, somewhat closely linked with, and soon to be as obsolete as, the old school tie. The element of the supernatural, the idea of revelation, the great dogmas of original sin and judgment, of grace and redemption, have to be interpreted anew to a sceptical but disillusioned generation who may soon be in desperate need of what they have ignored so long. There was a time when theology, of the Wellhausian order, was regarded by many, perhaps rightly, as the Church's greatest evil, especially when it crept within her own gates. More weakening, though less radical, has been the almost undisputed sway of modern liberalism, with what Dr. Hromadka calls "its arrogant and yet breath-taking expeditions into the realm of the holy in order to bring God down to the earth, to domesticate Christ and His majestic truth, and to subordinate him to our 'religious experiences'."¹² But the day of such theology has passed. We may now regard Biblical Theology as one of our greatest allies, and a return to dogma as an essential step in evangelism.

We turn next to the fourth feature of a living Church, *the power to speak*. In the primitive Church this showed itself from the earliest days. Men who had hardly given thought to abstract theological concepts at all, whose language was no doubt freely interlarded with

colloquialisms, found themselves empowered, indeed driven, to give outspoken witness and prophetic voice to what they had experienced as members of the living Church. They picked up the prophet's mantle and faced hostility and misunderstanding in a spirit strangely absent in our present apologetic days, when it is still considered presumptuous to be dogmatic, and not quite nice to talk about God in the street.

If the life of God were truly flowing through the Church to-day, she would recapture her prophetic calling. Where is the Daniel to be found who can read the writing on the modern palace wall, and interpret to a dissolute generation the trend of divine judgment? Where are the men who can combine, in the spirit of the Biblical apocalyptists (as Professor Rowley has shown¹³), that pessimism and optimism which is actually clear-sighted realism? In a day when men do not want to face unpleasant facts, the true preacher will have to run the risk of being called a Jeremiah. But within the Church itself we can remember the words of Berdaev: "The prophets of Christianity are not optimistic, they give no support to the theory of progress, they condemn with severity the evil from which there is no escape in this world. But neither are they pessimistic, for the fact is they are far beyond human optimism or pessimism."¹⁴

Perhaps the first word the Church has got to learn to say is "No." I refer not to what a widely read Church paper calls, in striking headlines, "Protestant Rowdyism," but to *positive refusal*. Nehemiah in the plain of Ono, Daniel and his companions in Babylon, Peter and John before the Council at Jerusalem, Niemöller in his pulpit at Dahlem, Bergravv in Norway, were men who had learned when to say "No." Frank Bennett, referring to similar totalitarian claims of Caesar upon the allegiance of men who belong to God, writes: "The world that is coming looks like being a world in which only a strong and living faith will maintain a No. Our No may well become the only No that is heard."¹⁵ Lord Lindsay maintains that without prophets "we cannot keep Caesar in his place."¹⁶ Berdaev, recognising what has happened in Russia, believes that "the whole future of Christianity and the possibility of its renaissance depends on whether prophetism will or will not be recognised and revealed within it."¹⁷ These are weighty words from men of vision. We will do well to remember that if the National Church is to succeed in guiding the nation through paths increasingly overgrown by State encroachment, its ministers must be transformed from a body of mealy-mouthed "Yes-men" into prophets of fire.

A fifth feature of life is *activity*. An entirely inactive person is either diseased, dying or dead. So with the Church. What was the chief activity of the early Church? It was evangelism. Preaching the Gospel was a special calling for some, but witnessing for Christ was incumbent on all. Evangelism covers both and more. It has been described as "not a special branch of Christ's work, but a purposeful activity affecting every department of Church life, and influencing every aspect of national life." It is helpful to recall that the word *Ecclesia* originally meant an assembly of citizens summoned together for the transaction of public affairs. Activity and business are the

true *raison d'être* of the Church's existence ; but by this we do not mean an endless round of Committee meetings and organisations. We mean the penetrating of every department of life by the Christian message. It involves bringing to an end what Visser 't Hooft calls "the schizophrenia of obeying the Gospel in personal relationships, and obeying the laws of the world in professional decisions."¹⁸ It means demonstrating that the secret of all reconstruction is the re-creation of men. It means preparing the Christian to live his life in community. It means disclosing the principles of noble social life, boldly condemning and fighting evil wherever it shows itself and influencing public opinion on matters which involve moral issues. In fact, as Bishop Barry has said, "In the coming time more than ever the Church must be outward moving into the market-place if it is to exhibit the secular relevance of a supernatural Christianity."¹⁹ A living Church will show its life in all these and many other ways. Does ours ?

II.

As we have been looking, very cursorily, at certain features of Church life which one may expect to demonstrate vitality, the thought may have arisen, "Yes, all this is true, but we fall far short of the ideal. Is there any way whereby the Church as she is today may become the Church as she ought to be ?" There are those who believe that the answer to this query is to be found in a process of widespread advertising, brighter posters, severer emasculation of the Offices, and the bolder use of films and modern technique. While undoubtedly the Christian should not be trailing behind the man of the world in matters of this sort, yet at all costs we must maintain that they are secondary, very secondary, matters. D. R. Davies has reminded us that "the thick hide of contemporary secularised man is not going to be penetrated by mere religious application of technology which is his proudest creation. Mechanised masses are not going to be stirred into repentance by machinery functioning religiously."²⁰ We would do well to remember that Carlyle, in a far less mechanical age than ours, wrote about the first century Church : "How did Christianity rise and spread abroad among men ? Was it by institutions and establishments, and well arranged systems of mechanism ? Not so. . . It arose in the mystic deeps of man's soul . . . and flew like hallowed fire from heart to heart, till all were purified and illuminated by it. . . Here was no mechanism ; man's highest attainment was accomplished Dynamically, not Mechanically."²¹ We have not gone nearly deep enough in our analysis of the present predicament of the Church if we have not recognised its prime need as a fresh outpouring of the *Dunamis* of God the Holy Spirit.

To hear some Chapter Meetings discuss the Report on Evangelism one would think that, like certain disciples at Ephesus, they "have not so much as heard whether there be any Holy Ghost." Certainly far too many of those who have become freshly conscious of the need for the conversion of England through the Church have forgotten that, in the Creed they profess to believe, the Holy Ghost and the Holy Catholic Church are rightly in close conjunction. Have they forgotten,

too, the Nicene declaration that the Holy Spirit is "the Lord, and Giver of Life?" These two truths are inseparable. The Church is the Community of the Holy Spirit. Abraham Kuypers has pointed out that "not the individual believer, but the whole Church as a body possesses the full anointing of the Holy One. . . . And this applies not to the Church of one period, but of all ages. The Church of today is the same as in the day of the Apostles. The life lived then is the life that animates it now."²² While it is undoubtedly true that the influence of the Holy Spirit is not rigidly confined within the bounds of the Church, and also that He indwells each member of the Body of Christ, this individualistic aspect of His work has been inclined in the past to obscure the corporate nature of His activity. At Pentecost the Spirit came upon "each of them," but simultaneously and collectively. It may well be that we also have to learn afresh that the whole local ecclesia is the *naos* in which God dwells by His Spirit; and it is by the renewing of the Holy Ghost that the whole Church is re-created in successive generations. William Temple is quoted in the conclusion of the Report on Evangelism as saying, "Remember, the supreme wonder of the history of the Christian Church is that always in moments when it has seemed most dead, out of its own body there has sprung up new life; so that in age after age it has renewed itself, and age after age by its renewal has carried the world forward into new stages of progress, as it will do for us in our day, if only we give ourselves in devotion to its Lord and take our place in its service." The life-secret of the living Church is God Himself in the person of the Holy Spirit.

It will readily be seen how in each of the five aspects we have been considering, the Holy Spirit is revealed as the one power whereby such vitality can be brought about. In the first place, the primary purpose of the Spirit coming upon the Church was to provide the life-force whereby the world could be evangelised, and the Christian enabled to commend the Gospel by growth in grace and in the knowledge of God. Again, whether it was a case of disparity of gift as in Corinth, or the age-long rift between Jew and Gentile as at Ephesus, Paul reminds his readers that there is only "one body and one Spirit", and urges them to maintain "the unity of the Spirit" (Eph. iv. 3, 4). Even though, as in the cells which go to make up the human body, there is infinite variety of function, so in the Church there are differences of talent, vocation, ministration and responsibility—yet "all these worketh that one and the selfsame Spirit" (1 Cor. xii. 11).

The Spirit of God is not only the secret of the growth in extent and character and harmony of the Church, but also the dynamic whereby its thought-life can be inspired, its witness borne and its activity directed. Do we seek the illumination of the One whom Christ sent to guide us into all truth, in our theological reading? Or are we satisfied with "dry-as-dust" academic orthodoxy instead of living truth? Is our speaking for God carried out "in demonstration of the Spirit and of power," as was the case with the handful of uncultured fisherfolk from Galilee who in their halting dialect brought men to their knees in repentance every time they spoke? And what of Church activity? We live in an age of organisation; things have

reached such a pitch, even within diocesan and parochial machinery, that Frank Bennett cries out in justifiable revolt, "No breath of genuine life moves in it. Yet more and more of our straitened resources are devoted to it, more of our limited man-power, more of our time and energy. The student is taken from his books, the priest from his prayers, the pastor from his flock. Had one of the present day successors of the apostles been writing to Timothy he would probably have said, 'Do the work of an organiser'."³ At all costs let us firmly and clearly draw the line, if we can, and pray for the fresh breath of the Spirit to blow through the collect-ridden round of parochial routine.

But it is not only in the case of organisations that we desperately need the Holy Spirit's ministrations. We have got to-day altogether new problems to face, new responsibilities to shoulder, a new kind of age in which to live. The Church will not be able to apply its force to any situation unless guided thereto by the same Spirit that bade Peter go and baptise the first Gentile, that separated and sent forth Barnabas and Saul from Antioch, that guided the Church Council at Jerusalem over the vexed question of the spread of Christianity beyond Jewry, that forbade Paul and Silas to enter Asia Minor in order that they might be free to answer the call from Macedonia (Acts xi. 12; xiii. 2, 4; xv. 28; xvi. 6, 7). The first century Church had no monopoly of the Holy Spirit's guidance. Surely we are not so well organised that in the twentieth century the third person of the Trinity has become redundant?

III.

Granted then that the greatest need of the Church to-day is not new organisation but new life, and that that life is made real by the Spirit of life, how may we expect Him to work? Undoubtedly the Scripture teaches that the Spirit blows where and how He will, and influences men's hearts and lives in most unexpected ways; yet normally He uses those hall-marks of a true Church, the Word and the Sacraments. This thesis would take a whole paper to develop fully, but we must shortly remind ourselves of the close connection between them.

We shall not delay to discuss the manner of the original inspiration by the Holy Ghost of the "Word of life." The important fact is that the Word of God is a constant means of feeding the life of the Church, as it is of the individual. The interpretation and application of the inspired writings is one of the present works of God's Spirit. It is as we listen to Him ("He that hath an ear, let him hear what the Spirit saith unto the Churches") that light is thrown on the pages of Scripture, that repentance springs up in convicted hearts, that the words of the ancient Canon become God's contemporary word to our generation. Now what place has the Word in our Church life? Is Brunner's diagnosis of "our present plight" correct? "The congregation suffers increasingly from spiritual undernourishment, and from substitutionary nourishment. What has often been offered has not been that which builds, sustains and increases the Church—the Word of life. The Gospel was either presented in a lifeless manner that bore no witness, in a manner that was not begotten of a living

faith, and could not beget a faith, or handed forth as the wisdom of men, idealism, moralism, instead of the Word of God, stones instead of bread."²⁴ We need to get back to the Bible as the means whereby the Spirit can speak to ourselves, and through us to our people and the world around. The "Churches under the Cross," as our persecuted continental brethren were called, have discovered this secret. Dr. 't Hooft tells how "the Word is at work . . ." ²⁵ amongst them. May it be so with us also !

But rightly as we follow the Reformers in putting the Word of God emphatically first, we must also remember that the ministry of the Spirit is also carried on through the Sacraments. This, again, is a vast subject in itself. It will be enough if we recall the close link between the work of the Spirit in bringing about conviction, repentance and regeneration—and baptism. We are utterly dependent on His working to make effective, and to bring to full fruition in the life of the members of Christ, the faith in which they are brought to baptism. That experience of which baptism is so beautiful a symbol and pledge, death unto sin and new birth unto righteousness, can only be brought about by the Holy Spirit.

The link between the Holy Spirit and the Sacrament of Holy Communion is not quite so prominent, though it is brought to our attention by the opening Collect for purity. Moreover, Dr. Warren has reminded us²⁶ of Cranmer's description of the faith in which the individual should approach Communion: "This faith God works inwardly in our hearts by His Holy Spirit, and confirms the same outwardly to our ears by the hearing of His Word, and to our other senses by the eating and the drinking of the sacramental bread and wine in the Holy Supper." Cranmer goes on to point out how it is through the Spirit that Christ is made known to us in a real Presence of which we, by faith, are made spiritually conscious.²⁷

And so we conclude that if the Word is to come alive to and through the Church, and if the Sacraments are to be lifted from the plane of religious routine to that of means of grace whereby divine life is freshly infused into His Church, the Spirit must be free to operate, thereby putting new meaning into familiar words, awakening spiritual desire in dormant hearts, and breaking out in power upon a godless world through his self-chosen medium of an imperfect Church. It is for you and me to see that nothing hinders this divine liberty of working, that as far as we are concerned He may have His own way with us.

IV.

In closing, our thoughts must turn to the living Christ Who is "the head over all things to the Church which is His body," (Eph. i. 22), He who, having "the seven Spirits of God," gave His verdict on the Church in Sardis (Rev. iii. 1). It is Him with whom we have to do. It is within the House of God that judgment begins. The temple courts must be cleansed before the public can be blamed for neglecting them. How easy it is for us Christians to sit in judgment on a reprobate world ! It is not so easy to fling ourselves and our Church open before the gaze of the One whose eyes are "like a flame of fire."

But if ever the Church to which we belong, our Sardis, is to become again the Church it should be, a living part of the ever-living Church Universal, our humiliation must become profounder than it has yet been.

In a passage which Hengstenberg says "is admirably fitted to awaken in us a sacred shudder at what is merely nominal"²⁸, the voice which is "as the sound of many waters" declares: "Thou hast a name that thou livest, and thou art dead." The flow of God's life-giving Spirit to the parts of His Body had been so hindered that death and corruption had set in even to that which was part of a live organism. History repeats itself in many a modern instance. The popular verdict of a successful Church may not agree with God's knowledge of its true state. Apparent life and feverish activity may often be a superficial disguise to a decaying Church. A reputation for success may mean little in the light of an eternity where life is measured by no numerical category.

We are convinced, as we look out into the immediate future, that the real hope of the Church lies not in popularising it to the taste of *hoi polloi*, but in concentrated attention upon "the few names even in Sardis which have not defiled their garments." Not only is it historically possible to trace God's method of progressive revelation through the faithful remnant of Israel, but it appears to be His method still. The Report on Evangelism lays stress on this point, and so do many modern writers. Emil Brunner, for instance, while so rightly catechising the superficial Christianity of many Church circles, maintains that the minority character of a Church can be a sign of its spiritual power rather than of its spiritual weakness.²⁹ "What are our assets?" asks Frank Bennett, in summing up the situation today. "Under God, by far the greatest asset is a body of immensely faithful people of all sorts scattered up and down the country in the parishes. Their faith, Peter's faith, that Jesus is the Christ, the son of the living God, is the rock on which the Church is built. . . It is indeed a living foundation."³⁰

The strategy and hope of the future, God seems to be showing us, is to be that of the persecuted, witnessing Church of the Catacombs rather than of the popular Constantinian order. We read of what has been happening on the continent, and may well hope to see it happen here: "The leaders of the peoples are quite startled to find that the old people of God, which they thought was in the process of dying, is showing an unexpected vitality," writes Visser 't Hooft³¹. Whether we think of the great influence of a wholly committed minority movement upon the internal or external policy of a nation; or whether we think of a small cell in a parish making its quiet impact upon the life of nominal Christians around, the principle is the same: concentration upon the few, faithful, reborn living believers in whom the Spirit is active, and upon whom the divine commendation falls, in order to reach the many amongst whom the Spirit is working, but upon whom divine judgment at present rests.

We have seen, then, that the living Church is animated by the Spirit of life, under the control of the living Christ as Head of the Body, proclaiming the Word of the living God through the medium of

imperfect but faithful Christians, to a generation upon whom death is laying its paralysing hand. How we should thrill at the privilege and responsibility of such a ministry! But instead of thrill we find so often, perhaps even here in our midst, despondency, and sometimes despair. Thinking of our local congregation, the cry comes uninvited to our lips, "Can *these* bones live?" Let us remember that though, as in the famous vision, they were "very many and very dry," still there is hope, even confidence. First came the prophetic challenge (the Addresses at Conference and Council), "O ye dry bones . . . ye shall live." Then the noise and the shaking (the organisation and the planning)—"but there was no breath in them." Finally came the cry to heaven, the prayer of desperation, "Come from the four winds, O Spirit, and breathe upon these slain that they may live." And they did live, and "stood upon their feet an exceeding great army."

By the same power, and in answer to the same kind of prayer, may we confidently expect to see the Church militant arise and live, even in this valley of dry bones, even in our Sardis.

O Breath of life, come sweeping through us ;
 Revive thy Church with life and power,
 O Breath of life, come, cleanse, renew us,
 And fit thy Church to meet this hour.

- 1 Church and Leadership, p. 86.
- 2 Laodicea in the Twentieth Century, p. 19.
- 3 Op. cit., p. 18.
- 4 The Wretchedness and Greatness of the Church, p. 6.
- 5 The Predicament of the Church, pp. 84, 86.
- 6 The Church and the Sacraments, p. 60.
- 7 The Holy Spirit in the New Testament, p. 311.
- 8 A History of the Expansion of Christianity, Vol. 1, p. 112.
- 9 Op. cit. p. 36.
- 10 Brunner, Op. cit. p. 95.
- 11 Op. cit. p. 33.
- 12 Doom and Resurrection, p. 47.
- 13 The Relevance of Apocalyptic, p. 153.
- 14 Freedom and the Spirit, p. 361.
- 15 Op. cit. p. 16.
- 16 The Predicament of the Church, p. 21.
- 17 Op. cit. p. 360.
- 18 Op. cit. p. 44.
- 19 Op. cit. p. 55.
- 20 "The Record," 18. 4. 46.
- 21 Miscellanies, II, 328.
- 22 The Work of the Holy Spirit, p. 185.
- 23 Op. cit. p. 50.
- 24 Op. cit. p. 87.
- 25 Op. cit. p. 37.
- 26 Strange Victory, p. 54.
- 27 The True and Catholic Doctrine and Use of the Sacrament of the Lord's Supper, I. xvi.
- 28 The Revelation of St. John, Vol. I, p. 168.
- 29 Op. cit. p. 84.
- 30 Op. cit. p. 39.
- 31 Op. cit. p. 26.

Christian History in the Making.*

A Review.

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

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

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

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

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

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

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

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

I.

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

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

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

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

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

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

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

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

II.

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

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

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

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

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

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

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

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

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

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

III.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IV.

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

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

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

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

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

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

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

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

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

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

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

V.

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

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

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

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

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

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

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

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

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

VI.

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

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

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

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

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

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

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

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

THESE DENOMINATIONS.

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

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

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

F.C.

The Sacramental Word.

Principal James Denney's Attitude to the Bible.

BY THE REV. R. E. HIGGINSON, M.A.

JAMES DENNEY was born in Paisley, Scotland, on February 5th, 1856. The greater part of his early life was spent at Greenock, where his father was in business as a master-joiner. Even as a boy he excelled at school, and as a youth acted as a pupil-teacher. Two years of waiting were spent in a shipping office before proceeding to Glasgow University. The Arts Course there was marked with exceptional brilliance and he was the foremost student of his day. Theology was studied later at the Glasgow Free Church College. In later years he became a Professor there and eventually rose to be the Principal of his *Alma Mater*. At thirty years of age he accepted his first call to a Church, and succeeded Dr. A. B. Bruce at Broughty Ferry, Dundee. During the eleven years' pastorate there his name became widely known through his two volumes in the "Expositor" Series on 1 and 2 Thessalonians and 2 Corinthians, which were originally pulpit expositions. International fame came his way at this period through the series of lectures delivered in Chicago Theological Seminary in 1895, better known in printed form as "Studies in Theology." In 1897 he was invited to succeed Dr. A. B. Bruce as Professor of Systematic Theology in the Glasgow College. The connection between these two men is singular. Denney was a student under Bruce, and succeeded him in one pastorate and two divinity chairs! Bruce was "the true master of Denney's mind," and the latter could say of his teacher's commentary on the Synoptic Gospels, "He let me see Jesus." Three years later Denney accepted the Professorship of New Testament Literature, Language and Theology, which became his true vocation in life. In the Glasgow College he enjoyed the company of Principal T. M. Lindsay, the great Church Historian, George Adam Smith, and James Orr. What a band! What inspiration they gave one to another. In 1915, on the death of T. M. Lindsay, who was forty years as head of the College, Denney became Principal. It was a popular appointment. But his first illness in 1917 led to a premature death at the age of 61.

Unquestionably the strongest influence in his life was his wife, Mary Carmichael Brown. This devoted helpmeet led him into a more pronounced Evangelical faith, and induced him to read Spurgeon's sermons. These were not without their influence on his mind and message. His spiritual debt to this splendid woman was undoubtedly great. She was spared to him eleven years, during the Broughty Ferry pastorate. This was the happiest period of his life.

All those who knew this great man best speak with united voice as to his character as a Christian: a man of talent, power, and versatility, who impressed his generation as few other men did. "His humility and true piety were remarkable, notwithstanding his immense learning and towering intellectual superiority" (F. H. Walker,

a Memoir and Tribute). From first to last he was a preacher of the Word and of the Christ—and Him set forth as crucified. Calvary was the central point of his theology, and theology was nothing to him if it was not *preachable*. "The simplest truth of the Gospel and the profoundest truth of theology must be put in the same words—'He bore our sins.' If our gospel does not inspire thought, and if our theology does not inspire preaching, there is no Christianity in either" (*Death of Christ*, p.283). In the pulpit he was full of purpose and intensity, an "evangelist-theologian," aiming at decision for Christ in his hearers as the message of "full salvation now" was declared. Someone has described the style of the one volume of published sermons, "*The Way Everlasting*" (1913) as "clear cut as a Damascus Blade." He was primarily an expositor and combined a fine scholarship with spiritual passion, and to the end of his days he preached twice on a Sunday generally. At the end of his pastorate he burned all his sermons! While as a teacher of theology the main intention was to make not scholars, nor even ministers, but *believers*. In the classroom he created a feeling of reality as he dealt inimitably with the innermost, deepest, and most sacred truths of the Christian Faith—the holiness and love of God, the riches of the great salvation, the authority and decisiveness of the voice of Christ, the ineffable worth and incomparable happiness of the Christian life, the wonder of the immortal hope.

His passing was a great blow to the Church in Scotland. Carnegie Simpson in *Recollections* (1942) describes the reaction to the news of his sudden death. "A pillar on which we had all leaned had been taken from us." Sir Wm. Robertson Nichol wrote in 1917, "He seemed destined to guide thought and action in the difficult years to come as hardly anyone could but himself . . . His loss is irretrievable." F. H. Walker, in his singularly brief, but beautiful, *Memoir*, has described Denney engaged in prayer at a devotional meeting. "Everyone felt himself in the presence of a man to whom the Saviour was a living reality, and whose name he would not pronounce without an obvious throb of emotion and subdued tones of pathos, witnessing to the touch of Christ's Spirit on his own." The Greek Testament was constantly in his hand, even to the very last, and he quoted as freely from it from memory as from the A.V. ! In any assessment of his attitude to the Bible this must be borne in mind. It was the strength with which he held fast to the things at the centre which freed him from all anxiety as to what was happening at the circumference. He was—and his published works still are—a foremost champion of the central verity of the Historic Faith, the Divinity and Atoning Sacrifice of our Blessed Lord. This was due to the fact that he remained to the end essentially a man of one book, and that the New Testament in Greek, although widely versed in other literature. (He knew seven languages and was no mean authority on Shakespeare, Burns, and Dr. Johnson.) This devotion to the Word made him prefer the chair of New Testament Literature, Language, and Theology to that of Systematic Theology, although some of his friends thought otherwise. Principal Clow states that "one thinks of him pre-eminently as the great exponent of the Cross." Indeed, the Atonement as set forth in the New Testa-

ment was to him "the focus of revelation" and "the key to all that precedes." "The nature of the unity which belongs to Scripture has always been a perplexing question—so perplexing, indeed, that the very existence of any unity has been denied; yet there is an answer to it. Scripture converges upon the doctrine of the Atonement; it has the unity of a consentient testimony to a love of God which bears the sin of the World. 'To Him give all the prophets witness' . . . This is the burden of the Bible, the one fundamental omnipresent truth to which the Holy Spirit bears witness by and with the word in our hearts. This, at bottom, is what we mean when we say that Scripture is inspired" (*Death of Christ*, p.313). "It is in its testimony to this (i.e., the Atoning Sacrifice and Substitutionary Sin-Bearing by Christ) that the unity of Scripture and its inspiration consists, and whoever believes in this believes in inspiration in the only sense which can be rationally attached to the word" (*Death of Christ*, p.317).

It will thus be seen that Denney was not a man to rest content with a traditional statement of great doctrines. His keen, logical mind, while remaining true to the Evangelical Faith, sought to present the Message in living, contemporary terms. This will be realised by comparing his *Studies in Theology* with the doctrinal compendiums of his predecessors in Scotland. The dead hand of the past did not lie heavily upon him, although he was no iconoclast. In the opinion of his friend Dr. Carnegie Simpson, of Westminster College, Cambridge, "There was no ignorant narrowness about Denney. He was as critical as he was conservative."

Evangelicals during the past forty years or more, have treasured most of his published works, especially *The Death of Christ*, *Atonement and the Modern Mind*, and *Studies in Theology*. His other works, *Jesus and the Gospels* and *The Christian Doctrine of Reconciliation*, are lesser known. Sixteen books, beside numerous articles and contributions to joint books, flowed from his pen. He wrote no paradoxes, to him all epigrams had falsehood within them (what a contrast with Peter Taylor Forsyth!) In all his works there is what J. K. Mozley aptly describes as "the power that flows from the correspondence of word with thought." A great debt is owing to this Doctor of the Church from the whole Evangelical World. Most Evangelical students have been mastered by *The Death of Christ*, or at least greatly helped.

Can the same help be given in solving the problem of the Evangelical attitude to Higher Criticism? The clearest statement is the 9th Lecture in *Studies in Theology*, although it is the hardest chapter to read in the book. As he explains in the preface to that book, this lecture had to be re-written in view of the keen discussion it aroused in the circle to which it was first addressed. This caused a "fluttering" in the ecclesiastical dove cots in Scotland. Later, in the Glasgow Presbytery, the charge was made against him by a certain church in the city of teaching heretical opinions because of a public denial of the Davidic authorship of the 110th Psalm. (The defence given on that occasion will be stated later in the paper.) What, then, is his attitude to this burning question?

I.

The primary issue which determines, in some measure, the answer, concerns the cardinal doctrine of the Christian Faith. Is the chief head of the Faith the *record* of the Revelation, or the Revelation itself? Is it the Bible, or what is enshrined within the pages of the Bible? Dr. W. H. Griffith Thomas in *Principles of Theology* affirms that the Bible should be placed at the head of any confession of belief because it is the source and authority of the Christian Faith. The same position is adopted in the Westminster Confession, where the Holy Scripture is the subject of the first chapter. On the other hand, the 39 Articles of the Church of England place the Holy Trinity, the Person and Work of Christ, and the Holy Ghost, prior to any doctrine of the Bible, which is given in Article VI. This was the order adopted by John Knox in 1560. The matter might be put more pointedly in this way. Was the Early Church right in omitting any reference to the Holy Scriptures in the Apostles' Creed, or should the first clause have read, "I believe in the Infallibility, Supreme Authority, and Plenary Inspiration of the Bible"?

The implicit assertion of the creeds, and the explicit affirmation of Denney, are that the Bible is *sacramental* in its nature. The Holy Scriptures are a means of conveyance, a means of grace, the title deeds of faith, "the outward and visible sign of an inward and spiritual grace." In its essential character the Written Word of God resembles the Holy Spirit, whose work it is to point away from Himself to Christ. The Written Word directs attention to the Living Word. "The Bible is, in the first instance, *the* means of grace through which God communicates with man, making him know what is in His heart towards him. It must be known and experienced in this character before we can form a doctrine concerning it. We cannot *first* define its qualities, and *then* use it accordingly: we cannot start with its inspiration, and then discover its use for faith and practice. It is through experience that words like inspiration come to have any meaning" (*Studies*, p.202). The burning question then, is, "What has God given us in the Bible?" The right answer is in the process of being found. James Denney had a contribution to make, perhaps not a *final* word, but most certainly a forceful one which needed to be said. It is the *Sacramental Word*, the emphasis resting on its conveying value and power rather than upon a static dogma of its supremacy, infallibility and inerrancy. Possibly Karl Barth oversteps the extent of Denney's concessions when he declares, "Holy Scripture is a *token* of revelation. The Scriptures are not the Revelation itself, Jesus Christ is the Revelation, but they are an indispensable token of the Revelation. Unbelief is possible even when confronted by this token. But there has never yet been a faith in the Revelation which has passed by this token, a faith which was not rather awakened, nourished, and controlled precisely through the instrumentality of this token." And yet there is much in common. It is a middle ground between idolising the Written Word and becoming a devotee of Bibliolatry, and the opposite extreme of the supremacy of reason over Revelation. Denney carefully avoided any doctrine of the *text*—the bare letter—of Holy Scripture, and clung to the Reformed position of *testimonium*

internum Spiritus Sancti. "This record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to me" (*Studies*, p. 208). This means that the test of inspiration is the power the Word has, under the guidance of the Holy Spirit, to assert authority over the believing reader.

The root of the matter may well be a question of interpretation. The place of the Bible in the Christian life and in the experience of the Church is assured when it is regarded as *the* Sacramental Word of God to the soul. The field of Interpretation of the Bible is a neglected one in theological studies, and yet a fundamental issue in any attempt to understand the nature of Biblical authority.

II.

The second issue relates to the vexed and perplexing question of the Inerrancy of the record of Revelation. The complementary question of the province of Higher Criticism is involved. Denney felt that there was a proper sphere for literary and historical criticism, and that it had a due province in Biblical research, although many scholars had transgressed the limits of a legitimate criticism. In his own work *Jesus and the Gospel* (1908) he outlined a theory which aimed at solving the Synoptic Problem. "Christian men do differ about numberless questions of Source Division, but we ought to be able to say boldly that though all these be left out of view, nay, even though in any number of cases of this kind the *gospels* should be proved in error, the *gospel* is untouched; the Word of God, the Revelation of God to the soul in Christ, attested by the Spirit, lives and abides. Revelation is ultimately personal, as personal as faith. It is to Christ we give our trust, and as long as the gospels make us sure of what He is, they serve God's purpose and our need" (*Studies*, p.209).

Although he was thus prepared to *concede* many points to the Higher Critics, such as a Second Isaiah, different strata of oral and written testimony in the Gospels, the influence therein of the second generation, the possibility of apostolic error in eschatological prediction (*cf.* his volume in Expositor series on Thessalonians, and Lecture X. in *Studies*), yet he resolutely *condemned* any denial of the supernatural in the revealing process, any undermining of Christ's Divinity, any adulteration of the authenticity of Apostolic testimony. What a conservative Old Testament scholar has said in discussing this question of discrepancy he would endorse: "Such errors as this (referring to 1 Samuel vii. 19) to which the text of any ancient book is liable in the process of transmission, do not affect the general historical trustworthiness of the narrative, and the freest acknowledgement of them in no way precludes a full belief in the Inspiration of Scripture." Thus when Denney was challenged by the Presbytery about his denial of Davidic authorship of Psalm cx he replied: "Christ did not teach anything about the authorship of the psalm. He spoke as everyone else in His time would have spoken. He taught that He was what He was—the Christ, not in virtue of a particular relationship with David, but in virtue of a particular relationship to God. This was what Christ was teaching. The question of authorship did not touch

the unique relationship between Christ and the Father" (*Memoir*, p.91, abbreviated). Then he went on to affirm how far he was prepared to go. "It was quite possible to profess his faith in the infallibility of Scripture. He believed if a man committed his mind and heart humbly and sincerely to the teaching and guidance of the Holy Scripture, it would bring him right with God and give him a knowledge of God and eternal life. But literal accuracy and inerrancy were totally different things; and they did not believe in that at all." In this way in the opinion of many the attitude here expressed was sane and open-minded championship of essential orthodoxy, commendable to the modern mind.

III.

Many Evangelicals to-day, who have come under the spell of the Barthian Theology, claim to be "*not Biblical Fundamentalists but Theological Fundamentalists.*" Denney would have been at home in their church gatherings, or they in his! The briefest but most pregnant description of his position is that of the *Sacramental Word*. The Bible is the Divine means of grace *par excellence*. "That, I think, is the true place, and ought to secure for it a treatment which, while rigorously scientific, will always be controlled by recognition of the avowedly practical end which Scripture has to serve" (*Studies*, p.21). "God speaks to the heart and conscience of men through the Biblical record: it does not guarantee that in this record we shall find nothing but what is historical in the modern and scientific sense of history" (*Studies*, p.216). Indeed, one finds a reflection of the position adopted by James Orr in *Revelation and Inspiration*, especially in regard to the Old Testament. "It is the contents of this message also which we use, *without misgiving*, in constructing our theology, for these contents are authenticated by the witness of the Spirit"—not the mere letter of Holy Scripture, but the "Holy Spirit speaking in the Scripture" (Westminster confession). "I do not think it is worth while to discuss beforehand, in this abstract way, what authority the apostolic theology can have, or ought to have. We wish our doctrine of God to rest upon the authority of God: and the Holy Spirit does not bear witness *before* the Word, but *by* and *with* the Word, in our hearts" (*Studies*, p.221). Again: "the perennial impulse which Scripture and Scripture alone communicates to spiritual life and spiritual thought is always sealing its pre-eminence anew" (*Studies*, p.226).

In conclusion, Dr. James Denney was a lover of the Cross as radiated in the New Testament. His heart and mind dwelled continually there and were never moved from that anchorage. This was his standard for judging all systems of theological thinking. "The New Testament is not simply a document to be examined under the microscope of the scholar; it is the record of an abounding life, which in a hundred varying accents of love and gratitude bears tribute to the Christ who redeemed it and reconciled it to God." He passed on to Glory with the Greek New Testament by his side, the unfailing inspiration even during his one and only illness. James Denney's mission consisted in proclaiming the evangel to Christendom.

The Evangelical Fathers and the Liturgy.

(With particular reference to Holy Communion.)

BY THE REV. E. J. G. ROGERS, B.A.

THE effects of the Evangelical Revival on the life of the Anglican Church cannot be over-estimated. It came with cleansing fire, and not only transformed the social life of our nation, but revitalized the spiritual atmosphere of the Church: the Evangelical clergy "brought a vitality and enthusiasm that was still lacking in its other sections."¹ Yet most historians, while anxious to praise its achievements, criticize the movement for its lack of definite Churchmanship. This criticism may be true of subsequent generations of Evangelicals, but it certainly cannot be levelled at the first three generations of Evangelical Fathers, and it is quite wrong to say of them that "they converted individuals but failed to revive the Church."² Overton, in his popular account of "The Evangelical Revival in the Eighteenth Century," says that they made no attempt to carry out the Church system in all its details, "and, above all, they placed, to say the least of it, those two Sacraments, which the Church expressly teaches . . . 'as generally necessary to salvation,' on a far lower level than any unprejudiced student of the Prayer Book could possibly do."³ It is the general supposition that the pulpit superseded the holy table. The purpose of this essay is to examine some of the evidence of these years and to show the attitude of the Evangelical Fathers to the Liturgy, particularly revealing the value they placed on the Holy Communion Service. The surprising feature is the amount of evidence at our disposal and not, as we might expect, a number of isolated examples.

I.

We need spend little time considering the teaching of John Wesley, for many writers have dealt with his attitude to the Sacraments, and it has been estimated that he communicated once every four or five days throughout his life.⁴ We may recall his pre-conversion sermon, "The Duty of Constant Communion," in which he says, "No man can have any pretence to Christian piety who does not receive it, not once a month, but as often as he can." This sermon was republished in 1788 with the following head-note: "The following discourse was written about five and fifty years ago for the use of my pupils at Oxford. I have added very little but retrenched much; as I then used more words than I do now. But I thank God, I have not yet seen cause to alter my sentiments in any point which is therein written." The core of his movement was the Bands, small groups of people who gathered for prayer and for confession of their sins one to another, and their first rule was that each member should be at "Church and at the Lord's Table every week."

Readers of Charles Wesley's Journals* will remember how, throughout, there is an emphasis on the need for the people to be regular in their attendance at the Communion Service, and one of his main concerns is to keep the Societies faithful to their membership of the Church. He writes on October 29th, 1756, from Manchester to his brethren at Leeds, "Continue in the old ship. Jesus hath a favour for our Church; and is wonderfully visiting and reviving his work in her. . . . Let nothing hinder your going constantly to Church and Sacrament."⁵ He was continually in conflict with persons like Bell, Bray, Oxley, Simpson, and the Moravian Mohler, who were influencing people to break away from the Church and the ordinances, and we read in his Journal on Sunday, April 20th, 1740, "Whosoever denies the ordinances to be commands, shall be expelled the Society."

The truth is that wherever there was an Evangelical ministry there was built up a worshipping community, and the Communion Service was given a central place in the life of the parish. Charles Wesley makes this revealing comment: "Fri., September 28th, 1739. The clergy murmur aloud at the number of communicants, and threaten to repel them."

The outstanding instance was at Haworth, where Grimshaw wielded such a powerful ministry. Here it was nothing for them to have a thousand communicants at a time. George Whitefield, in a letter written from Newcastle, September 29th, 1749, says: "I preached . . . thrice at Haworth. At his Church, I believe, we had above a thousand communicants, and, in the churchyard, about 6,000 hearers."⁶ This can be substantiated by accounts from both the Wesleys' Journals. When the Archbishop of York was asked to investigate complaints about Grimshaw and to take action to prevent his itinerant preaching, he replied, "We cannot find fault with Mr. Grimshaw when he is instrumental in bringing so many to the Lord's Table."⁷ And Grimshaw summed up what many of the early Evangelicals believed when he wrote, "I believe the Church of England to be the soundest, purest, most apostolical Christian Church in the world."⁸

What was true of Haworth applied to other parts of England: Dr. Conyers at Helmsley, in the North-East Riding, had at one time eighteen hundred communicants.⁹ John Venn, at St. Peter's, Hereford, writes to his Bishop to ask permission to say the words of administration to a group instead of individuals, for on one occasion the service lasted from 11 a.m. to 4 p.m.¹⁰ Daniel Wilson, when Vicar of St. John's, Bedford Row, London, had an average of three to four hundred communicants, "so greatly was the service protracted, that though the elements were administered to a whole rail of communicants at a time, a few minutes only intervened between the conclusion of the morning and commencement of the afternoon service."¹¹ Later, when he was Vicar of Islington, he had to introduce an early service at 8 a.m. because of the number of communicants. John Fletcher, of Madeley, was instituted to his living on October 4th, 1760; three months later, in a letter, he is able to report, "The number of communicants is increased from thirty to above a hundred; and a few seem to seek grace in the means."¹²

* The writer has not made use of the Sacramental hymns of the Wesleys as he feels that they would require a separate essay.

The same thing was happening in Wales, where the Revival began twenty years before the conversion of John Wesley, under the ministry of Griffith Jones, of Llanddowror. Through his preaching, Howell Davies, the curate of Llysyfran, was converted, and though the Bishop of St. David dismissed him, he accepted invitations to preach in other Pembrokeshire churches. Many flocked to the Communion services, and "on some occasions crowds stood outside waiting their turn, and the church had to be filled twice or thrice before all received the sacrament."¹³ The most remarkable scenes were witnessed at the parish church of Llangeitho, where Daniel Rowlands ministered. He was one of the greatest preachers of the century, and on Sacrament Sundays people came from all over the south-west of the Principality, and it was "no uncommon thing for him to have fifteen hundred, or two thousand, or even two thousand five hundred communicants."¹⁴ The writer has met people who remember their grandparents telling them of those wonderful times. They would set out on Friday, some on horseback, others on foot, and join in procession to Llangeitho singing the hymns of Griffith Jones and William Williams Pantycelyn. They were a veritable procession of pilgrims, not making the journey to Canterbury, to pay veneration to the relics of a saint, but to partake of the Living Bread and to drink "the royal wine of heaven" from the Elizabethan chalice of Llangeitho Church.

II.

We might quote from the writings of some of the Fathers where the central place of the Holy Communion Service in the life of the Church is stressed. There is a remarkable passage in one of Joseph Milner's sermons, "Confidence in Prayer," where he is answering the question how we can be sure that pardon and salvation are ours as a free gift of Jesus Christ? He says that we have six evidences produced by the Apostle, "three of these evidences are in heaven, the 'Father, the Word, and the Holy Ghost,' the three persons of the Blessed Trinity, who unite in their testimony to the truth of this blessed proposition. The other three witnesses are with us on earth, 'The Spirit, the water, and the blood,' which, in my judgment, mean the written Word of God, and the two Sacraments, that of baptism and the Lord's Supper. This seems to me to be the only clear and solid interpretation of the passage that I know of. And does not the Spirit in the Word testify all over to us concerning Jesus Christ, and eternal life, as a free gift to us in Him? And what is the meaning of baptism and the Lord's Supper? Do they not both in emblem and in significance convey eternal life to us by Jesus Christ? We have only to answer their meaning by heartily receiving what they speak to us, and we have eternal life itself."¹⁵ This quotation enables us to realize the significance the sacraments held in his teaching. John Newton, too, might be quoted. He defines a believer thus: "Prayer is his breath, the Word of God his food, and the ordinances more precious to him than the light of the sun."¹⁶ Thomas Robinson, the devoted Vicar of St. Mary's, Leicester, in his *Scripture Characters*, commenting on our Lord's going to Jerusalem to celebrate the Passover, goes out of his way to stress the importance of the ordinances. "Are we not under indispensable obligations to wait upon God in the

public means which He hath appointed? Let us learn from Jesus, then, to pay an exact and practical regard to all the sacred ordinances";¹⁷ or again, "He was constant in His attendance upon all instituted means: and His example teaches us not to slight or neglect the ordinances."¹⁸ Thomas Scott, in his Commentary on St. Matthew xxvi. 26-9, says of the Believer and the Lord's Supper: "It is his duty and privilege to come to it, as often as he has opportunity"; and on the words, "Ye do shew the Lord's death till He come," he adds, "This expressly shews it to be every Christian's duty, to attend on this ordinance."

Edward Bickersteth's *A Treatise on the Lord's Supper* had a deep influence on his generation. Originally published in 1822, it had reached a ninth edition by 1835, while his *Companion to the Holy Communion* had by this date reached its fifth edition. Again, Daniel Wilson's Tract on *The Lord's Supper*, first issued in 1816, had by 1860 exhausted more than twenty editions. These figures give some indication of the way in which their teaching was spreading into countless homes. Bickersteth's teaching is very definite, and he describes the ordinance as a "precious instrument whereby Christ, the bread and drink of life, is really conveyed to us, and received by us through faith."¹⁹ And he emphasizes—"if you are living in the neglect of this ordinance, you greatly resemble those who first rejected the Gospel."²⁰

III.

It may surprise us to realize the importance with which these early Evangelicals stressed the sacramental life. But some of them had had their deepest experience of Christ through this means of grace. Many are familiar with John Wesley's account of his mother receiving the assurance of forgiveness as a new and living experience when her son Hal pronounced the words of administration in giving her the cup. Simeon's conversion, too, dated from that memorable Communion Service at King's Chapel on Easter Day, April 4th, 1779; and in his Private Memoir he says that "at the Lord's Table in our Chapel I had the sweetest access to God through my blessed Saviour."²¹ It was at the Lord's Supper that Bishop Daniel Wilson first heard the call to the mission field. In a letter to Mr. Vardy, October 4th, 1779, he tells of his first communion. "Never did I enjoy so much the presence of my dear Redeemer as I have since that time. . . . Yesterday and to-day have been, I think, the happiest days I ever remember. . . . and I have even wished, if it were the Lord's will, to go as a missionary to heathen lands."²² Thirty-five years later he was to land in India as Bishop of Calcutta. Howell Harris, another of the outstanding leaders, found forgiveness in this same service, at Talgarth Church on Whit-Sunday, May 25th, 1735. Charles Wesley, in his Journal, dated May 8th, 1740, gives this account of Harris: "He declared his experience before our society. . . . Never man spake, in my hearing, as this man spake. What a nursing-father has God sent us! . . . These words broke out like thunder, 'I now find a commission from God to invite all poor sinners, justified or unjustified, to His altar; and I would not, for ten thousand worlds, be the man that

should keep any from it. There I first found Him myself. That is the place of meeting.'"

IV.

Not only were these men lovers of the Communion Service, they were great admirers of the Book of Common Prayer. It is surprising to discover some of them preaching sermons on the Liturgy. In 1811 Simeon was Select Preacher at Cambridge, and he chose as his subject for the four sermons, "On the Excellence of the Liturgy." John Venn, of Clapham, records in his diary, July 5th, 1805, "Course of lectures on the Liturgy." At Bristol the Evangelical witness was maintained by Thomas Tregenna Biddulph, and among his published works are *Sermons on the Liturgy* and *The Forms of the Church opposed to Formality*. Among Joseph Milner's "Practical Sermons" is one entitled "The Communion Office of the Church of England considered"; and there is the remarkable sermon of Basil Woodd, "The Excellence of the Liturgy," preached in the Parish Church of St. Mary, Aylesbury, at the visitation of the Archdeacon of Buckingham, on June 27th, 1810. Those men loved the rites of the Church partly because they were so scriptural in character. Woodd, in his sermon, expressed what many of them felt: "It is our privilege also to possess an established form of worship, strictly corresponding with the doctrines of the Holy Scriptures, glowing with the devotional spirit which they breathe, and enforcing the practical purity, which they enjoin."²³ Hugh Stowell, the Vicar of Christ Church, Salford, recalling the amount of Scripture in the services of the Church, says they "give to her worship a scriptural character, a richness of holy unction, which, to my mind, invest her with a transcendent loveliness."²⁴ Certainly none loved the Prayer Book more than these devoted sons of the Church. Stowell describes it as "the most beautiful of earthly forms of prayer and worship."²⁵ Biddulph writes: "Blessed be God for the Liturgy of the Church of England!"²⁶ Simeon is continually praising the liturgy: "Such is the spirit which it breathes throughout, that if only a small measure of its piety existed in all the different congregations in which it is used, we should be as holy and as happy a people, as even the Jews were in the most distinguished periods of their history."²⁷ Abner Brown records how on one occasion Simeon expressed the sentiment that "the finest sight short of heaven would be a whole congregation using the prayers of the Liturgy in the true spirit of them."²⁸ These men loved the Anglican Liturgy, for "from our very birth even to the grave, our Church omits nothing that can tend to the edification of its members"²⁹; and, "in short, it is not possible to read the Liturgy with candour, and not to see that the welfare of our souls is the one object of the whole."³⁰

Their devotion to the Church and the Book of Common Prayer is further evidenced by the work of "The Prayer Book and Homily Society," which appears to have been supported mainly by Evangelicals. The Society was formed in 1812, and not only did it publish Prayer Books and Homilies in English, but translated them into various languages; so that Stowell, at one of the Society's annual meetings, quotes a speech by Mr. Yate: "He said that the translation of the

Liturgy, next to the translation of the Scriptures, had been most effectual in converting the savages of New Zealand to the state in which they now are."³¹ At another annual meeting, when appealing for subscriptions to send the Prayer Book to China, he said: "Oh, let them have the Prayer Book circulated with the Gospel! Having kindled, by God's grace, through His Word, the spirit of devotion, give them the altar on which they may offer up the incense of their hearts to God."³² In the October number of *The Christian Observer*, 1824, a letter is quoted to the Society from a correspondent in Turkey, which reveals some of the far-reaching effects of providing Prayer Books in the vernacular. "The English Prayer Books are very acceptable indeed to the sailors who come to our chapel. . . . I find that those to whom I give books never fail to attend Divine Service when they again return to this port."

V.

One other criticism of Overton's may be noted. He makes the accusation that Evangelicals neglected the Church's Year. It would be possible to quote from Charles Wesley's Journal to refute this charge. "Tues., December 26th, 1738. We had the Sacrament this and the four following days. . . . The whole week was a festival indeed; a joyful season." Here, too, is a quotation from Daniel Wilson's Journal, January 7th, 1827. "We have had a delightful Sunday. Our Epiphany Sermon in the morning was from Isaiah lvii. 19. A crowded church . . . Communicants 238." It was the Evangelicals who were the first to provide hymn books for their congregations. A notable one was published by Basil Woodd, with its special hymns for every Sunday in the year, "adapted to the Epistle and Gospel of the day." Venn produced one for Clapham Church, containing hymns for the "principal festivals of the Church of England." We might quote an extract from Woodd's sermon: "The Church of England has not only provided for the preservation of the grand outlines of Christian Truth in her ordinary Service, but likewise in the general arrangement of the Holy Days. . . . Thus the spirit of devotion is enlivened, refreshed and strengthened by repeated exhibitions of the grand truths of our most Holy Religion, occasionally interspersed with the lives of the holy Apostles, to whose arduous labours we are indebted for the promulgation of the everlasting Gospel."³³

It is clear that these early Evangelicals were faithful sons of the Church, and they did all in their power to make their congregations value the rich heritage of worship bequeathed to them by the Reformers. We need only cite some words of Daniel Wilson, recently quoted by Canon M. A. C. Warren, yet words which can stand repetition: "For myself, I will teach my child all the great facts and verities of the Christian religion: and with these I will connect an enlightened but devoted adherence to the edifying rites of our episcopal Church. I will present my child at the font of baptism. I will teach him to ratify in his own person, in the rite of Confirmation, the vows then made. I will lead him to the altar of our Eucharistic sacrifice. I will train him to the observation of the Sabbath, and the celebration of the public worship of God in the sublime devotions of our Liturgy."³⁴

- 1 G. M. Trevelyan, "English Social History," p. 510.
- 2 C.P.S. Clarke, "Short History of the Christian Church," p. 434.
- 3 Overton, "The Evangelical Revival in the Eighteenth Century", p. 151.
- 4 See the valuable essay by T. H. Barratt, "London Quarterly Review," June, 1923.
- 5 Journals of Charles Wesley, October 29th, 1756.
- 6 Tyerman, "Life of George Whitefield," Vol. 2, p. 234.
- 7 Hardy, "Life of Grimshaw," p. 232.
- 8 Ibid, p. 174.
- 9 Hulbert, "Annals of the Church in Slaithwaite," 1864, p. 67.
- 10 J. Venn, "Annals of a Clerical Family," 1904, p. 202.
- 11 Bateman, "The Life of Daniel Wilson," 1860, p. 183.
- 12 F. W. Macdonald, "Fletcher of Madely," 1885, p. 62.
- 13 J. S. Simpson, "The Revival of Religion in England in the Eighteenth Century," p. 148.
- 14 Ryle, "The Christian Leaders of the Last Century," p. 186.
- 15 Milner, "Practical Sermons," Vol. 2 (1814), p. 401.
- 16 Newton, "Cardiphonia," 1910, p. 16.
- 17 Robinson, "Scripture Characters," 1793, Vol. 3, p. 77.
- 18 Ibid, p. 193.
- 19 E. Bickersteth, "A Treatise on the Lord's Supper," London, 1835, p. 120.
- 20 Ibid, p. 76.
- 21 Carus, "Memoirs of the Life of the Rev. Charles Simeon," p. 9.
- 22 Bateman, Op. cit. p. 29.
- 23 Woodd, "The Excellence of the Liturgy," London, 1810, p. 4.
- 24 Stowell, "The Defence of the National Church and her Formularies," 1865, p. 75.
- 25 Ibid, p. 51.
- 26 Biddulph, "Substance of a course of Lectures delivered in the Parish Church of St. Werburgh, Bristol," 1810, p. 5.
- 27 Simeon, "The Excellence of the Liturgy," Cambridge, 1812, p. 83.
- 28 Abner Wm. Brown, "Recollections of Simeon's Conversations," p. 61.
- 29 Simeon, Op. cit. p. 60.
- 30 Ibid, p. 62.
- 31 Stowell, Op. cit. p. 7.
- 32 Ibid, p. 62.
- 33 Woodd, Op. cit. p. 27.
- 34 Bateman, Op. cit. Vol. I, p. 157.

Book Reviews.

WILLIAM TEMPLE : AN ESTIMATE AND AN APPRECIATION.

Various Writers. James Clarke. 112pp. 7/6.

To attempt both an estimate and an appreciation of one of the greatest men in intellectual and spiritual stature who has ever occupied the seat of Augustine is a formidable task, and to perform this in 112 pages is well nigh impossible. The net result is that there is much more of appreciation than of estimate in this book, which is made up of six essays by well qualified writers whose work differs considerably in style as well as quality. The themes of the essays are : William Temple as Thinker, Diocesan Bishop, Church Reformer, Social Thinker, champion of the Oecumenical Movement, and as a Man.

By far the best is the opening essay on "William Temple—the Thinker," by the Dean of St. Paul's, for Dr. Matthews pays the greatest honour to the Archbishop by submitting much of his thought to a careful and shrewdly critical analysis. The Dean has rightly assumed that the most mature thought of Dr. Temple is to be found in his Gifford Lectures entitled : *Nature, Man and God*, and his two essays *Mens Creatrix* and *Christus Veritas* ; though the same mastery of treatment is also to be found in the other and manifold volumes which came from the Archbishop's pen—notably *The Nature of Personality*. We agree wholeheartedly with Dean Matthews when having said, "in this survey . . . I have ventured to suggest disagreement and criticism of details," goes on to add, "such a proceeding surely is the proper way of showing respect to a thinker of his eminence, for he would have welcomed the signs that his thought had stimulated thought in others more than the docile assent of a disciple." To comment critically on such themes as Dr. Temple's philosophy, his doctrine of the nature of mind, his theory of value, his view of revelation and of human personality, as well as his theology, and all in the space of 17 pages, is a remarkable achievement, and Dr. Matthews has both placed us in his debt and paid no small honour to an incomparable Archbishop. If the essay leaves us in even greater admiration of William Temple's thought the Dean will not be other than pleased about that. It is much to be hoped that the clergy particularly will be inspired by this essay to grapple with the Gifford Lectures for themselves, for that work has certainly not received the attention it deserves. Such a study would do much to show the arrant absurdity of the jibe once frequently heard that William Temple was a "political Archbishop"—whatever that may mean.

Canon Harrison of York writes capably on "William Temple as Diocesan Bishop," as does the Dean of Exeter on the matter of Church Reform, though these essays do not really give an estimate of the Archbishop's work in these fields. "William Temple as Social Thinker"—dealt with rather abstrusely by the Rev. W. G. Peck—seems to be more the mirror of Mr. Peck's own thought than an appraisal of Dr. Temple's ; but it is a thoughtful essay nevertheless. "William Temple and the Oecumenical Movement" breathes a truly universal spirit, and this essay written by Mr. Carl Heath of the Society of Friends reminds us afresh of our great loss in Dr. Temple's passing. All his outstandingly great gifts of mind and heart and spirit were summoned especially in the cause of the unity of the Body of Christ, and our loss is immeasurable if not irreparable. The book is brought to a close by a study on "William Temple—the Man," by Canon A. E. Baker, who obviously knew him well and loved him. It is evident to the most casual student of Temple that deep spirituality and a real humanity met in him in an almost unparalleled way, and we are grateful for this essay and for the framework of the Archbishop's personal life which it provides. It seems, however, a pity that with all the field to choose from in the way of great positive affirmations with which all Christians would agree, Canon Baker should single out a controversial subject like prayers for the dead in which, he says, the Archbishop believed.

The book would have been considerably enhanced in value by a further essay on William Temple as an expositor of the Bible, for his *Readings in St. John's Gospel* have given spiritual food to thousands who have thanked God from their

hearts for William Temple. But on the whole it is a praiseworthy book, and the real test of its merit will be the degree to which its readers are stimulated to study for themselves the work of a great man, a great Archbishop, and a great, yet simple, saint of God.

R. S. DEAN.

DESIGN FOR RESCUE.

By Robert C. Walton. S.C.M. Press. 68pp. 1/6.

YOUR REASONABLE SERVICE.

By Anthony Hanson. S.C.M. Press. 68pp. 1/6.

Design for Rescue is a book with a grand theme and with some very commendable features, obviously written by an author of real ability; and yet at several points (at least to the present reviewer) it is fundamentally disappointing. The author says: "This book examines again God's 'design for rescue'—the birth, life, death and resurrection of Jesus of Nazareth—and seeks to interpret its meaning." The chapters deal with (1) "The Fact" of the life and death of Jesus; (2) "The Living Fact" of Christ in the experience of men; and (3) "Interpreting the Fact"—(a) Why Christ came, and (b) Why Christ died. There is valuable emphasis on the historical and factual basis of the Christian faith. The full Deity and true humanity of Jesus are explicitly asserted. Sin is declared to be a reality, which means permanent separation from God. There is acknowledgment that the death of Jesus saves us.

Disappointment arises just because so much of good makes deficiencies or undesirable features so painfully unwelcome. "The Fact" is narrated too much like any other human tragedy. There is no indication at the start, as one gets in the Gospels, or as the title leads one to expect, that God Himself is intervening in history to save. The fear of the Lord or due recognition of God is not made the beginning of true understanding. The Gospel of this book is virtually a Gospel without the Holy Spirit, Who is all but unmentioned. Man is left to come to the best decision he can after weighing the evidence, and to make the best response he can to Christ after hearing His call. There is no proper recognition of a Divinely inspired word to record "The Fact," nor of the Spirit of revelation to enable men to understand "The Fact," nor of the Spirit of regeneration to make sinful men new creatures. Some elements in the Gospel records must be rejected as unauthentic. All men are treated as already children of God. Christ's call separates those who already belong to the Kingdom from those who do not. Entering the Kingdom is something I do with my life, not the gift of new life from above. Repentance and faith, justification and peace with God, are not given the indispensable priority which belongs to them in the Apostolic preaching. Illustrations of the reality of the living Christ are chosen which on the one hand throw needless disparagement on arguments about His death, and on the other hand give unhelpful prominence to "a crucifix" and "a stained-glass window with a figure of Jesus." The eternal hope that Christ's victory makes ours is not introduced; the thought is all of this world.

This book is the kind of literature we very much need. The writer's aim is most praiseworthy—to present the Gospel to twentieth century young people. But it is this reviewer's belief that we cannot do this with the full blessing of God, and expect to see young people really rescued from sin, unless we do it with a more complete loyalty to the Scriptural Gospel.

The second book, *Your Reasonable Service*, gives in 64 pages an imaginary discussion about worship. It has some welcome positive merits, and is likely to be of practical value in helping many, who have yet to discover the meaning of worship, to advance in understanding. The writer makes plain what are the fundamental nature of the Christian faith and the consequent distinctive character of true Christian worship; namely, that Christianity is based on historical facts—the action of God become Man in Christ to save men from evil—and so Christian worship must be primarily thanksgiving and praise for this Divine act of redemption, and can only be worthily done in the company of fellow-Christians (*i.e.*, by attending Church), and with the help of the guides to worship handed down by the saints who have gone before. It is such worship that is our "reasonable service."

In a book with so much of good some of its features are a little disappointing or unwelcome. The exposition does not go all the way in indicating how to

accept Christ and to appropriate His grace. The reader is left to look to the Church as the place to find Him. Personal application of Christ's saving work to one's individual need is almost deprecated. There is no clear evangelical appreciation of Christ as the one Mediator between God and men. The writer is willing in passing to speak of "the drama of the Mass", and to say that St. Thomas Aquinas was in the opinion of some the greatest theologian of any age. While mention is made of the importance of the sermon, and a desire expressed for its more frequent inclusion in the C. of E. Communion service, indication of what worship involves is limited rather too exclusively to this service and to mystical participation in its dramatic performance. If our worship is to be a fully "reasonable service," those who would render it need to be told more clearly how necessary it is that it should be informed and tested by Biblical standards, and complemented and completed in the "living sacrifice" of a whole life devoted in all its activity to the will and glory of God. A. M. STIBBS.

FOOL OF LOVE. THE LIFE OF RAMON LULL.

By E. Allison Peers. S.C.M. Press. 127 pp. 6/-.

Here we are given a readable and interesting account of a faithful soldier and servant of Jesus Christ, who, in addition to his missionary labours, was courtier, mystic, poet and philosopher, being numbered among the most influential writers of the Middle Ages.

The opening chapter, which is, probably, the most inspiring in the book, describes Ramon Lull's remarkable conversion, his conviction that "Our Lord God Jesus Christ desired none other thing than that he should wholly abandon the world and devote himself to His service," and his three resolves—"to write books on apologetics, to work for the provision of missionary colleges, and, finally, to lay down his life as a martyr."

The next two chapters are devoted largely to outlines of some of Lull's literary works, including his *magnum opus*, "The Book of Contemplation."

In the following three chapters, others of Lull's literary works are briefly examined, and accounts given of his combat with the Averroists, his meeting with Duns Scotus, and his three Missions to Africa. The first was to Tunis, where, after preaching for a short time, he was arrested, ill-treated and sentenced to death, this sentence being later commuted to one of banishment; the second to Bugia, where he was again ill-treated, imprisoned and, ultimately, expelled from the town (subsequently, at the age of seventy-five, suffering ship-wreck and being rescued with a handful of other passengers); and the third to Tunis again, this mission—traditionally his most successful—being soon terminated in 1315 or 1316 through his martyrdom by stoning.

The concluding chapter is a survey of the attitude to Ramon Lull through the centuries, and an assessment of his importance and the value of his writings for us to-day.

In his account of Lull, Professor Peers has, as far as possible, omitted legends and "traditional wondrous deeds," making a sincere and successful attempt to present a portrait of the "real" man and his work, divested of the accretions of age.

The author (as he states in his Foreword) has drawn the life of Lull "only in outline, so that its essentials may stand out the more clearly"; yet, though the outlines which Professor Peers gives of Lull's literary works are most interesting, and in no way to be depreciated (and, possibly, necessary for an understanding of the man himself), yet the book would perhaps have been improved had a greater proportion of the space at the author's disposal been devoted to a rather more detailed account of Lull's missionary experiences.

This book should be an inspiration to many, at a time when (again, to quote the Foreword) "the watchwords of the world are Reconstruction, Advance and Progress."

In these days when evangelism, and our country's need of evangelism, are occupying our thoughts, this invigorating book is a welcome reminder of the converting and regenerating power of the Gospel of Jesus Christ. It should encourage the reader to seek for himself (or to seek afresh) an experience like unto Ramon Lull's, and then to strive like him, "the Fool of Love," to lead others to a similar experience, reckoning it as gain to be accounted "a fool of love, for Christ's sake."

IVOR J. BROMHAM.

THE NEW TESTAMENT LETTERS.

By J. W. C. Wand. Oxford University Press (Mr. Geoffrey Cumberlege). 220pp. 7/6.

Of the making of many translations of the New Testament there would appear to be no end. A great many modern versions already exist and two others have appeared within the last year or so—the Knox translation in this country and the more important Revised Standard Version in the U.S.A.

The distinctive feature of the present work—which, as the title indicates, includes only the Epistles—is that it does not claim to be a translation so much as a paraphrase. In actual fact, most modern versions partake of this character, but that fact is not always realized by the incautious reader. Dr. Wand makes his intention perfectly clear in his preface. After pointing out that the present decline in Bible reading may have something to do with the piece-meal way in which it has so often been read in the past, as well as with the archaic language of the official English versions, he says, "I have tried to put the Epistles into the kind of language a Bishop might use in writing a monthly letter for his diocesan magazine, which, provided one's style is neither too stiff nor too colloquial, should offer a medium very like that of the original. . . . The result may be called either a free translation or a close paraphrase. But as the aim is to reproduce the argument of each writer in a readable form rather than to repeat his phrases with verbal accuracy, perhaps 'paraphrase' is the better term." The Bishop adds a word of explanation to the effect that the book was first published in Australia in 1943, and that it is now re-issued with a certain amount of emendation and revision.

The general verdict will probably be that the book admirably succeeds in the purpose it sets out to fulfil. The style adopted is most readable and in every case a clear sense is conveyed, even of the most involved passages. Of course, a paraphrase permits of a certain amount of interpretation and it is not likely that Dr. Wand's interpretation will always satisfy his readers. It may be doubted in certain cases whether his interpretation really represents the meaning of the original. For example, in the Epistle to the Romans, does the rendering of ch. i. 17, "In it (*viz.*, the Gospel) the justice of God's way is made clear in proportion to our belief," convey an adequate idea of St. Paul's use either of righteousness or of faith? And in the same verse the quotation, "The just shall live by faith," is translated "Belief is the good man's very breath of life." This can hardly be considered satisfactory. The R.S.V. is surely nearer the mark with its rendering: "He who through faith is righteous shall live." Again, to take another illustration from Romans, the translation of ch. v. 7 fails to bring out the distinction between the "righteous man" and the "good man", the latter expression being used in both instances.

However, defects like these are not common or representative of the work in general. There are cases where the freedom to paraphrase rather than translate is distinctly useful, such as in giving the correct sense to a difficult verse like 1 Peter i. 2. No literal rendering can convey the idea that was in the apostle's mind, namely, a reference to the inauguration of the Old Covenant (as described in Ex. xxiv) when the people promised "obedience" to God and were in turn "sprinkled" by the blood of sacrifice. Dr. Wand brings out this meaning by paraphrasing the verse: "You have been consecrated by the Spirit so as to become obedient to Jesus Christ, and by the sprinkling of His blood you have entered into fellowship with Him, as the old Israel did with Jehovah through the blood of the old Covenant."

It would be possible to give scores of similar illustrations where the meaning is made plainer by the paraphrase. We were particularly struck by the rendering of the Epistle to the Colossians, which has been described as the most difficult of all the epistles for the ordinary Bible reader to understand. The translation here is excellent and without being technical elucidates the nature of the false teaching against which the apostle is warning his readers.

Each epistle is prefaced by a short article, dealing with its historical background and the circumstances in which it was written. In this respect it is interesting to note that Dr. Wand defends the Pauline authorship of the Pastoral Epistles as against "the fashionable view in the learned world of to-day." But he himself adopts the "fashionable view" with regard to the authorship and authenticity of 2 Peter and dates it somewhere round about A.D. 110.

There are one or two small misprints in the book, the worst being an unfortunate mistake in the chapter divisions of the Epistle to the Galatians. The second chapter is wrongly divided into two, with the result that the succeeding chapters are wrongly numbered and the total number of chapters is made to be seven instead of six.

FRANK COLQUHOUN.

WILLIAM TEMPLE AND HIS MESSAGE.

By A. E. Baker. *Penguin Books.* 1/-.

Among the Penguin Books this is outstanding, and it deserves, and has surely received, a special welcome, both for its subject and its subject matter. The Bishop of Chichester, with whom William Temple was so closely associated, contributes an able and fascinating memoir, enriched by intimate personal knowledge. The portrait he draws of the late Archbishop ends with the reminder of that greatness that made him "not only a British but a world figure," of his vision, imagination and courage, his intellectual and spiritual power and his industry, his serenity of mind and child-like simplicity. "William Temple," he adds, "had all the vividness and swiftness of a flame. It was like a flame that he sped through our whole firmament, filling every corner of it with a new splendour. It was like a flame that he communicated warmth and light to all who saw or heard him. We cannot expect to look upon his like again in our life-time."

Dr. Temple was a prolific writer and a fluent preacher and speaker, on a wide variety of subjects and to a wide variety of readers and hearers. That he had many messages on many subjects, no one who glances down a list of his publications or indeed has any acquaintance with the problems and tasks of the last generation can for a moment doubt. But had he a single coherent Message, a dominating, compelling vision of truth, a clear and defined philosophy of religion, a central experience of Christ that he was eager for all to share, a unifying knowledge of the Gospel of the Kingdom in its relation not only to the past but to modern needs? Unquestionably he had, and it is essential to grasp this inner secret of his life's work if we are to estimate in any degree his great contribution to the Church and to human thought and endeavour.

How shall we find this message? How glimpse its simple realities underneath the brilliant eloquence of tongue and pen? Canon Baker believes we can do this, and by a series of carefully chosen and introduced passages from his books and pamphlets. He himself has brought considerable skill and knowledge to his task and has succeeded in a remarkable manner in conveying to the casual reader an impression not only of the spiritual greatness of the late Archbishop, but of his astonishing versatility, and powers of insight and expression. One of the obvious perils that faces the compiler of an anthology (for despite the disclaimer of the Preface this remains the nature of the book) is that of giving to the reader who reads no more than a catena of passages, and their brief though apt introduction, a very inadequate account of the Archbishop's teaching. Extracts wrenched from their setting and context can assume quite a different meaning from that of their author's intention. Canon Baker has, however, effectively guarded against that. He takes some thirty-six subjects. All are illuminated by well-chosen passages containing each something of the deep thought and quick and prophetic understanding as well as of the fearlessness of utterance that characterized Dr. Temple. The impression left, if not a complete picture, is at least so far a true one, of a great and glowing personality with a vital message for his time, and indeed, for the new world he did not live to see.

That William Temple passed from us so soon, in the fulness of his powers, "before his pen had glean'd his teeming brain," and in an hour the Church and nation sorely needed him, is one of the mysteries of the Divine Providence. We may not, and we do not, question that, but we are enriched in our thinking and inspired in our actions now by the living words that still speak to us and by the lasting memory of a great leader; and for that we thank God and take courage.

That we have so much that is precious beyond rubies obtainable for a modest shilling is a tribute to the enterprise of the publishers and the skill of the compiler. What a book for the pocket for the holiday tramp or the train! What a seed-packet of thoughts for meditation or discussion! Your reviewer put it into his ruc-sac and found only one draw-back: the danger of its somewhat flimsy binding disintegrating before its treasures had been garnered. S. NOWELL-ROSTRON.

THE SEARCH FOR GOD.

By Marchetta Chute. 262pp. Ernest Benn. 8/6.

Whatever may be said about this book by the strictly orthodox, it can hardly be denied that it is most certainly an uncommon one. It purports to be a fresh presentation of the Bible as embodying that age-long search for God to which the Epistle to the Hebrews refers in xi. 14, describing "the writers of the Old Testament as men 'in search of a country of their own'." The search, of course, culminates in Jesus. This search is the distinctive as well as the unifying feature of the history of the people of Israel. The book is divided into four parts—The Right to Search, The Object of the Search, The Search, The Finding. This search for God is the dominant theme of the Bible.

A large part of the book inevitably consists of quotation from the Bible, but considerable freshness is provided by the particular translation used. It is one not familiar presumably to English readers. It hails from the University of Chicago and is styled "The Bible: An American Translation." The translation, so far as one can gather from the numerous quotations scattered over the book, is a free but extremely interesting one. We will give one or two from the New Testament: "What are we going to do about the fact that this man is showing so many signs? If we let him go on, everybody will believe in him" (Jo. xi. 47 and 48), which is rather an improvement on Moffatt. "Why is it that you do not understand what I say? It is because you cannot bear to listen to my message" (Jo. viii. 43). "Nobody lights a lamp and then covers it with a dish or puts it under a bed, but he puts it on a stand, so that those who come in may see the light" (Lu. viii. 16).

The Author has certainly a very charming, effective and vigorous method of re-telling the story of the Bible. It opens rather unexpectedly with an account of the book of Job and closes with the Crucifixion and Resurrection. All the way through the Author succeeds in imparting exceptional freshness and interest to the accounts and stories with which many people are only too familiar. And that in these days is well worth doing. We must get the laity back to the Bible and what more effective way of doing this than by re-telling the great incidents and delineating again the great characters of the Bible with freshness and vigour? And so we welcome this book, not because it is really particularly original, but for those special reasons which we have just mentioned. It should be brought to the notice of those who have long since ceased to read their Bibles and who doggedly believe that it never can be arresting. In that way this book is likely to perform a useful function apart altogether from the fact that its message may constitute for some searchers a real "find" in the sense in which the author would use the term. It deserves to be widely read and we are not surprised to read that it has already run through several editions in America.

C. J. OFFER.

THE ERA OF ATOMIC POWER.

S.C.M. Press. 83pp. 2/.

It seems but a few months ago since, on two unsuspecting cities of Japan there burst the destructive fury of the atomic bomb. The worst, it would be almost true to say when the horror of it all was gasped, was stunned by the occurrence. Even at an age already familiar with indiscriminate slaughter, the immensity of the destruction seemed almost beyond belief. That one bomb should practically wipe out an entire city in a flash was something new in the experience of man. Many, when they heard the news, must have felt, even before the full implications of the event could be gauged, that here was something charged with incalculable consequences for mankind. At last man had been given the power to destroy himself with a swiftness and completeness hitherto undreamt of.

Naturally, such an event challenged the Christian conscience and provoked reflections of a very searching nature. As a result a special Commission was appointed by the British Council of Churches, composed of a number of eminent men distinguished in different walks of life, under the Chairmanship of Dr. J. H. Oldham. These have issued this report in a commendably short space of time. The whole subject is of such importance for all of us that it is to be hoped wide-

spread notice will be taken of this document. The value of the Report is not so much in any distinctive "findings" and suggestions as in its comprehensive survey of the problems that must be faced in the new atomic era that now has dawned.

It was not so long ago that General Smuts warned the world that man's inventive genius threatened to outrun his capacity to control it. The Report endorses this. "Before men have learned to control wisely for human good the powers which they already possess, they have had given into their hands, for good or evil, powers of infinitely wider range." But perhaps the most serious consequences of the discovery is the sense of insecurity for the future which it may bring into the life of contemporary society. "We may expect," they say, "that one of the consequences of the discovery will be a slackening of interest in all planning for the future, because such planning demands a sense of social perseverance." This is a very serious statement demanding most earnest consideration. "The main discovery of the atomic bomb itself," they go on to add, "even if it is never used, might well create such strains in our society as to destroy it." And obviously the danger will be that "in such a state of insecurity, most men and women would be forced back into a life that accepted impermanence as some inevitable, and would live only for the present." Could anything be more disastrous for the future of society? No wonder the Chairman of the Commission commenting on this Report in the *Christian News-Letter*, stated that one of the American scientists who took a leading part in atomic research and is the holder of a prize for his work in nuclear physics, says in an article that has been given wide circulation in America "that all the Scientists he knows are frightened men." And the Commission themselves remind us that, in the course of a debate in the House of Lords, Lord Russell remarked that "the problem that confronts us is whether a scientific society can continue to exist." Thus it is perfectly obvious that the era of atomic energy is going to increase the problems already facing the Christian Church, and this Report, especially in its later chapters, should act as a powerful incentive to all Christians to equip themselves more fully and effectively for life in an age which will need, and need desperately, all the help and guidance that they have to give.

C. J. OFFER.

AN APPROACH TO CHURCH MEMBERSHIP.

By Conrad Skinner. Epworth Press. 152pp. 5/-.

There are few persons in England with more experience of young people than Conrad Skinner. For nearly thirty years he has been Chaplain of The Leys School, and during that time it has been a part of his work to conduct preparation classes for Church Membership. This book is the fruit of that long experience and it is an exposition of "The Invitation to Membership of the Methodist Church."

In these days when there is such a leakage in numbers of those who have been prepared for Confirmation, and the corresponding services in the Free Churches, many who are responsible for conducting such classes will be glad to seek inspiration from someone who has spent the major part of his ministry among boys. In his introductory chapter he deals with some of the obstacles and misunderstandings which arise in the minds of youth, and certainly he succeeds in resolving many of the doubts and objections made about the Christian faith and life. Apparently, the writer sees in the definite dogmatic statements of the Creed a stumbling-block to many who are being prepared, and he persuasively suggests that it is not necessary at the beginning of our membership to have to accept all the beliefs outlined in the Creed. Here many would disagree with the implications of this point-of-view, for it is apparent that one of the failures of the Church to hold its members has been due to the lack of definite teaching, and the preparation classes provide an excellent opportunity for such teaching to be given. One criticism we would make of this volume is that it is at times not definite enough, and especially we felt this in the chapter on the Church. Here, too, anyone not familiar with the problems of Reunion would imagine that it was dependent merely upon goodwill and brotherly affection. Would that it were so!

here is a bad mistake on page 53, when the writer refers to Carlyle's remark

that it was a "mere matter of a diphthong (in Greek) that severed the Eastern from the Western Church"! But this remark was made about the Arian controversy, and the Easterns, except for such few of them as became Arians or semi-Arians, held as firmly as the West to the divinity of Christ. The final breach of East and West was partly ecclesiastical and partly political, and the doctrinal difference centred in the introduction of the Filioque clause in the Nicene Creed. Any Orthodox Christian reading this paragraph would be gravely shocked by the innuendo that only the West holds the Divinity of our Lord.

The book is written in a delightful and easy conversational style and is marked by a number of good illustrations. Many things are well said, and familiar truths illustrated by a freshness of expression. The last chapter, if slightly re-written, should be reprinted separately as a pamphlet and so made available to a much wider public. There is much that is helpful in the volume to anyone who is entrusted with the instruction of youth. Yet most of us would value something more definite in its teaching about the Sacraments and about some of the central truths of the Faith.

E. J. G. ROGERS.

WORDS WORTH WEIGHING IN THE GREEK NEW TESTAMENT.

By E. K. Simpson, M.A.

PAULINE PREDESTINATION.

By The Rev. Francis Davidson, M.A., B.D., D.D.

These two pamphlets, published by the Tyndale Press at 2/6 each, comprise the Tyndale New Testament Lectures for 1944 and 1945 respectively. They were delivered at conferences of the Inter-Varsity Fellowship in Cambridge.

Mr. Simpson's lecture will be of interest to all students of the language of the New Testament. He warns us against an over-emphasis on the "vernacularity" of the New Testament, and (quite rightly) reminds us that the very content of the Christian revelation enhanced and ennobled many of the words used. He then proceeds to take a number of New Testament words and phrases and, by comparison with classical and contemporary usage, to suggest renderings more accurate and appropriate than those usually given in the translations and commentaries. This is a booklet deserving of careful use alongside of one's Greek Testament.

In the second booklet, Dr. Davidson, after reminding us that St. Paul, so far from originating a doctrine of predestination, was the true descendant of the Hebrew prophets and indeed of our Lord in his doctrine of election, proceeds to a consideration of the Pauline vocabulary which deals with this doctrine. He then reviews the Pauline doctrine in the light of the vocabulary used. One quotation may be noted: "Foreknowledge is . . . *dynamic* not static, and is the prolific origin of subsequent activities, whose direction is towards the uplift of man. . . . The foreknown are also *foreordained conformists* with the image of God's Son; their destiny is likeness to Christ." That is an emphasis which all exponents of this great Biblical doctrine should bear in mind.

F. D. COGGAN.

THE FOURTH GOSPEL.

By H. P. V. Nunn. Tyndale Press. 1/6.

This brochure is uniform with the two mentioned above, but is published at a specially subsidized price. It deals with the problem of the authorship and authenticity of St. John's Gospel in the light of modern criticism. Special attention is paid to the somewhat enigmatical "John the Elder," referred to by Papias, while the evidence of the Fathers, of early heretical sects, and of the catacombs is passed in review. Mr. Nunn has done well in pointing out the obvious flaws in the critical argument with regard to the fourth Gospel and in reaffirming the claims of the traditional view that the writer was John the son of Zebedee.

F. C.

THE CHURCH OF ENGLAND IN THE TWENTIETH CENTURY.

By Roger Lloyd. 260pp. Longmans Green. 15/-.

In the introductory chapter of this book (which is marked Volume One) Canon Lloyd justly observes that the true history of the Church of England is not so much the story of its great movements and leaders, but the story of its parishes—its pastors and its people. "It is the parish church," he says, "not the Lambeth Conference or the Church Assembly, which really makes the history of the English Church. Its rôle is decisive. The Church might possibly survive a whole generation of impossible bishops and dead cathedrals. Not even in the worst days, happily, has this test been laid upon it. But it could not possibly survive a whole generation of bad vicars and lethargic parish churches."

If then the heart of the Church is in its parishes, the history of the Church is the history of its parishes. This being so, it is strange that the author has seen fit to exclude practically all reference to the work of Evangelical Churchmen in the parishes of our land. To most readers of this journal this will appear to be the chief blemish in this book, and in the interests of historical accuracy it is somewhat difficult to explain. There is, indeed a grudging tribute paid to the early Evangelicals of the nineteenth century, with their urgent sense of social responsibility as well as their intense evangelistic zeal; but it is assumed that these men lacked any proper sense of churchmanship, were narrowly sectarian in their outlook, and more or less disparaged the Sacraments. And as for their successors in the twentieth century, they, as we have indicated, are almost completely ignored—treated for the most part as though they never existed and played no vital part in the life of the Church. We look in vain for any recognition of the faithful pastoral work of thousands of Evangelical clergymen during the period under review.

The fact is, the Evangelicals as such are never seriously mentioned, unless the author includes them in his contemptuous references to the "Protestants"—whom he identifies, apparently, with the Church Association and Mr. John Kensit, and for whom he cherishes an ill-concealed dislike. It is difficult to escape the conviction that Canon Lloyd's treatment of the Evangelicals is a quite deliberate attempt either to ignore them as unworthy of serious attention or to brand them as effete, cantankerous and narrow-minded. His disparaging references, for instance, to such fine men of God as Prebendary H. W. Fox, of the C.M.S., and Bishop Taylor Smith, as Chaplain-General, confirm this impression and give evidence only too plainly of a strongly biassed mind.

The reader will probably have gathered by this time that it is the Anglo-Catholics who are the real heroes of Canon Lloyd's story and who occupy the centre of the picture. The "Modernists," admittedly, receive a certain amount of attention, being allocated a chapter all to themselves; but the final verdict on them is that of "fundamental failure." The Anglo-Catholics, on the other hand, never failed. Of all parties in the Church, says the writer, they proved themselves the most loyal both to the letter and the spirit of the Prayer Book. A wonderfully glowing picture is given of the Anglo-Catholic priest at work in the parish; there is a highly coloured account of Anglo-Catholic worship at a "typical" High Mass on a Sunday morning; while nearly a dozen pages are devoted to a description of the Anglo-Catholic training centre at Kelham, which is shrouded in a halo of sanctity and industry not to be found elsewhere.

Undoubtedly, the best sections of this book are those which deal with the missionary work of the Church and the beginnings of the Oecumenical Movement. But of course the writer forgets to say that the story of Anglican Church missions owes its primary debt to the Evangelicals, who have always led the way in world evangelization and who, through their great missionary societies, have done more than any other party to advance the Gospel of Jesus Christ among the nations.

For the rest, the book is written in an interesting style, is well documented (with the kind of evidence the author requires), and gives entertaining sketches of certain leaders and movements in the Church during the period in question. But when the time comes for the story of the Anglican Church in the twentieth century to be recorded, it will need to be done by an historian with a surer judgment and a more catholic outlook than the writer of this book.

FRANK COLQUHOUN.