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THE CHURCHMAN

July, 1937.

NOTES AND COMMENTS.

The Coronation.

THE chief event of the last quarter was the Coronation of King George VI and Queen Elizabeth in Westminster Abbey on May 12th. It is not too much to say that the attention of the whole world was centred on the occurrences of that day, and the loyalty of every part of the British Empire was manifested in an active and striking manner. This was in some measure due to the fact that for the first time it was possible for people in the remotest parts to take part in the service through the Broadcast. Although the outward pageantry naturally attracted a great deal of attention, there has probably never been an occasion when the spiritual significance of the Coronation has been more fully realized both by the King and Queen and by the people generally. The Archbishop of Canterbury's "Recall to Religion" associated the dedication of the people with the King to the service of God, and as he has pointed out, this has had a great part in arousing a realization of the spiritual importance of the Coronation. There are some features of the Ceremony that appeal especially to those members of the Church of England who value the Protestant character of their Church. It is important to remember that the true character of our Church is indicated in the King's Declaration when he says "I do solemnly and in the Presence of God profess, testify and declare that I am a faithful Protestant, and that I will according to the true intent of the enactments which secure the Protestant Succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law." Of equal importance is the King's response to the question of the Archbishop, "Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the Settlement of the Church of England, and the doctrine, worship, discipline, and government thereof as by law established?"

The Significance of the Ceremonies.

It is of the utmost importance to emphasize these facts in view of the determined efforts that are being made by a section of Church people to undo the work of the Reformation, and to deny the Protestant character of our Church. As long as such a statement is made by the King in practically the greatest service that is held in connection with his sovereignty no reasonable person can deny that our Church is a Protestant Church and that its true Catholic character rests upon the fact that it is truly Protestant. At the recent Annual Meeting of the National Church League the Bishop of Truro referred to the question put to the King by the Archbishop of Canterbury in reference to

maintaining the Protestant Reformed Religion, and he went on to say "The Protestant Reformed Religion is undoubtedly the religion of this country, but if it is to remain effectively so, then it is the concern of all of us to be up and doing." He then paid tribute to the League as the most statesman-like Society engaged in maintaining the Protestant Reformed Religion. The work of such a society deserves to be supported if our Church is not to succumb to the wiles of those who "are fascinated by the glamour of Rome or the Middle Ages." The presentation of the Bible to the King is a reminder of our Church's fidelity to the Bible and also a witness to the King and People that their lives and conduct are to be guided by the laws of God, for as the Archbishop says to the King "This Book is the most valuable thing that this world affords. Here is wisdom. This is the royal law, these are the lively oracles of God." One other part of the ceremony deserves special mention in these days when the conception of loyalty in totalitarian States allows of no place for the supreme loyalty to God. In presenting the Orb surmounted by the Cross to the King, he is reminded that it symbolizes that the whole world is subject to the power and empire of Christ our Redeemer.

The Rumanian Report.

At the recent meeting of the Lower House of Convocation of Canterbury, Prebendary Hinde brought up the Report of the Commission on the relationship of the Church of England with the Rumanian Church together with the Report of the Conference of the delegates appointed by the Archbishop of Canterbury held at Bucharest. At a meeting of the Convocation on January 20th, the Report was accepted by the Lower House after approval by the Upper House. Prebendary Hinde's contention at the last Session was that it had been inadequately discussed and that closer scrutiny reveals that what was then hastily accepted as consonant with Anglican formularies was in fact inconsistent with the formularies of the Church of England. He added that at the Lambeth Conference of 1930 it was stated to the Orthodox Delegation that the Anglican Church laid great stress on the co-operation of the laity, but that no consultation with the laity took place before the formulation or adoption of the aforesaid Resolution. He asked that no Resolution dealing with such weighty matters should be submitted to the House until its precise terms were before them in print and a sufficient interval allowed for its consideration. He also asked that the laity should be consulted before the Resolution should be reported to the Rumanian Church. Although this matter has probably been settled so far as the Lower House of Convocation is concerned, the last has by no means been heard of the subject. There is a strong feeling that the Delegation to Bucharest left the representatives of the Rumanian Church with an inadequate impression of the true teaching of the Church of England, and efforts will be made to convey to the Rumanians a better conception of the actual teaching of our Church. Matters cannot be allowed to remain in their present position, and we believe that a statement will shortly be issued dealing with the whole question and representing the correct attitude of our Church as it is set out in the Prayer Book and Thirty-nine Articles.

The Oxford Conference of Evangelical Churchmen.

IN accordance with our usual custom we are able to give in this issue of *THE CHURCHMAN*, through the kindness of the readers, most of the papers which were read at the Oxford Conference of Evangelical Churchmen held last April at St. Peter's Hall. The general subject of the Conference was "The Responsibility of the Church." The Conference was favoured with the presence of a number of speakers who were well qualified to deal with the various aspects of the subject. The programme was arranged in order that every aspect of the Church in relation to both God and man might be considered. Our readers will see from the papers that every aspect was considered adequately and clearly and that the Findings of the Conference, which we give for purposes of reference, represent in large measure the results of the discussion. One important paper by Canon Thompson Elliott, the Vicar of Leeds, is omitted, as the chief points with which he dealt were to be presented in a book to be issued immediately after the Conference. The book, *Back to God*, has already appeared, and we may direct the attention of our readers to the notice of it which appears among our "Reviews of Books." This paper dealt with the wider aspects of the responsibility of the Church to the Nation. The subject of more immediate importance to Church people in view of the recent Report of the Relationship of Church and State was read by Mr. Mountford on the Responsibility of the Church to the Christian State. The Church's Responsibility to its Members, especially in regard to teaching and discipline, was dealt with by Canon R. F. Pearce; while the subject of Evangelization was considered by Canon Morgan. The final section of the subject was the Church in Relationship to the World. Mr. Pite dealt with Anti-Christian Movements, and the Rev. W. L. B. Caley, with the Church's Missionary activities.

The Conference shows that Evangelical Churchmen are fully alive to the conditions of thought in the world to-day and to the message of the Gospel which alone can satisfy the world's needs.

THE FINDINGS OF THE CONFERENCE.

The following Findings were agreed upon at the final session of the Conference. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. The Conference (meeting so soon after the Archbishop's Recall to Religion) records its conviction that the first responsibility of the Church (whether the term be used of the Universal Church on earth, or more particularly of the Church of England) in facing the present world situation is to withdraw itself in spirit to stand before the judgement seat of God: and then to return to witness afresh to the world the Word of His Grace in the light of the Cross of Christ.

2. It is the special responsibility of the Church of England to maintain the spiritual liberty recovered at the Reformation, with its free access to the Bible; and in fresh study of Reformation principles and life and in fellowship with the sister churches of the Reformation to concentrate on faithful witness to the Truth. This can only be done in whole-hearted surrender to the service of Christ.

The Uncompromising Message of the Cross.

3. The Conference recognizes that in spite of much advance in thought and conduct, sin has come to be regarded in the modern mind as a mere incident in an evolutionary process, and the facts of judgement and punishment are simply put on one side ; that the distaste for that dogmatic theology which has long acted as a moral astringent has weakened both the sense of duty and the moral appeal of the Christian Faith, and produced a condition of softness and emotionalism. It is the responsibility of the Church to face this situation in the light of the Cross with a positive faith preached positively. The Church must give a faithful witness to the uncompromising message of the Cross and its power to grapple with sin.

4. But the Conference also, in humble thankfulness to Almighty God, recognizes the underlying steadiness of the English people in the face of deep moral and spiritual issues. It believes that this steadiness is not the least of the fruits of the English Reformation ; the fourth centenary of which must not be allowed to be side-tracked into the simple celebration of the putting forth of the Bible in English : for, great and far-reaching as that fact was, it was only one outstanding incident in the great movement of life and liberty that was the greatest event in history since Pentecost.

Upholding the Christian Standard.

5. The fact that the English State is a Christian State, in intimate relation with the English Church, gives to the Church a position of responsibility of which it is its duty to make full use for the fulfilment of God's righteous will. At this particular time the Church has a special responsibility to uphold the Christian standard of morals in relation to marriage and the due performance of all contractual obligations.

6. Still regarding the responsibility of the Church from the particular point of view of the English Church ; that responsibility includes the systematic teaching from the pulpit of the Faith as contained in the Holy Scriptures and expressed in the Thirty-nine Articles of Religion and the Book of Common Prayer.

7. The responsibility of the Church (here regarded in the wider sense) for evangelization is admittedly paramount. That responsibility calls for the closest examination of old methods and the fearless acceptance of new ways of approach. The witness of the Church must be both spoken and lived ; and the strongest testimony to Christ Jesus—crucified and risen—is the witness of lives changed by Him in the power of the Holy Spirit.

A New Responsibility to the World.

8. The great Church—universal on earth—has in these days a new responsibility to the world. The anti-Christian forces challenge the Christian faith with a pureness of ideal passion for material amelioration that cannot be denied ; yet they provide no effective belief in immortality, recognize no intervention by a supernatural power, and no moral imperative : they offer no redemption, and have no possibility of belief in the Holy Spirit. The Christian must live better than the Marxian Communist ; he must out-think the scientific humanist ; and he must out-love those whose zeal and ideals fall short of the love of God in Christ and the Christian response to that love.

9. The responsibility of the Church to the non-Christian world which the Evangelical Revival of the eighteenth century brought home to the individual believer has in these days passed into a recognition of the corporate responsibility of the Church. The Conference rejoices that the Church of England is endeavouring to give official fulfilment of that duty. Nevertheless, the ultimate impulse must be looked for in the devotion of the individual Christian, and is still in practice the task and privilege of the members of the Church personally.

10. The Conference sums up its findings with the solemn recognition that the over-mastering responsibility and obligation of the Church is to God Himself—the personal and gracious Lord who gave the Son of His love for the life of the world. The Church stands under the judgement of the Word of God, and the Recall to Religion must be the recall of the Church to the living God of revelation.

OXFORD CONFERENCE OF EVANGELICAL CHURCHMEN.

GENERAL SUBJECT : "THE RESPONSIBILITY OF THE CHURCH."

Opening Address by the Rev. C. M. CHAVASSE, M.C., M.A.,

Master of St. Peter's Hall, Oxford.

A YEAR ago I ventured to acquaint this Conference with the alarming financial position which then menaced St. Peter's Hall. Owing to the collapse, two years previously, of the Educational Trust which had backed the founding of the Hall, we were burdened with a liability of nearly £50,000; even though we had already reduced by £45,000 the original debt that had been hung round our neck. This meant that nearly £5 a day had to be raised to meet interest charges and keep the Hall open, before any money could be found for the reduction of the capital sum which threatened us with extinction. I am bound thus to refer to the daunting report to which the Conference then listened so sympathetically, if for no other reason than to acknowledge, as publicly, our gratitude to Almighty God for the crowning mercy we have received at His hand. Hardly had two months passed away, when Lord Nuffield—whose name has become proverbial for amazing benefactions—undertook to pay off our crushing liability, on condition that we continued our endeavour to raise £50,000—not now for debt-extinction, but for that endowment and development which is necessary if St. Peter's is to acquire the full status of a Public Hall in the University. Quite literally, therefore, by the stroke of a pen, the situation has been completely transformed. Every penny now subscribed to our Appeal Fund is no longer swept away to stave off disaster, but, instead, brings St. Peter's Hall nearer to complete establishment. During the past nine months the response to Lord Nuffield's great challenge has been satisfactory if not equally sensational. Nearly £4,000 has already been received by our honorary treasurer, who also reports that (apart from any windfalls) he can now count on annual subscriptions (great and small) amounting to £1,600 for each of the next six years. Furthermore, there will be launched next year a great thank-offering appeal in connection with the celebration of the fourth centenary of the Reformation. Undoubtedly there will be many who will desire to mark in some tangible form the nation's gratitude to God for the English Bible and the English Reformation. Could such a thank-offering assume a more suitable shape than the full establishment of St. Peter's (with its principles and traditions) as a

Public Hall in the University city which possesses the Martyrs' Memorial, and immediately opposite the old gateway of what was once St. Mary's College, where Erasmus learnt Greek and met Colet ?

There is the added reason that, as this Conference knows, the first meetings which originated the idea of such a quarto-centenary celebration, and made it possible, were convened at St. Peter's Hall in the early months of 1932. Humanly speaking, had there been no St. Peter's Hall there would probably have been no quarto-centenary celebration.

THE REFORMATION.

Recalling those meetings five years ago which fixed upon 1538, the date of the "setting up" of the English Bible in parish churches, as the focus-point in time of the Reformation movement, I am sorry that the plans for the forthcoming celebration next year seem to be concentrating attention exclusively on the English Bible, and side-tracking the Reformation itself, though the two happenings are inseparably associated one with the other.

It will not, therefore, be out of place if I remind you of the four great results of the Reformation movement in England which Oxford and Cambridge scholars of all denominations, after conference together in this very Hall, emphasized as calling for special thanksgiving.

- (1) The Reformation has given to every English man, woman, and child free access to the Bible in their own tongue as the supreme rule and standard for faith, life, and devotion.
- (2) The Reformation reasserted the Gospel of salvation by the free grace of God through faith in Christ, and of the direct personal access of the believer to God through Christ.
- (3) The Reformation, by its appeal to the Scriptures, led to the recognition of more spiritual conceptions of the Church and Sacraments, to the purification of worship, and to renewed emphasis on the ministry of the Word.
- (4) The Reformation, by its emphasis on the spiritual liberty of the children of God, proclaimed in Holy Scripture, has been the fruitful seed of true liberty in all departments of thought and life.

I hope, therefore, that the findings of this Conference may include a recommendation that a fresh study next year of Reformation principles and history would effectively educate the Church as to its Responsibility to God, to its own members, and to the nation. I suggest, also, that next April we take the Reformation as the subject of this Conference.

Meanwhile, I would urge that in our preparations for the forthcoming quarto-centenary celebration we shall not be ashamed of the Reformation. During the past century there has been a conspiracy in the Church (which the laity have abhorred) to deprecate and even to defame the Reformation. It is time that sort of slander was stopped ; and the opportunity of so doing now lies to the hand of loyal Church people. Let us roundly declare with Bishop Lightfoot

that "If the foundation of the Church is the first cause of thankfulness, the Reformation of the Church must be the second." And I am disposed to think that, when on Sunday, June 19th, 1938, we all praise God for the English Bible and the English Reformation, if only the proposed Thank-offering Fund for St. Peter's Hall has been made widely known by its friends, the response will show how the people of this land regard the travailing and re-birth of the Church of England four centuries ago.

THE RESPONSIBILITY OF THE CHURCH.

This brings me to the general subject of our present Conference—"The Responsibility of the Church"; for it has a close connection with the Reformation.

The responsibility of the Church may be summed up in two words—"Faithful Witness." As regards the *witness*, it is that which the Reformation won for us out of the reopened pages of Holy Scripture. Is it not as "a witness and a keeper of Holy Writ" that the 20th Article of Religion describes the responsibility of the Church? As regards *faithful* witness, we need to recapture the unshakable steadfastness of Reformation leaders, who bought our English heritage with their blood.

It was to bear witness to the reality and love of God that His Son became Incarnate.

Seeing, then, that the Church is the extension of the Incarnation, and the Body of Christ on earth, it was ordained to carry on the witness of its Divine Head. Moreover, the Holy Spirit, which indwells the Body of the Church, requires such "faithful witness" in order to convict the world in respect of sin and righteousness and judgment. Indeed, the responsibility of the Church for faithful witness is stressed throughout the New Testament; and is summed up in the Two Witnesses of the eleventh chapter of Revelation. In Jewish symbolism a two-fold witness is true witness. And the effective testimony of the two Old Testament figures, Moses and Elijah, represent, first, the faithful witness of the Church of Israel; then its fulfilment in the person of the victorious Lamb that was slain; and, finally, the redemptive ministry of the Christian Church which thenceforth expresses Him. That is to say, it is no part of the Church's responsibility to attempt to do God's work for Him. It is not the task of the Church to build the kingdom of God on earth; nor need the Church be concerned whether or no its witness is accepted by the world. Our little faith is so pitifully prone to forget the fact of God's overruling providence, and His manifest interventions on the plane of history which it is the prime object of Apocalyptic literature to disclose. God will work out His own purposes, in His own way, and at His own good time and pleasure: if only the faithful witness of the Church affords Him a fulcrum whereby He may bring His Omnipotence to bear upon the world. The Eternal Gospel, which is our witness, possesses its own living power apart from ourselves. And even though that witness be silenced in blood, it yet exerts the resurrection might of the Risen

Saviour Himself to Whom it testifies, and is therefore powerful to make the kingdoms of this world the kingdom of our Lord and of His Christ. It is difficult to say whether, in the *Pilgrim's Progress*, Christian looked upon a representation of Christ Himself, or of His Church, or of the ideal minister of the Gospel, when he saw at the Interpreter's house the picture of "a very grave person hung up against the wall." "It had its eyes lifted up to heaven, the best of books was in its hand, the law of truth was written upon its lips, the world was behind its back. It stood as if it pleaded with men, and a crown of gold did hang over its head." But certainly a master hand has depicted that "faithful witness" which is the Church's fundamental responsibility to God.

Let us pass on, then, to learn how that witness operates, first, as regards the English nation; then, as regards other Protestant Churches; and, finally, as regards the Church of England itself.

THE CHURCH AND THE NATION.

I. *As regards the responsibility of the Church of England to the Nation,*

We cannot be too thankful that the Reformation rediscovered for the Church her true spiritual mission of faithful witness, and replaced her in her true sphere of influence—namely, the hearts and consciences of men. The Church came to these shores, fourteen centuries ago, equipped with the political organization she had inherited from the dying hands of the Roman Empire. Thus it was that all our national institutions were formed under the fostering care of the Church, which, indeed, first gave meaning to the State. But, gradually, as the lesson was learned, the organism of the State grew up to become the expression of the national life; and the inevitable transfer to the State of work once done by the Church caused, increasingly, the most serious collisions. The Reformation saved the situation. And though, thereafter, the Church seemed to decline in power, in reality her importance increased in proportion as the State took her place in the realm of political administration. The State is now the executor of national policy; but the Church still possesses the power to direct that policy. The State is avowedly the exponent of the national will; but the Church still remains as the educator of the will of the people. The State is mainly concerned with the mechanism of government; but it is the Church which inculcates the principles of righteous government. This ministry of faithful witness is the noblest and highest which any organized body can assume; and, as long as the Establishment continues, the Church will be recognized as the soul of the nation. Thus did the Church recover at the Reformation her true commission from Christ of Faithful Witness, and so of influencing national life and character. How richly England has benefited thereby, Bishop Mandell Creighton, that great historian, has strikingly exemplified. "I cannot say" he wrote in 1884, "that before the Reformation England's policy showed a greater care for righteousness than did that of its neighbours; but since the Reforma-

tion, there have been many conspicuous instances in which England has shown a more exalted standard of national morality than can as yet be said to prevail universally. England has gained by the Reformation in the more sterling qualities of national life." The truth of his words is even more evident to-day, as this country strives to bring Christian principles to bear upon international politics, in conjunction with nations whose opinion is moulded by a Church which is still unreformed.

FAITHFUL WITNESS AND REUNION.

II. *In the second place there is the responsibility of our Church towards the other sister Churches of the Reformation.*

Canon F. R. Barry, in his *Relevance of the Church*, has pointed out how the Oxford Movement made the Church self-conscious. Tractarians were for ever asking the question, "What is the Church?"; and so fixing the attention of all Churches inwardly upon themselves, instead of directing it outwards to their world-wide mission of faithful witness. Such an unhealthy egotism could only result in each Church regarding itself as a mutual self-improvement society. It also meant that each particular branch of the Church Universal defined its own Communion in terms which un-churched all the rest; so that, in order to whitewash the schisms of Christendom, an increasing number of the faithful came to favour the idea of the Invisible Church, which (as Dr. Rashdall rightly declared) is "a contradiction of terms." But if the Visible Church is the Body of Christ on earth, then a living and growing organism cannot be defined apart from, what Aristotle called, its "end" and "meaning." The enquiry "What is the Church?" can only be answered by asking first "What is the Church for?" And, once we agree that the responsibility of the Church is "faithful witness," we beckon quickly enough to our partners in the other boat, to come and aid us in the tremendous mission of world redemption.

In the book to which I have already referred, Canon Barry first quotes the saying of the Dean of Exeter that "It was the Evangelicals who taught the Church to be missionary," and then adds as follows: "In devoting itself to its proper task of evangelization and redemption, the English Church has found its own life. It has learnt the meaning of *fellowship in service*, both as between its own various schools of thought and with other Churches." That is to say, it is only as the separate Churches fulfil their responsibility of Faithful Witness, that a divided Christendom will come to find its unity.

It was remarkable how the whole National Assembly, last June, rose and cheered the declaration of Canon Anthony Deane that a Round Table Conference would never bring real unity to the Church of England, but only co-operation in evangelistic effort. It is also significant that all practical efforts for reunion between Protestant Churches arise in the mission field. If, therefore, in response to the Archbishop's recall to religion, the various denominations would concentrate on their primary responsibility of "faithful witness," and

thereby, of building up of the body of Christ ; then at length they would all attain unto the unity of the faith. Reunion cannot be manufactured as if it were an end in itself. It must be born from above, for it is God's reward to those who seek with singleness of heart to do His will.

THE FAITHFUL MINORITY.

III. *In the last place, there is the responsibility of the Church to itself.*

The Prayer Book speaks of "the Church Militant here in earth" ; and thereby pictures an army going forth, conquering and to conquer, wielding the sword of the Spirit beneath the banner of Him whose Name is "Faithful and True." But do you recognize the original, as you know it, from such a picture? The Church in one of its aspects may be regarded as an asylum or hospital—a home for the hungry, the heavy-laden, and the sinful ; and its qualification for admission simply that of consciousness of need. It may also be viewed as the ordained channel through which Divine gifts of healing and strength come down to the life of man. As such—as a hospital and a vehicle of grace—it is pictured in the parable of the grain of mustard seed, which "became a tree, and the birds of the air lodged in the branches thereof." But there is, also, the companion parable of leaven, "which a woman took, and hid in three measures of meal, till it was all leavened." To fasten on one interpretation only, which (think you) symbolizes the Church in the hand of the Holy Spirit, the leaven or the three measures of meal? I think the significance both of the quantity and of the quality of the meal is generally unrecognized. It was *meal* ; a manufactured article, which had already undergone treatment in the process of transformation from grain to become the staff of life. And it was only *three measures* of meal ; for a lump of leaven cannot effect a change upon more than a limited mass of dough, still less upon a barn-full of unground corn. We have, then, in this parable, first, the world to be transformed—namely, the grain in the storehouse ; secondly, the Church—the three measures of meal—which needs to be leavened so that (in Chrysostom's words) it itself "becomes leaven to the rest" ; and, thirdly, an active ministry hid in the Church—the leaven—upon which everything depends. What, then, is this active ministry which by its influence animates the whole Church to become the agent of redemption in society? It is the ministry of the tiny body of those who are whole-heartedly the slaves of Christ. These are the "faithful remnant" of Israel. These are the Blessed of the Sermon on the Mount—the salt of the earth, and the light of the world. And their leavening ministry is that of "faithful witness" by lip and life. Then, let me repeat it, the whole destiny of the world depends upon them and their number ; for each crumb of leaven cannot affect more than a limited measure of what is still unleavened. Look then at the leaven, which might be called the true Church, or the Church within the Church. In the Book of Revelation it is symbolized by the 144,000. In the Apocalypse,

twelve and its multiples is the number of the Church, since there were twelve tribes of Israel. Twelve thousand from each of the twelve tribes is a relatively small minority of the full total of the Chosen People. But yet, to change the metaphor, this minority is the rock on which Christ builds His Church. The little army appears in chapter seven, as the believing remnant of the old Jewish Church. It reappears in chapter fourteen as the bodyguard of the Lamb as He stands on Mount Zion ; and as such represents the active and suffering ministry of the new Christian Church. It is hard to know whether this little host is spoken of as alive or dead ; and it does not matter for it is about to perish for its virgin-like fidelity to the heavenly Bridegroom. For one moment the 144,000 march across the stage with their salute, "Morituri te salutamus," and then they disappear from sight to sing the new song of that victory which comes five chapters later. As our eyes gaze wistfully after them, and our ears catch faint strains of the triumph song we fain would learn ; do we understand why all this talk of revival and recall to religion seems to achieve so little ? There are not a sufficient number of truly consecrated personalities in the Church of our generation. In this matter of surrender of self, and of other worldliness, we are not a patch upon our fathers. And an unleavened three measures of meal will never transform the world. It is "faithful witness" that is so sorely needed to-day in the Church itself : a witness bound to involve suffering and sacrifice, but accepted joyously as the glory of the followers of the Crucified. As far back as Easter, 1924, a Conference of Missionaries in Jerusalem concluded their report with these words—"The whole world is awaiting the release of the vital force of the living Spirit of the Risen Christ Himself, through human personalities. Such spiritual power is in the good purpose of God always available. But there is nothing in the Bible or in the experience of the Church to suggest that it is available cheaply. Each marked release of the Holy Spirit of God in human lives must be at cost." The world is still waiting till a sufficient number realize and assume the responsibility of the Church for "faithful witness" ; and so, turning their back on the world, and taking up their cross, learn what triumphs Christ can win through them.

THE RESPONSIBILITY OF THE CHURCH TO GOD.

By the Rev. F. W. DILLISTONE, B.D.,

Vicar of St. Andrew's, Oxford.

I HAVE been called to undertake to-night a great responsibility—to speak of “The Responsibility of the Church to God.” Who am I that I should do such a thing? A tiny member of the One, Holy, Catholic, Apostolic Church of God—to speak in God’s Name to the Church and remind her of her calling in relation to Him! How could I dare to undertake such a thing were it not that God has spoken, God has uttered His voice, and it is open even to the least and humblest member of His Church to listen and to hear. I may not have heard aright—how loud is the din of the world in our ears to-day—how loud is the clamour of our own sinful hearts. Yet that which we have heard declare we unto you. When you have made all allowances for human mistakes and fallibilities, still out of what I am to say you may catch some echo of the authentic voice of God.

Without any further introduction I will say at once that the Church’s first responsibility is to face firmly and squarely the situation in which she finds herself at this present moment—in other words, to come to grips with moral realities. Ever and anon, whether in Old Testament or New Testament or history, the Church of God has refused to do this. She finds herself set in the midst of a world-order with which she would fain come to terms. The world’s life intrigues her, the world’s standards of success attract her, the world’s objectives fascinate her, the world’s values allure her. So much there is that seems so fair that to decry would seem rude and boorish; so much there is that seems so permanent and enduring that to attack would seem foolish and disastrous; surely human ideals and objectives are only another name for the Divine. So she emphasizes the good and overlooks the ill, finds a way of compromise and welcomes conditions of peace. Peace, peace, she says, when there is no peace; for the Lord’s controversy is ever existent and there is no compromise between holiness and sin.

I might go to history and set out one case after another of that which I have just described in general terms. Again and again the message of the prophet to the Church of his day has been just this—Face moral realities. Recognize the sin of the world. Behold a world estranged from God, opposed to God, strong in its own self-sufficiency, following idols. Face it—and then act. And time and again the Church of the day has refused the challenge, has driven the prophet into the wilderness and only through disaster and brutality at the hands of the world-power, has begun to realize the truth of what the prophet said.

So I plead as the first responsibility of the Church at this moment that she should face squarely the pressure of the world-situation. I need not elaborate it. The facts are so well known. Yet their very seriousness seems to act as a narcotic upon us. The world is on the brink of war—war such as we cannot imagine. All human astuteness and ingenuity is being employed to avert the tragedy; the fate of our Western civilization hangs in the balance. In a considered pamphlet just published—a pamphlet of no alarmist kind—there occurs this statement, “At any moment the international tension may prove insupportable, and another World War shatter western civilization.” That is one fact. Again the world is floundering in a moral abyss. Old standards have gone and no new universally applicable standards are taking their place. Racial pride, prejudice and antagonism march unashamedly abroad; lust for power stops at nothing to accomplish its ends; and even in our own country according to the recent pronouncement of Lord Salisbury, “Fraud is rampant and on the largest scale and dishonesty is so common as to be hardly noticed. As to any standard of sexual morality, it has almost ceased to attract attention.” The utter moral relativity in the world is a second fact. But again, and perhaps worst of all, the world is fast slipping back into a state of absolute idolatry. The cry has gone forth, “Up make us gods to go before us” and even the Church has become involved in the apostasy from the living God. The decay of old religions is recognized on all hands—a decay from which at least the outward form of Christianity has not been exempt. As was said in a recent address at Newcastle by a leader of youth, “I certainly think that there is no disputing the common assertion that this is the end of the Christian era in the sense that Christianity has ceased to be a strong influence in the modern state or a vital interest to the majority of individuals. Europe as a whole has stopped even pretending to be Christian.” But it is perhaps not so generally recognized how marked has been the recrudescence of idolatry. As this same voice went on to say, “This is not an age of scepticism—it is scarcely intelligent enough for that—but of extraordinary faith in extraordinary things.” The apparent liberators and benefactors of mankind—be they men, materials, programmes, or ideas—have been idolized, even deified and men have bowed the knee in worship and submission. The spiritual temperature of the world has fallen so low that out of the pervading atmosphere of secularism there has come into being frozen crystallized idols which are now the gods of humanity. That is a third fact—the re-establishment on all hands of the worship of idols.

There are some facts. But they are more than facts—they are symptoms of something far deeper. They are blatant symptoms of that great revolt of the self-conscious and self-justified individual against the living God*—that revolt which in old and simple terms is the Sin of the World. That revolt has been going on continuously throughout the long centuries. It is comparable to that inward burning and rumbling hidden beneath this so fair earth; only at the time of an earthquake or a volcanic eruption do we realize its strength and

*A phrase taken from a recent manifesto of the German Confessional Church.

intensity. And it requires a volcanic Man of the stature of a Pharaoh or a Nebuchadnezzar, or an Antiochus Epiphanes or a Nero, or an Innocent IV, or a Mussolini, to make us realize the strength of this revolt of the self-justified individual against the living God. The Sin of the World! Monarchies, democracies, dictatorships; ideologies, idolatries, culture, so-called new moralities—one and all are symptoms of this one underlying, all too terrible reality—the Sin of the World.

Of course it is perfectly possible to interpret the facts in other ways, to say that these are merely passing phases, that we mustn't take things too seriously, that things will right themselves in time. It is all too possible for the Church to say that they are symptoms of a temporary malady rather than of a deadly disease—and to apply mild palliatives accordingly. If anyone feels that is the right way then I have nothing more to say. But I am convinced that it is not God's way and that it is not the Church's way if she is to be true to her Lord and Master. Rather under the pressure of the terrific challenge of these facts, there comes the call to do something crucial, climacteric. The second immediate responsibility of the Church, I hold, after facing squarely the terrible moral realities of the present situation, the Sin of the World, is deliberately, purposefully to *Withdraw*—to withdraw and stand before the Judgement-Seat of God.

That is the call which I long to hear at this present juncture. We are being surrounded by recalls of one kind and another. There is a spate of jubilees, centenaries, and so on, in which the effort is made to recall something of the spirit of 50 or 100 years ago. There are recalls to old orthodoxies, old formularies, old rituals. There is—and I speak guardedly, for none, I think, admires more than I do the lead which the Archbishop is giving in spiritual things—there is what is called a recall to religion. I am sorry that title has been given. There is plenty of religion in the world to-day just as there was in the world to which Christ came. Of that world it has been said that there was room for any number of religions, but there was no room for God or for faith in God. So to-day there is plenty of religion and plenty of interest in religion but small place for the living God and Father of our Lord Jesus Christ. So I long to hear not a recall of the world to religion but a recall of the Church to God, the living God of revelation, the One true God, over all, blessed for ever. The Church's second responsibility is to withdraw to meet her God.

But now let us note, to withdraw will not be easy. We are too deeply immersed in the world-stream. We have compromised, we have joined hands with the world, we have shared in the world's life to such an extent that withdrawal becomes comparable to the cutting off of a hand or a foot. We have become so keen on our busy-nesses, our activities, our schemes, our programmes, that to withdraw will be as costly as the shedding of our very life-blood. Yet only by something as serious as that, shall we make any creative contribution to the present world-situation; our Lord said that times come to men when they must either sever a hand or a foot or go out into outer darkness.

But supposing the Church were willing—that a great wave of revulsion set in and the Church went out again to the wilderness, the Alone, to meet with her God, what then? What is her responsibility then? As I conceive it, it will again be no genial, no easy thing. The Church must withdraw primarily to stand under the judgement of the Word of God. It is instructive in this connection, I think, to compare for a moment the record of the Temptations of our Lord. He withdrew to the Wilderness there to stand under the judgement of the Word of God. In His case the judgement had in it nothing of condemnation; He was not implicated and involved in the Sin of the World; He willingly accepted the judgement and declared that the Word of God to Him was holy and good and true. The Devil sought to entice Him away from the judgement of the Word to the judgement of humanism and idolatry—but all in vain. But when the Church thus comes under the judgement of the Word of God it is a very different story. To Him it was external suggestion; with us it has been inward reality. We are all too deeply involved in that revolt of the self-justified individual against the living God which is the Sin of the World. We have caught the infection of the world, we have justified ourselves in God's sight. We have tried to feed the world with the bread of our little human palliatives—our human ideals and cultures and ethics, and there has been a famine of the Word of God. We have staged dramatic scenes in the temple-courts, our man-made schemes of evangelism and religious education and ritual innovation—and the world has waited in vain for the true witness to the reality of God. We have bowed down before the idols of the world—human systems, worldly honours, material comforts—and that only unifying loyalty, the worship of the living God, has so rarely been revealed.

For the last fifty years we have been living in an atmosphere of stifling humanism and the poison has penetrated to the very heart of the Church. The world has been self-confident and optimistic; we have been the same. The world has trusted to reason, arbitration, education, to bring inevitable progress; we have followed suit. Time and again we have sought enlightenment, rather than the Light, sympathetic accommodation rather than holy demand, the world rather than God. We have tried all human means and have failed. We stand in the crisis under the judgement of the Word of God. And the call comes to humiliation and confession, to the acknowledgment that we, the Church of God, have sinned and come short of the glory of God.

Surely then this is the second responsibility of the Church—to withdraw and stand under the judgement of the Word of God; to humble herself, to listen again to God's voice, to seek after that holiness without which no man shall see the Lord. The only Church which is going to do anything in the world to-day is Holy Church—Church, that is, withdrawn, humbled, purified, judged, Church stripped of her self-reliance and self-justification, and dependent alone upon God and the Word of His Grace.

The final responsibility of the Church towards God, as it seems to me, is twofold. It is to bear witness to the Word before God in soul-

travailing prayer ; it is then to return to the world, to bear witness to the Word before the world, in self-denying utterance. Of this latter we shall hear much more to-morrow. I would only venture to say that the core of the Church's responsibility to God in this matter, is that the Word to which she bears witness must be the Word to which she owes her very existence—the Word of His Cross, the Word of Holy Grace, the Word of God's mercy to sinful man, the Word that breaks all human idolatries and in judging man, saves him. "I came not to call the self-justified but sinners." If she confesses that Word, she will not be popular though she will incidentally recover the world's respect. The world hates to be rebuked, as witness a certain broadcast utterance by the Archbishop near the end of last year ; but the world knows when the word comes from God and though it may resist even to the point of crucifying the Church that brings the Word, yet even out of such a death more will come to the world than can ever come from soft human utterances or shallow words of approval. The Church must bear witness to the Word of God in humble, self-denying utterance.

But equally, nay more so, the Church is called to bear witness to the Word before God, in deep, soul-travailing prayer. The motive-spring of her prayer, let us note, is not primarily the pain and sorrow of the world, loath as I would be to minimize the sadness and pathos of that. But somehow, although we are so well acquainted with that to-day, it is failing to stir us to any urgent searching prayer. Perhaps it would be true to say that never has our knowledge of humanity's ills been so extensive as it is to-day, yet rarely has the prayer-life of the Church been so weak. Why? Is it not because our prayer no longer has the character of urgent response to the living, revealing Word of God. We have elaborate litanies and liturgies and forms of intercession—all good and valuable. But they lack power and reality unless they serve as the true witness of the Church before God to the Word she has heard Him speak. And whatever may be the case for the world at large, for the Church there is one Word by which she was created and in which she must ever live and move and have her being—it is the Word of the Cross. Apart from that Word, the Church is a mere religious club, a superfluity. On that Word she ever depends. And as she listens afresh to that Word, she hears the very heart-beat of God ; she hears the clash of the dread conflict between holiness and sin ; she beholds the Lamb of God which taketh away the Sin of the World. And she worships and confesses ; she brings herself to the Cross, she brings the world to the Cross, she joins in the travail of the ages, she becomes crucified with Christ, she makes intercession for the transgressors. She looks at herself and cries, "God be merciful to me a sinner" ; she looks at the world and cries, "Father, forgive them, they know not what they do" ; she looks at her Lord and with those about the throne she cries :

"Worthy is the Lamb that was slain to receive the Power and the Riches and the Wisdom and the Strength and the Honour and the Glory and the Blessing—yes, for ever and ever.—Amen."

THE RESPONSIBILITY OF THE CHURCH TO THE CHRISTIAN STATE.

By G. B. MOUNTFORD, Esq., M.C.

IT is desirable at the outset in considering the responsibility of the Church to the State in England to bear in mind the relationship that exists between them.

The great feature of this relationship upon which the Church's responsibility is primarily based is that the English State is Christian. This does not mean that every individual in the State is a Christian, it does not even mean that every minister of the State is necessarily a Christian. What it does mean is that the general trend of the State is towards the Christian standard, that as a State it professes Christianity, and that the desire and ideal of the State is Christian. Nevertheless it must also be borne in mind that though both Church and State are Christian their origins are fundamentally different—the Church is a divine institution, the State is a human organization.

Another feature of the relationship between the Church and the State is referred to by Mr. Albert Mitchell in his evidence before the Archbishops' Commission as follows:—"The intertwining of the Church and the State is part of the history of England." And he quotes later in support, the noble expression, "this Church and Realm of England." This means, as appears later in the same evidence, that there is between the Church and the State an intimate association.

The relationship may also be considered as a partnership. It is doubtless an essential of satisfactory partnership that a right understanding shall exist between the partners as to their respective duties towards the fulfilment of a common end. In the case of the Church and the State the common end is the carrying out in the world of the commandments or will of God. Christ's summary of the commandments is striking in this connection, for while it is the Church's supreme endeavour to love God and so observe the first and great commandment, it is the State's special aim to prove its love for man and thus carry out the second commandment.

Luther has been credited by a recent writer with holding a similar view—namely, that the civil power is essentially holy, formed for the purpose of fulfilling one great object of Christ's religion—the love of man towards his neighbour, which again is dependent on his love towards God.

Illustrations of the relationship between the Church and the State usually seem to lack something of the "intimacy," which, as has been seen, is, or should be, of the essence of the association. It is probable that Erastus shows the greatest insight when he says:—

“The Church is to the State as the Soul is to the Body.” It is difficult to conceive of a closer or more intimate relationship than that which this beautiful image suggests.

The next consideration appears to be how this intimate association can be maintained, for whether broken by the State or by the Church the consequences must be disastrous; a break by the State might mean the abandonment of organized religion, and, on the other hand, a break by the Church would be a failure in responsibility. Mr. Mitchell elaborates this point in his evidence:—“The repudiation by the State of its age-long intimate association with the Church would partake of the nature of an apostasy, unless it were done on the ground of the unfaithfulness of the Church to its ideal.”

This leads to the consideration of the actual responsibility of the Church to the Christian State.

The Church’s responsibility may be regarded from several points of view which are intended to be illustrative rather than exhaustive.

The Church must give faithful witness, must have a high standard of morals, and must set an example of blameless conduct.

It is essential for the Church to give faithful witness to God’s will, for upon this prime responsibility most others depend. There are at least two indispensable elements in the witness of the Church as to God’s will if such witness is to be of any practical value, namely that it must be faithful and it must be explicit. William Law wrote that “To please God”—that is to do His will—“is the happiest and best thing in the world.” Every man in the line of God’s will knows the truth of those words; and if true for a man why not also true for the State, the individual’s resulting peace and power being translated for the State into harmonious effort and strong united purpose?

This great responsibility of witnessing to God’s will needs not to be stressed. It is a similar responsibility to that of the individual, for it is the duty of every Christian, as it should also be his delight, to prove what is that good and acceptable and perfect will of God.

It is essential for the Church to maintain and to exemplify a high standard of morals. The Law of Marriage perhaps provides an instance of the type of opportunity the Church may have to apply a high standard of morals.

There is but one sure standard of morals and that is the Christian one. It is the Church’s responsibility to uphold this Christian standard before the State, for without such guidance the State’s moral standard might become little more than the reflection of the consciences of its counsellors, and if so, the standard might vary from time to time as the personnel of the State changed. The result of this might be moral deterioration.

It is essential also for the Church to set an example of blameless conduct. The performance of a contract provides an occasion when such an example can be shown; for instance, parsons obeying the Prayer Book which they have pledged themselves to obey, with scrupulous care, and otherwise obeying the law of the Church.

The writer to the Hebrews says, “Pray for us, for we trust

we have a good conscience, in all things willing to live honestly." It is significant that the verse begins with the words "Pray for us." It is this close association between prayer and honesty which gives rise to the Church's responsibility towards the State in this connection. For it is the Church's duty first to show an example of sincerity, and secondly, by its prayers for the State to support it in its endeavour to be in all things willing to live honestly. Since it is true as none of us doubts, that we perish if we cease from prayer, it is also true that to cease from prayer is sooner or later to lapse from honesty in word and deed.

Not only is it necessary for the Church itself to be blameless, but it must teach the State by definite spiritual instruction, educate the public conscience, and exert its influence in maintaining a high standard of Christian public life.

The principal responsibility of the Church with regard to teaching is to teach the State "The way of God in truth." The Church has more opportunity of doing this than may perhaps be realized. This is especially evident in this Coronation year. The services which accompany many of the State's activities provide such an opportunity. If such occasions are not used entirely for the purpose of teaching the way of God that is to the spiritual detriment of the State.

The responsibility of the Church in matters of conscience exists though the faculty of distinguishing between right and wrong is common to the Church and to the State. The conscience may be easily blunted, and the Church's concern is to live like St. Paul, "In all good conscience before God," so that it is able to provide an arrow point to conscience for the help and safety of the State.

It is the Church's duty to use its influence to bring about the recognition of the principles of Christianity in public life, and remove many blots which now mar our national and international affairs.

In fulfilling all these responsibilities the Church should endeavour to obtain the State's collaboration, and form, as it were, a joint trusteeship for the people.

The State, not seldom, endeavours to deal with moral matters by legislation. Great questions of this kind have been dealt with in the past and no doubt will in the future be so undertaken.

It is not the Church's province to take any official part in the legislative activities of the State, except through its representatives, but the Church can by example and teaching, so persistently impress upon the State the Christian virtues, that the laws which are the expression of the State, shall unmistakably bear the stamp of Christian ideals.

The Church and State are, as it were, trustees for the whole body of the people, the trust being the general welfare which is another name for the work of God in the world. The Church and the State both have a part to play. As the Report of the Archbishops' Commission truly says :—"There is no department of the common life of the citizens of a community into which both Church and State do not claim to penetrate and which they do not seek to direct or influence."

The Church's responsibility to the State is different from its responsibility to the Nation. The State is perhaps the people organized for government, administration, and shepherding, as distinct from the Nation as the people, as the flock to be shepherded.

What then is the conclusion of the whole matter? The truth is that the Church's responsibility to the State arises out of the relationship which exists between them. And this relationship of the Church and the State to each other depends in the last analysis upon their relation to Christ.

If this be so, then the whole question of the Church's responsibility to the State resolves itself into this :—That at the present day the Church's most pressing responsibility is to call the State to public recognition of Christ.

The Church must endeavour to persuade the State that Christ is its greatest need, that other things in the world, though lovely and of good report and well worthy of the State's ambition, are secondary, and that, as Mr. George Goodman has put it :—“To give one's life to the pursuit of them, to sell the soul to them, to let Christ go for them, is another matter and can only end in spiritual shipwreck.”

It is the Church's supreme responsibility to uphold Christ to the State as the Saviour of the world for the salvation of the State. Less than this the Church dare not do, and more than this it cannot do.

To support this great burden of responsibility, the Church must have a deep insight into the things of God and of His Christ, and pass on to the State its own rich experience. Little adaptation would be needed to make Henry Burton's hymn almost a summary of the Church's responsibility to the State :

“Have you found the heavenly light?
 Pass it on!
 Hold thy lighted lamp on high—
 And he may live who else would die.”

So by God's Grace will ever stand together this Church and State. The Church remembering its divine origin, always fulfilling its responsibilities to the State—as its Body—with most tender concern; and the State, holding fast to the Church—as its Soul—solemnly aware that what is true of a man's soul must also be true of a great community :—“For what is a State profited if it shall gain the whole world and lose its own soul?”

THE RESPONSIBILITY OF THE CHURCH TO ITS MEMBERS. TEACHING AND DISCIPLINE.

By the Rev. Canon R. F. PEARCE, M.A.,

Vicar of Rodmersham.

I WOULD like to deal separately with the two parts of this subject, and to consider first the responsibility of the Church for teaching. Teaching is essentially the work of an individual; it is the personal effort of one mind to guide and mould the thoughts of others. Teaching is given, not by Committees and Councils, but by individual men and women. So the responsibility of the Church in this matter really means the responsibility of individual members of the Church. Which members are responsible?

On the one hand, every Christian is under a moral obligation to teach the truth which has been revealed to him. This is one of the principles of that new life with which the believer is endowed when he is born again. He must pass on to others the light which he has received. "Freely ye have received, freely give." It follows that the senior and more advanced members of the Church are responsible for teaching beginners the faith which they themselves have learned. This principle is clearly laid down in our Prayer-book: at every baptism of an infant, god-parents are told, "It is your parts and duties to see that this infant be taught." If only each ordinary member of the Church would pass on to his children and those under his charge the divine knowledge which he has received, there would be a solid foundation of Christian belief and thought throughout the community. This foundation has to be laid in the home by ordinary people speaking to those with whom they are most intimate. Children will absorb ideas from their parents and guardians much more readily than from any outside teacher. Unhappily such a foundation of thought does not exist to-day; and the chief reason is that most of the members of our Church do not recognize their responsibility in this matter, and make no effort to teach others what they have learned of Christ. A few weeks ago, the Headmaster of a public school declared as the result of careful investigation, that more than half his pupils came from homes where no attempt was made to give any religious teaching at all. If this is the case even among the more educated and privileged classes, there can be no doubt that conditions are worse in poorer and less favoured homes.

On the other hand, while a general obligation to teach rests upon all Christians, there is certainly a much greater responsibility resting

upon the clergy, who have special gifts, a special commission, and special opportunities for this work. Scripture teaches us that teaching is inseparable from pastoral responsibility. In describing the various forms of ministry in the Church, St. Paul says "He gave some apostles, some prophets, some evangelists, some pastors and teachers" (Eph. iv. 11). The same class of ministers are both pastors and teachers; those who have pastoral responsibilities are expected also to teach, and receive spiritual gifts for both these duties. In accordance with this, in our Church, a special commission and special opportunities both for pastoral work and teaching, are given to the same persons. Every one ordained to the priesthood is given a pastoral charge, and is also required to promise that he will instruct the people committed to his charge. He is commanded to dispense the word of God, and is required to promise that he will be diligent in reading the Scriptures; and he is provided with a salary which relieves him of the need of earning his living by other occupations. Thus the Church of England makes teaching an essential part of the work of all clergy. We hear a suggestion sometimes that the pulpit has too prominent a place in our churches; some people would like to put it away in a corner, and some to remove it altogether. But the pulpit is the place from which the pastor teaches his flock; and if teaching be one of his most essential and primary duties, the pulpit is one of the most necessary pieces of furniture in the Church.

What must the clergy teach? Our Lord said in His last commission "Teach them to observe all things, whatsoever I have commanded you." Some have thought that these words merely instruct us to teach the regular observance of certain ordinances. But the meaning of Our Lord's commission cannot be confined within such narrow limits; it covers the whole range of His recorded words. We are to teach men to do all that He commanded, beginning with His first exhortation to "Repent." This was how His Apostles understood this injunction. St. Paul, in his farewell address to the Ephesian elders, tells us how he tried to carry out Our Lord's commission. "I have taught you publicly, and from house to house, testifying, both to the Jews and to the Gentiles, repentance towards God, and faith towards Our Lord Jesus Christ." Repentance and faith were the basis of his teaching; but it was not confined to these subjects; he led his hearers on into deep spiritual truths, and opened out to them the promises of God. "I have not shunned to declare unto you the whole counsel of God." His responsibility included the teaching of all these things.

Our Church shows us how we are to fulfil our Lord's commission. It calls upon us clergy to promise that we will instruct those committed to our charge from *the Scriptures*. In them is revealed the whole counsel of God: in them we have an abundant store from which to draw the subject-matter of our teaching. I very much fear that many clergy in England do not draw their teaching from the Bible. On my return from India, two years ago, I spent a year in this country without any spiritual charge of my own, and visited many Churches, and heard many discourses. I regret to say that very few

of these were based on the teaching of the Bible, and many were directly opposed to its plain statements. I have heard clergy preface their sermons with the words, "In the name of the Father, and of the Son, and of the Holy Ghost," and then proceed to give their own ideas without any reference to the teaching of the Bible. Surely this is taking the name of God in vain. I stayed a long time in one populous area, in which there were many churches, but not one where the Bible was clearly and definitely taught, and I am told that many populous districts in England are in the same unhappy condition. What is the use of recalling the people of England to religion, if, when they return to their Churches, they cannot hear the word of God? Our Lord has taught us that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The word of God is the Christian's spiritual food; our task is to feed the flock of Christ on that food. Those clergy who feed their congregations on modern thought or psychology or their own fancies, instead of on the Scriptures, are giving them stones for bread. We are under a threefold obligation to teach our fellow-Christians from the Bible: we have been commissioned to do so, we have promised to do so, and they need it.

But, while the range of our teaching is as wide as the whole Bible, there are certain truths which we have to take as the foundation and backbone of our instruction. These truths, which are clearly taught in Scripture, are officially handed down to us as the main doctrines of the Christian faith, together forming one consistent whole. We have a special responsibility for upholding and proclaiming this scheme of truth. St. Paul, in his first epistle to Timothy, refers to a body of truth, which he calls "the glorious gospel of the blessed God," and says it was committed to his trust. He adds, "This charge I commit to thee, son Timothy," and twice later in his epistles to this disciple he says "Guard that which is committed to thy trust." Besides guarding and preserving the truths committed to him, Timothy is also urged to teach them. Eight times in the Pastoral Epistles does St. Paul emphasize the importance of teaching "sound doctrine." This is defined as being "The words of our Lord Jesus Christ," and is said to be embodied in a model or form which Timothy learned of St. Paul. All these exhortations together show us that, having learned and accepted a scheme of Christian doctrine as being true and according to the word of God, we are under an obligation to guard it, to prevent it being abandoned or perverted, and to teach others the truths which it contains. We have received such a deposit of truth in the 39 Articles, to which each one of us clergy has given his assent. We have publicly declared these to be agreeable to the word of God, and we are responsible for upholding and teaching the doctrine contained in them. Our reasons for doing so are the same as those which Timothy had for maintaining the doctrines committed to him. We have learned these things; we have accepted them as assured truth, on competent authority; and we are satisfied that they are based on the teaching of Scripture. "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;

and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation " (2 Tim. iii. 14, 15).

It is obvious that even in St. Paul's day there was a danger of the Christian teacher losing his grip of the vital truths committed to him to teach ; he had to be warned to hold them fast. That danger is as great to-day. Many of the most fundamental doctrines of our faith are now doubted, disputed, or travestied, even by those called Christians. The atmosphere is full of new ideas ; orthodoxy is unpopular ; and there is constant pressure on the Christian teacher to turn aside from the well-worn path of revealed truth which has been trodden by those before him. He needs to be exhorted to hold fast the form of sound words which he has learned. No doubt it would be much more gratifying to our pride if we could discover for ourselves some new idea bearing on the problems of life, or produce out of our own thought or experience some new aspect of truth. Many clergy try to do this ; they think that it will arouse interest and attract attention, more than repeating the same doctrines which others have preached before. But we must do what we have been commissioned to do ; certain truths have been revealed by God as the way of salvation for men ; they have been committed to us, and we have accepted them by faith. Our supreme task now is to teach these truths, and to preserve them from being abandoned or perverted.

Let us now consider the responsibility of the Church for discipline, which I take to mean enforcing the observance of law. It is the duty of the Church as a body to uphold the moral law in the conduct of its members, and the chief way of accomplishing this, suggested in the New Testament, lies in the proper treatment of persons found guilty of public offences or scandalous conduct. The duty of the Church to exercise discipline in such cases is based upon our Lord's words in John xx. 23, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." These words were spoken, not to the eleven apostles only, but to a mixed body of believers, representing the whole Church ; and they have been understood to mean that the Church as a whole is responsible for pronouncing judgement upon offenders, or for declaring them to be absolved. The most notable example of the carrying out of this responsibility, recorded in the New Testament, was in the case where a Christian was found guilty of immorality in the Corinthian Church. St. Paul claimed to judge this person, and he called on the other members of the local Church to join him in this judgement. The judgement is defined as "delivering such an one over to Satan for the destruction of the flesh." It is not known exactly what these words implied. They may have included the infliction of some bodily suffering or infirmity. We know that St. Paul was empowered on one occasion to inflict blindness on an offender, namely, on Elymas, the sorcerer, at Paphos. We have no evidence that any local Church by itself was ever able to impose penalties of this sort. We must suppose that St. Paul was given power to do so as an Apostle ; but he called upon the Corinthian Christians to associate themselves with him in this act. He also told them of one thing which they could do themselves, namely,

withdraw from all contact with the offender. If all the members of a Church agree to ostracize any one of their number who has offended, they can, by that means alone, impose a severe penalty, and it may be effective in leading the sinner to realize his guilt. This is the kind of discipline which the Church as a body was required to exercise in the earliest days. Such united action of a local body of Christians is often practised among infant Churches in the mission field to-day, where there is a small community of baptized persons, socially dependent on each other, and cut off from the rest of the world. They can bring great pressure to bear on any one of their number by this penalty of social ostracism.

It would be impossible to organize any such united action here in the Church of England to-day. Our Church, being a National Church nominally embraces within its membership all baptized persons in England who have not definitely attached themselves to some other Christian body. As it is the custom for nearly everyone in England to be baptized and to call himself a Christian, our Church has millions of nominal adherents, holding many different beliefs, often no definite belief at all. It is not a select community cut off from the world; the world here is largely composed of people who are nominal members of the Church. Such people have only a superficial connection with the life of the Church, if any at all; they do not join regularly in its worship, nor understand its doctrines. But they are officially members, and there is no recognized line of distinction between those who are real, and those who are merely nominal members. Consequently any united action by members of the Church on a moral question is impossible.

Occasionally a Bishop excommunicates some person known to be guilty of immorality. But even such action is only taken on the rarest occasions, and there is never any general action taken by the Church against an offender. The newspapers daily report outrageous cases of immoral conduct by persons bearing English names, and therefore presumably baptized members of the Church. But we never hear of any judgement passed on them by a Bishop or Council, or Church Assembly. We are so far removed from the primitive idea of discipline by the whole Church, that any such united action by the Christian community of to-day seems unthinkable. I do not see how this kind of discipline can ever be practised, until the Church is separate from the world, and the members of the Church are united on fundamental principles. It is possible that there might be more frequent disciplinary action by the Bishops and clergy, according to the procedure laid down in the Prayer-book. But, as these instructions only refer to persons wishing to partake of the Holy Communion, the large majority of offenders are not concerned in them. Those who are not communicants and do not wish to be, are untouched by this sort of discipline.

There is, however, another sort of discipline, which can and ought to be maintained in the Church, not among the whole body of members, but among its officers, the Bishops and clergy, who are a comparatively small body of men, separated by their position from the

rest of the world, and bound by very definite rules in the conduct of their work. This discipline would consist in upholding the covenants under which these persons have entered on their respective offices. Every Bishop has promised to "correct and punish all who are unquiet, disobedient, or criminous, in his diocese, according to the authority he has by the word of God, and the ordinance of this realm." Every clergyman has promised to obey his Bishop in all things lawful, and to use the book of Common Prayer, and no other, in the services of the Church. Both have promised to drive away erroneous and strange doctrine, contrary to God's word, and have professed belief in the 39 Articles as agreeable to the word of God, thereby accepting a standard by which erroneous and strange doctrine can be judged. These promises form a Covenant, on the basis of which both Bishops and clergy have accepted their respective offices. If this Covenant is observed and these promises are kept, a system of discipline is thereby maintained. The authorities of the Church are responsible for maintaining discipline in this way. Unhappily it is very clear that they are not doing so. Many clergy use other forms of service than those in the Prayer-book. In some cases the Bishops do not use their authority to prevent this : in other cases they do forbid it, but are not obeyed, and the disobedient clergy are allowed to go their own way. Doctrine contrary to the 39 Articles is taught in sermons and lectures, in books, and in ceremonies and ritual bearing a symbolic meaning ; but in hardly any case have the authorities of the Church made any effort to drive it away. The Bishops have disciplinary powers over the clergy, and also exercise a good deal of power through the use of patronage. But, to all outward appearances, this power is not being used to drive away false doctrine. We could quote instances of men who openly reject the authority of Scripture, being appointed lecturers in diocesan Colleges ; and of men who teach doctrine plainly repudiated in the Articles, being given charge of large and populous parishes. Many Bishops adopt the policy of perpetuating Anglo-Catholic teaching and ritual in Churches where it has once been introduced, even though the teaching is plainly opposed to the standards of the Church of England, and the ritual is admittedly contrary to the law. Some Bishops even seem to encourage the clergy to introduce these things where they have not been found before. The Covenant has been broken on all sides, and discipline has vanished. When we see discipline so completely abandoned among the officers of the Church, we cannot be surprised that it is impossible to maintain it among the general body of members.

I wish to add that the whole subject of the responsibility of the Church for teaching and discipline may be treated from another angle, namely, in reference to the education of the young, in which both teaching and discipline are included. But I have not attempted to touch on this aspect of the subject in the short compass of the present paper.

THE RESPONSIBILITY OF THE CHURCH TO THE WORLD : ANTI-CHRISTIAN.

By A. G. PITTE, Esq., M.C., M.A.,
Headmaster of Weymouth College.

Mr. Chairman and gentlemen : The only thing that I must contradict in the Chairman's opening remarks, is that he seemed to imply that I was particularly fitted to deal with this particular subject, and I made it clear when I was asked to come here and speak, and I want to be quite clear now, that that, from any point of view of special knowledge, is untrue. I have no more claim than any of you to speak with knowledge of the anti-Christian world—I hope that none of us have too intimate a knowledge of it—but at the same time, it does seem to me that there is some justification for, I hope, an intelligent layman talking on this subject, because it is one that everybody does have some opinion about—if not consciously, they have it unconsciously—and for the purpose of discussion and findings here, it may be just as useful to have our thoughts arranged by an amateur as by a professional in the matter of the anti-Christian forces of our time.

For a long while, and recently too, to most people the arch-enemy was Communism. We had our blood turned cold for us with descriptions of the horrors of Communism in Russia, and if that were not enough, we had reports from missionaries and visitors to the East of the advance of Communist thought in China and in India ; and I suppose the wisest and best people are right when they tell us that the choice for a young person in the East, particularly, I suppose, in China and increasingly in India, does really lie between Marx and the Lord Jesus Christ, that the old religions are effectively undermined by modern science, and that the choice in a modern society does fall between these two views of life, and these two only.

Now, of course, in its origins in Russia, Communism is not merely anti-Christian, it is anti-God. Religion of any kind was looked upon as an enemy, and the Church in Russia was identified by the Communist with Conservatism, Capitalism, with the existing order of things, with every vested interest he knew. And more than that, as we see to-day in Spain, the supporter of the Government, the young and enthusiastic supporter, the young Socialist, feels that the organized Church is identified with all the things he feels oppose his advance, and what he cares for, and that some of them feel that the Church is even a kind of secret police for the opposition.

Now, it is not my business, and I am not very good at it, to analyse or defend the position of the Church in Russia before the Revolution,

or of the Church in Spain. All I would note for our purpose is that it should be a very solemn warning to us to avoid any possibility of the Church of England being identified with any particular political or social system. When an attempt was made to turn our Lord's own trial into a political one, to identify Him with a political programme, he made it clear that His Kingdom was not of this world. The temptation for the organized Church on earth, as an organization, to identify itself, without really realizing it, with some particular view of State or Society or Government, is a very strong one, and the difficulty of avoiding it very great. It is not a question to my mind of not bringing politics into the pulpit, though they are usually brought in in the least satisfactory form, but that the Church as an organization should never allow itself by accident or by intention to be identified with a particular theory or particular practice of any political or social order. It has allowed itself in the past to be identified with theories of monarchy, property, and for all these identifications, it has paid a great price, and a price which need never have been paid.

The second thing I want to say about Communism is that it is very important for us to realize that there are elements in Communism which are highly respectable; in fact, some elements which we might almost say are Christian—I don't want to suggest that all the forces in a revolutionary movement are good; they are obviously not, but it is highly improbable that in any Society you will get a revolutionary movement which is wholly bad or wholly unjustified. We must realize that the Communist does show an effective concern for the unfortunate. The driving force behind a great deal of his enthusiasm and actual operations is his concern for the oppressed, for the weak and for the poor. He shows himself as the opponent of privilege, of oppression, of unfairness of one kind or another, mainly economic. You may say that the Communist has a faith which is service to his fellow-men. It may show itself in ways at any particular moment which may seem very odd, or worse than that. But it is essential to recognize the light of joy and battle in the eye of the Communist, the sense that he is on a mission which will bring in the millennium, and a millennium not for himself primarily, but for others. I learned that from the only Communist I spent a whole afternoon with, the only active working Communist I had ever known, one whom I had known previously through the newspapers. I had expected to find a disgruntled fanatic, with strange ideas. Actually, I met a man absolutely on fire with a passion for justice, a man whose whole life had been changed when he discovered he could give himself, and fight to the death for justice for his unfortunate fellows. I am not saying he was right, but I do think it is very important that the Church should recognize that element both in Communist theory, and in the strength of the individual Communist.

There is a great deal of the New Testament, a great deal of the Saints in Communism, but at the same time, whatever allowance we make for the faults of the Church, whatever allowance we make for the virtues of Communism, the Communist is right when he feels and says that there is an essential opposition, a fundamental opposition

between his view of life and the Christian view. I think it is unanswerable that the Communist view of life is, in essence, materialistic. It is concerned with this world only, and its standard of measurement is material, measured in money and goods, that in the pursuit of economic justice it is prepared to sacrifice all the immeasurable and intangible values of life for the individual as such, as of little account as compared with the community, that conscience or faith in another world, immortality, these things not only does he deny, but he recognizes in them the most potent enemy of his own view. It seems to me that the Communist asks us whether we are as good as he is in turning stones into bread, and our answer might be that we are not as good as we ought to be or as he is, but we go on to reply that man shall not live by bread alone.

That, of course, is far too brief to be fair. Communism is modifying under our very eyes, the practical deductions they make from their theory change with every few years, and it looks to me as if our civilization is being inoculated with Communism much in the same way that it was inoculated with Liberalism in the last century, that there will be a period in which we shall all become Communists to some degree, whether we admit it or not, and then we shall pass to the next stage, I hope with a less bloody revolution to usher it in.

The Communist's emphasis on economic justice, on economic planning, that part of his teaching, is being accepted by all western states, whether they know it or not, but there is one part of his view which has taken another anti-Christian form, his view of the supreme authority of the community and the state, that the way of salvation is not through the individual but through the body.

This brings us to the other totalitarian states, whether Italy or Germany or the copies of them all over the place. I must be briefer still with them, but you will notice that they, like Communism, had much of good in their origin, that the young Nazi, for instance, is delivered by membership of his party from the feeling of helplessness in the face of disunion, graft, poverty, unemployment, and is given a sense of order, of community service, of efficiency, and feels that for himself and the State, there is purpose where before there was none, whereas before the energy of his society was wasted in internal strife and struggle. Whether he is right or wrong is inessential. A large part of the strength of this totalitarian movement lies in the deliverance it brings to young people from a sense of futility.

But we must notice that just as all is not good in Communism, so unfortunately, in the totalitarian state, it appears to us as onlookers that it exaggerates the greed of the crowd, that it plays upon their ignorance and fear, that it promotes what it is hardly unfair to call a gangster morality. They are not at first sight so anti-Christian. Mussolini has his concordat with the Church in Italy, Hitler has his in Germany, and in Japan they have a similar theory which is closely linked with State religion.

I take it there will be very little disagreement amongst us here that we should be very wary of such a system. My own view is that of the two, the totalitarian state as seen in the German and Italian

dictatorships, or in the Japanese, is really more dangerous to the Church than Communism, because it is more subtle. It offers such prizes if we will ally ourselves with it, it offers such power, it appeals to our patriotism. Thank God there is not very much sign in this country yet of any strong totalitarian group. But if one arose, I imagine the temptation to a great many Christian people to join up with, to throw themselves into it, to strike a bargain if possible, between it and the Church would be very strong, and I am reminded of the second temptation of our Lord, when the Devil showed Him all the kingdoms of the world and the glory of them, and He replied : "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

I want to finish by suggesting that these obvious anti-Christian forces on a big scale in the modern world, these views of the State and of Life which oppose the Christian view, are only made possible by a theory which is also represented amongst us, and is represented very widely. This anti-Christian organization of the State is based on an anti-Christian faith, an attitude which lies behind Marxism and Hitlerism alike. I don't know that I can give a name to it. The nearest perhaps would be scientific humanism. That view of the world is held probably, by as many people in England as in Germany though it has not led as yet to the same result. In England we see its results mainly in religious indifference, but it is anti-Christian, and it is violently anti-Christian. It takes many forms, but I think we should probably agree that all its forms share the following anti-Christian features. In this view of life, there is no effective belief in immortality ; this world is all. Secondly, that not only is this world all, but there is no interference in it by any outside or supernatural power. There is no miracle, and not merely no miracle in a theological sense, but no power from outside operating in any form. Thirdly, that there is in this world and in man, no moral imperative. There is no such thing as "Thou shalt not," there is only "This would probably be unwise in normal circumstances." I believe myself, of course, that without a belief in immortality, there is no ultimate basis for morals at all, but we need not argue about that because if we admit that there is no basis for conscience then the convenience of the community remains as the only ground of morality and that is no certain ground at all.

But more serious than these three differences is the fact that for the scientific humanist there is and cannot be any redemption. For him life is essentially fatalistic, what you have done you have done, and nothing can alter it. When you believe that about yourself, most unfortunately you then believe it about other people, and that, of course, leads to the concentration camp. Last of all, in that view of life, obviously, from what I have said, lies no possibility of a belief in the Holy Spirit.

To these people, wherever they are, whether they put it into words or not, Christianity, and therefore the Church as they conceive it, is a collection of superstitions which only survives because of the weakness and fears of men, and more particularly of women. Christianity is something that no longer matters. All these people have a pleasant

conviction that it is already finished. It represents to them the forces of darkness, and is only a survival from an unattractive and unsuccessful past. To them, the hope of the future lies in science. They say that science has already delivered us from a great many of the errors of religion, and if we follow science it will deliver us from the rest.

Again, let me emphasize that these people do not adopt this point of view simply from original sin. They do not adopt it simply because they are too lazy to come to Church, or because they have committed some moral offence which is burdening their conscience. That may be true of many, but it remains that for a number of them, there is a deliverance in the faith, however misplaced, they put in science, and we may say, in all humility, that their existence is in part, due to the failure of the Church to believe in truth, to believe that its own Founder is the Truth, and that you can trust the truth, and in part also to our own inefficient materialism.

The failure of this world view is already becoming obvious. It has no basis in reality, no room for art, still less for love, for morality. What are we to do about it? Well, it is not very difficult to say, is it? The Church must live better than the Communist. It is no good arguing with him. We have to demonstrate a fuller, more dedicated and enthusiastic life, more given to our fellows than he can achieve. We have to out-worship the Nazi, we have to have a greater concern for a more efficient order, for that joy in community service, for that giving of oneself to the witness of God, to one's country, for that sense of the glory and freedom that comes from abandoning your own motives, purposes and objects. And we have to out-think the scientific humanist. We have to advance without any fear at all to tackle any problem he produces in the certainty that the guidance of the Holy Spirit is worth all the Universities, all the degrees and all the dialectic for the purposes of daily life. We must outlove them all. That, the most important point of all, the most obvious duty of a Christian, is probably where we have failed most notably in the past; and yet we start with such an enormous advantage, that if we only believe it, we can drive them out of the field at any time, because there is no large group that even in theory, believes in the supremacy of the love of God for man, and the response of man to the love of God except the Christian Church, and I hope that nothing will ever divert the Church from its primary responsibility of demonstrating the working of the love of God.

THE RESPONSIBILITY OF THE CHURCH TO THE NON-CHRISTIAN WORLD.

By the Rev. W. L. B. CALEY, M.A.,

Home Secretary of the Church Missionary Society.

THE closing paper to-day has to deal with the primary reason for the existence of the Church because the foundation of the sense of the responsibility of the Church for the non-Christian world is found in the very nature of the Christian life, as well as in the Commission and Commands of our Lord to the first group of believers.

The Church is composed of those who are Partakers of the Divine Nature, born again from above by the Holy Ghost. The Divine Nature is "Love"—"God is Love"—and love can never be self-contained. It is always reaching out and seeking to express itself, and in this lies the fundamental reason for the sense of responsibility to the world outside the Church.

Our Master's words to the first little group of disciples have, however, always been the chief apologetic for missionary work. It is this aspect of Christian life which receives primary emphasis in the teaching of the great Forty Days after the Resurrection. In the Synoptic Gospels it forms the burden of the post-Easter passages. St. Mark records the command of the Angel to the women who were early at the Sepulchre, "Go your way, tell His disciples and Peter," and that of the Lord to the eleven, "Go ye into all the world and preach the Gospel to every creature" and records that the command was so distinct and so clearly understood that "they went forth and preached everywhere, the Lord working with them." St. Matthew also records the command of the Angel to the women, "Go quickly and tell His disciples that He is risen from the dead," and of the Lord, "Go tell my brethren," and adds the great Commission more fully than St. Mark, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost." St. Luke adds in connection with the appearance to the Eleven, "that repentance and remission of sins should be preached in His Name among all nations." The Fourth Gospel also records the command to Mary, "Go to My brethren" and adds to our knowledge of the events on the evening of Easter Day the commission to the disciples, "As my Father hath sent Me, even so send I you," and later that to St. Peter, "Feed My lambs" and "Feed My sheep." To these Gospel records

may be added the opening chapter of Church History with the distinct and final exhortation, "Ye shall be My witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth."

The sacredness of His last injunction is emphasized with all the force of a threefold repetition, at the three most important manifestations of Himself after the Resurrection from the dead—in the Upper Room in Jerusalem (St. John xx.), on the Galilean mountain where His disciples met Him by solemn appointment (St. Matthew xxviii.) and at His Ascension from Olivet (Acts i.).

These commands were not something for which the disciples would have been completely unprepared for the Lord had already broken through their Jewish conception of salvation with the words, "Other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice and there shall be one fold and one Shepherd."

The development of the sense of the Church's responsibility for the non-Christian world is seen in the history of the Apostolic era. There was a danger in the first days after Pentecost of a different ideal to that of the Master being developed, the ideal of a blameless spiritual community, a group of believers who should rejoice in their new found fellowship and brotherly love, and live together having all things common. Such a conception of the Church was early destroyed by a series of blows which fell upon that primitive Christian body. The incident of Ananias and Sapphira shattered the ideal of a blameless spiritual community, the murmuring of the Grecians against the Hebrews because their widows were neglected, the ideal of "having all things common," and finally the persecution that arose about Stephen, scattered that original little group, and they went everywhere preaching the Word.

The Vision to St. Peter in the House of Cornelius taught that the Church must risk and adventure for the world's sake. Again the ideal was not that the Church should have no contact with that which was common or unclean, but even at the risk which such contact might involve must fulfil her responsibility to the non-Christian world.

To St. Paul responsibility for the non-Christian world was paramount. To take one example, his letter to the Romans hinges on that thought. "Obedience to the faith among all nations" twice repeated—in the first chapter and the last—was termed by Archbishop Harrington Lees, "the polar axis upon which the epistle revolves."

This sense of responsibility has never been altogether lost in the Church. Such names as Raymond Lull and Francis Xavier remind us that in every age there have been those who have understood the Master's purpose and striven for its fulfilment. It could never be altogether lost, for apart from this the Church has no reason for existence.

Professor Karl Barth in his book *Credo*, writing of the Church, says, "Its commission and its life are not two different things, but one . . . It is not a case of its having a commission in order then (alongside of that) to have its own Church life. Rather its commission is also

immediately its life." "If the Church is really in that fundamentally subordinate position of the limbs of a body to its head, then its very existence consists in its subjugation to Christ's commission, and so in its execution of that commission" (pp. 142, 143). It will necessarily be a missionary Church, that is it will not exist only for "Christians" and, therefore, so to speak, only for its own sake, but in existing for Christians it will at the same time exist for the "heathen," it will exist for the sake of the world reconciled in Christ to God."

Canon Barry lately reminded a gathering of C.M.S. laymen that it is illogical in an international world to conceive the Christian religion in insular terms. The Recall to Religion will be waste if it is not related to the conversion of the world. The greatest change which has come over England since the War is a new found interest by ordinary people in foreign policy. There is nothing like the same enthusiasm over domestic policy as formerly, but there is a realization that all parts of the world are interlocked, that events in one country have their reactions in another.

The renewed sense of this responsibility of the Church dates, however, from the days of the Evangelical Revival, and has been chiefly manifest through the modern Missionary Movement of the 19th Century. Underlying this movement has been a sense of personal responsibility. Evangelical religion is based on faith in a personal Saviour and consecration to a personal Lord. It was this, rather than a sense of Church or corporate responsibility, which underlay the world-wide growth of the Church during the 19th Century. In this personal devotion there is something we need to safeguard carefully for the well being of the whole Church. One of the outstanding features of this age, however, is the sense of corporate responsibility. There is, for example, a much weaker sense of individual and personal sin than formerly, but a stronger sense of sin in the community, of corporate sin. There is far less concern in men's minds about their own personal salvation, but there is a far greater concern over the need and safety of the world. The conception of Salvation through Christ is not so clear and definite as when applied to the individual, but there is an undefined realization that in and through Christ may be the way of salvation for the world. This corporate sense in the minds of men is in line with the view of the missionary task of the Church which is developing at the present time.

The results of the missionary movement of the 19th Century have cast on our generation a new and special responsibility. We stand at a point dividing two great epochs of missionary endeavour, the epoch of the missionary society, and the epoch of the Church. The responsibility for the non-Christian world is now quite definitely realized to be the responsibility of the Church. No longer do we think of congregations financed by western funds under a foreign leader, but of self-governing, self-supporting, self-extending Churches, each representative of the traditions and thought of its people, expressing the Eternal Gospel in the terms of its own experience. The responsibility for the non-Christian world is the responsibility of the Church, in the first place of the Church planted in a non-Christian land, in the second

place of the whole Church of Christ. The missionary society now works as the accredited agent of the Church and preserves through its organization that sense of personal responsibility which is necessary to a true sense of corporate responsibility.

This sense of corporate responsibility may not make it easier for the Evangelicals in England but we need to remember it is the outcome of a century and a half of missionary propaganda, and while thanking God for what He has done in the past, strive to give the best contribution we are able in and through the Missionary Council of the National Assembly, D.M.C.'s, R.D.M.C.'s. These may not claim the same affection as the older missionary societies, they are too young, that affection is based on service and sacrifice to which these more modern bodies have not been called, but they are the expression of the sense of the responsibility of the Church for the non-Christian world, and for that, whatever our society loyalties, we can thank God.

In order fully to comprehend the Church's responsibility for the non-Christian world it is, however, important to realize of what that world consists. The outcome of the modern missionary movement is that the Church of our Lord is planted in nearly every country, and in every quarter of the globe. "It is literal truth to-day that the work and worship of the Christian Church never ceases, each land picking up the strain as hour follows hour" (S.P.G. Report "Many Members" 1935). "In every land the Church of Christ is in being, and its members are proclaiming and interpreting the Gospel with a power and persuasiveness that would be impossible to a foreigner, however devoted he might be" (C.M.S., *The Church that is to be*, 1935-36).

Whittaker's Almanack states that there are 692,400,000 Christians in the world, of whom 331,500,000 are Roman Catholics. Christianity is the first of the world's religions in numerical strength, but Hindus number 230,150,000, Moslems 209,020,000, Buddhists 150,180,000, and the non-Christian world totals 1,167,110,000. For this vast number of humanity who do not name the Name of Christ, and for whom He died, the Christian Church is responsible.

It is utterly impossible in the time at our disposal to consider in detail this responsibility, but I propose to mention three major responsibilities which face us to-day.

1. *Responsibility for Educational work in Africa.* The past ten years have witnessed an unprecedented expansion in the volume of missionary work in Africa. In connection with the C.M.S. the number of adherents in 1926 was 406,000, more than double those in 1914. In 1936 they numbered 771,000. The Christian community in C.M.S. spheres in Africa has doubled every twelve years, and the native staff has increased from 8,600 in 1926, to 13,000 in 1936.

If we set these figures against the background of changes of the last fifty years we begin to see something of the responsibility which arises both from what has been accomplished and what remains to be done. It is a truism to refer to the vast changes which have taken place everywhere during the last generation, but perhaps nowhere has there been the same change as in Tropical Africa. In the last thirty to fifty years Africa has travelled a distance it took Europe centuries to

traverse. Mr. Basil Mathews illustrates this in the opening chapter of his book, *Consider Africa*, in the following terms. "Two pictures flashed into the mind. The first was of David Livingstone on the shores of Lake Tanganyika, excitedly reading letters from his little daughter that had taken two years to reach him. The second was of the octogenarian King Khama, of Bechuanaland, preparing a landing field for the first aeroplane flying from Cairo to the Cape within a few miles of the spot where he himself, as a small boy trotting by the side of his father, had seen David Livingstone come striding into the tribal town, the first white man to penetrate that land."

Again if we turn our thoughts to West Africa, which must always have a special place in the thoughts and prayers of C.M.S. friends, as being the scene of the earliest pioneer efforts of the Society, and also that of the largest sacrifice of missionary lives, it is amazing to realize that it is only 115 years since Adjai Crowther was one of a cargo of 200 slaves, huddled on the deck of a Portuguese slave ship, captured by a British Man of War, representative of the self-governing, self-supporting, self-extending Church in West Africa to-day.

In the Niger Diocese 70 years ago there was nothing, to-day there are 1,320 churches with 165,000 worshippers in the congregations, contributing £40,000 a year to the work of our Lord.

In the Yoruba country in forty years a Church has been planted in every village and thousands have been baptized and confirmed.

In the words of Archdeacon Dallimore, "There is much to thank God for. There are indeed shortcomings in the Church, yet thousands have found in Christ a Saviour from some at least of the evils of the heathen past and changing present." Looking to the future we need first of all to realize that the leaders of to-morrow are in our schools to-day.

The younger generation have been or are going to school and they are thinking a good deal.

African tribal life is disintegrating under the impact of modern industry and the social equilibrium has been upset.

The African is asking what is the secret of the white man's power and he answers that one great secret is education. Everywhere the African is seeking education. Dr. J. H. Oldham has said, "The fundamental business of government in Africa is education." Every year numbers of new schools are opened and Africans can be found in every University in England. Education is an instrument by which governments have moulded and developed nations, and we of the Christian Church have in our hands, to a large extent, the education of Tropical Africa. 90% of the schools and colleges in Nigeria are Mission Schools. In education the Christian Church has a great evangelistic instrument. The African Education Advisory Committee of the Colonial Office definitely attaches the greatest importance to religious teaching and moral instruction as influences in the formation of character. Their explicit policy is that religion is central to education.

In S. Sudan the C.M.S. has the chance of moulding the future of tribes and peoples by laying the foundations of Christian education.

The situation calls for Christian enterprise ; a willingness to face the facts as they are to-day ; ability to realize the remarkable opportunity of the Church in relation to the whole future of a continent ; readiness to use the forces placed within our grasp.

Christian missions have an unrivalled opportunity to take a major share in this work of education, but it is necessary for the Church to accept this challenge with a full sense of the responsibility it entails. It must be realized that governments in Africa cannot be expected either to rest satisfied with a standard below the best, or to wait indefinitely for the performance of a task which is urgently waiting to be done. (*Rev J. W. C. Dougall.*)

The root problem of education in Africa is the problem of personnel. Africa needs those who can bring fresh experience to the building of national life and character, those who will work with the Africans as, what Mr. Basil Mathews terms, "Companion Leaders." The problem confronting the C.M.S. is the shortage of men to fill vacant posts for which the money for stipends is available.

Mr. Mathews also reminds us that the African is a limb of a living body. He and his people are held together by living tendrils that join him to all within the tribe to-day and to past generations and the soil of his ancestors. The impact of the modern world is undermining these tribal loyalties, but the whole background of African life is a foundation upon which can be built a sense of responsibility to the Church and a realization of the Body of Christ, and through the work of education the Church has the opportunity of accomplishing this.

From this brief reference to one major responsibility of the Church in the non-Christian world, let us now turn to another no less urgent, namely—

2. *The responsibility for the depressed classes in India.* This is primarily a responsibility of the Church in India, but it is also one which must be shared by every follower of the Lord Jesus Christ. Let us for a moment consider the position of the depressed classes.

Mr. Godfrey Phillips in *The Untouchables' Quest* tells us that there are many millions of untouchables, roughly twice as many as there are people in Great Britain. There are 52 millions of real untouchables, with whom should be reckoned 8 million hill tribes and aboriginals, who receive the same treatment. Others would include another 10 million low caste people in the figure, whose place in society is very similar to that of the untouchables. This is India's most urgent social problem.

Mr. Gandhi has said, "Untouchability such as we are observing to-day in India is a hideous thing. It has degraded both the untouchables and the touchables. It has stunted the growth of 40 million human beings. They are denied even the ordinary amenities of life. An untouchable is outside the pale of respectable society. He is hardly treated as a human being but is an outcaste." These words remind us of those of Thomas Carlyle in his "French Revolution," speaking of the submerged masses, "Every unit of these masses is a miraculous man even as thou thyself art, struggling with vision and with blindness for his infinite kingdom, this life which he has got

once only in the middle of eternity, with a spark of Divinity which thou callest an immortal soul."

These facts alone make the untouchables of India the responsibility of all Christian people, but to the facts must be added the movement among these people at the present time.

The Mass Movements of India towards Christianity are no new thing. For the last fifty years in almost every part of India missions have been almost overwhelmed by one mass movement after another (*Building of the Indian Church*, p. 46). For years we have heard and known of them. In the Telugu country in the South where the movement began 50 years ago, Bishop Azariah, of Dornakal, presides over a Church of 174,000, and his work has called forth the prayers, sympathy, and support of the Church in the West. The Week of Evangelism in his Diocese each May during the last few years has not been without its effect on our own Church and has made some contribution to the movement of Evangelism in our own land and the Recall to Religion.

The last two years, however, have seen a real stirring among the depressed classes, not altogether a movement towards Christianity, but a movement towards fuller life, and in this a movement towards Him Who said, "I am come that they might have life and that they might have it more abundantly." In the well-known Telugu movement 112,000 persons have entered the Church in the last two years.

Since 1931 these Mass Movements have grown at the rate of 15,000 persons a month. The Conference at Nasik in October, 1935, struck a fresh note. At that conference Dr. Ambedkar, one of the leaders of the depressed classes, said, "I had the misfortune of being born with the stigma of untouchability but it was not my fault. I will not die a Hindu for that is in my power."

In February, 1936, in Travancore, 30 men, the executive of the community of Ezhavas, numbering two million souls, went farther, 26 of the 30 voted for becoming Christians.

These events have created a fresh position. They represent a stirring among the untouchables which has not been evidenced in the same way before. They do not necessarily mean that thousands are immediately going to become Christians, but they do mean that the Church in India is faced with the possibility of a host of illiterates streaming into it. In any case, it means not simply individual and personal conversion, but entire village groups, ten or a dozen families in village after village, deciding to become Christians, and asking to be taught the Christian Faith. At least three-quarters of the Christians in India have come, not as individuals, but in groups. In England conversion is an individual matter, in India a man usually acts not as an individual but as a member of a community. It is this fact that underlies the Mass Movements in India to Christianity. Within the body of Hindu Society and within Indian nationalism itself like a stream moving within a stream, a movement of 50 million people has begun. The Church has a responsibility for that movement.

The Bishop of Dornakal tells of 40,000 asking for Baptism. The need of village clergy and teachers for village schools is urgent, and

the results of this movement are seen beyond the communities of outcaste peoples themselves. God is using the converted untouchables to win caste peoples to our Lord. 32,000 caste peoples have been won by the witness of converted outcastes during the last ten to twelve years. A repetition is taking place of what St. Paul mentions in his first letter to the Corinthians and God is taking "the things that are 'not' to bring to nought the things that are."

3. In closing I feel I must also briefly mention a third major responsibility of the Church for the non-Christian world. We have thought of responsibilities through educational and evangelistic opportunities. This is a responsibility arising from the political situation of the world in which we live. I refer to the responsibility in connection with the difficulties and dangers which beset the Churches in the Far East, a responsibility which calls forth primarily sympathy and prayer.

In order to understand the position I would refer you to *Christianity in Eastern Conflicts* by W. Paton.

The position facing the Church in Japan is one upon which we cannot dogmatize, it can only be understood by the Japanese mind. Certain facts, are, however, clear, namely, that the strong nationalism of the present time has led to a fresh emphasis upon the patriotic Shinto rites connected with Emperor worship. How far a Christian can engage in these is a matter upon which opinion is divided. Some see in them mere patriotic observances like taking off our hat at the playing of the National Anthem, or on passing the Cenotaph, but it appears that the question of how far a Christian can take part in these observances and remain loyal to His Lord may have shortly to be faced. We need to realize our responsibility to try to understand, and to pray with understanding for our Japanese brethren in Christ in these days.

As true patriots they desire national solidarity and unity. Like others throughout the East they are impatient of divisions which have accompanied the coming of the Gospel, and there is a strong movement among Japanese laity to try to achieve a measure of unity.

We may well see in this another call to realize our responsibility to the non-Christian world in connection with the great subject of the Reunion of Christendom.

The Japanese Church is definitely under the control of Japanese Christians. The position of leadership has passed from the missionary, but they want the missionary's help. He is still needed, and there is genuine consternation at the idea that he might be withdrawn. Upon the difficulties which confront Japanese Christians only the Japanese can finally decide, but they welcome the friendship and advice of members of the older Churches.

The future of Christianity in Japan is a matter of great importance to the whole Christian world, and in view of the strength and importance of Japan herself, the Christian Church in the West cannot refuse to accept this responsibility of fellowship in prayer and service and to make every endeavour to strengthen the Christian forces in that country.

In China the responsibility is a different one. In the providence

of God the small Christian Church has an influence far beyond what its numbers might suggest. The Generalissimo Chiang Kai-shek and his wife are both Christians. Others holding important posts are Christians. China is concerned with a series of conflicts—material versus spiritual, ultra-nationalism versus internationalism, war versus peace, Communism versus Christianity. Upon the decision of these issues much depends for the future of the world. The issues are largely clear cut and the Christian Church has a responsibility in connection with each that it cannot pass by.

In half-an-hour it is not possible to do more than briefly mention the major issues and responsibilities facing the Church in the non-Christian world. In the field of education, in the work of evangelization, in the sphere of political life, God is calling the Church in our generation to face big responsibilities fraught with grave issues for the future years. It is our part to help our people to realize what it means to be a Christian in these momentous days of the world's life. Upon the fidelity of the Church in our generation depends the hastening or retarding of the coming of the Kingdom of God.

OUR UNHAPPY DIVISIONS. A Consideration of Some Obstacles to Reunion.

By Rev. J. W. AUGUR, M.A.

Vicar of St. Giles, Northampton.

A GREAT International Conference on Christian Reunion will be held in Edinburgh next August and in view of the unrest and disunity amongst the nations many will hope and pray that the Christians there assembled will come to such agreement among themselves as will set an example for a similar happy result in the political world. All the way down through the ages religion has been found to be the only solvent for the troubles, trials and difficulties of mankind. It has been defined as man's reaction, as an incipient personality, to the cosmos and during his long history religious experience and the different expressions of it, have undergone a gradual development which ended in Christianity. This we believe to be the final revelation of God in relation to the human race. Christianity is a way of life which gives rise to a certain type of character and it results in a growing experience of God which in main outline reproduces itself, true to type in every country where it is propagated. The Christian in England has a real spiritual affinity with the Christian in China, and in any particular Christian country the unity of thought on fundamental Christian truths transcends all denominational differences. In regard to the three greatest branches of the Apostolic Church, each lays emphasis on some special aspect of Christian Truth, and most theologians admit that each aspect seems to be a necessary part of the whole. A famous Russian theologian of the 19th Century (Vladimir Soloviev) aptly summed it up when he described the Christian East as emphasizing Worship, Roman Catholicism authority, and Anglo-Saxon Christianity, human responsibility and freedom.

These three aspects of Christianity must be kept in a proper relationship in any consideration of the important subject of Reunion—they are complementary to each other, not mutually exclusive.

During the past few years a philosophy of religion has been evolved in which Christians of nearly every denomination have acted on a principle of co-operation with other Christians for the moral and spiritual welfare of humanity. This has produced an atmosphere favourable to a closer alliance with each other in fellowship and prayer and worship and the leaders in every church are now insisting on the necessity to face boldly all the obstacles to complete Reunion.

What are these obstacles? Many answers will be given to this question, but I will give two which can be guaranteed to lead to an animated discussion in any gathering of clergy throughout the country. One is a matter of internal discipline, the other, a question of Catholic order.

1. The idea that no one can be permitted to participate in our Holy Communion Service unless he be confirmed.

This has been challenged recently by an incumbent in the Diocese of Birmingham who sent a letter to an influential newspaper stating that he had arranged "a United Communion Service, at which a Methodist minister will preach and both Methodist and Baptist ministers will administer the Chalice." He further stated that on a complaint being made to the Bishop of Birmingham, Dr. Barnes replied, asking "what there could be that was un-Christian in a gathering of Christians together round the Table of their Lord?" There is no doubt that this challenge will be taken up by many partisans and while the wisdom of the action may rightly be questioned, it is necessary to state that the rule in reference to Confirmation is binding only upon members of the Church of England. This was the constant ruling of Archbishop Tait and it has been followed by his successors Drs. Benson and Temple and Lord Davidson. Confirmation is a good and convenient Rule, but it is not a "Catholic principle." In the Roman Church where there is no "laying on of hands," the outward sign is not observed; and in the Orthodox Church the custom is for Priests to confirm, not Bishops. Our custom is Scriptural and of proved value, but if baptized members of other churches desire on special occasions visibly to proclaim their fellowship with other Christians, is there any better way of doing so than by partaking together of the One Bread? In this connection it is well to remember that Dr. Hort wrote: "The members which make up the one Ecclesia are not communities, but individual men. In other words, I am a member of the Catholic Church, not because I am a member of the Church of England, but because I became a member of Christ in Baptism, and have striven to be faithful to Him." Moreover, the Catholic Church is defined in our Holy Communion Office as "the blessed company of all faithful people," and the Rule, in an exclusive sense, is not so understood in the Episcopal Church of U.S.A. The relations there, and also in Canada, between Episcopalian and other Christian bodies are markedly more friendly than they are in England.

2. The idea that churches without Episcopacy are not to be accounted churches at all.

This contention is much more serious and far-reaching. It prevents spiritual fellowship and it cripples every conference on Reunion. The Bishops in the Lambeth Conference of 1920 decided on the bold policy of recognition of all properly constituted bodies of Christians, but their Resolutions have had little practical effect and they are conveniently forgotten by those who have no wish to remember them. What were the facts which influenced the Bishops in 1920? No doubts were cast on the intrinsic value of Episcopacy as a method of government and as the historic witness to a principle of Apostolic

Succession, but after careful research and enquiry the fact that there were other forms of government in the Primitive Church was established beyond question. Some theologians, however, were not convinced, but it is now clear that their views were due to a mechanical interpretation of the historic fact of Apostolic Succession. They added to the fact a theory, turned the theory into a doctrine, and then proceeded to impose the doctrine upon the whole church. We are still told that this theory is the only legitimate expression of the corporate mind of the church, but Prebendary Grane has shown conclusively that there is a considerable weight of opinion clearly against it. The cause of Unity always and everywhere is the cause of Truth. Many Christians feel that the rivalries, jealousies and estrangements between Churches which are fundamentally at one, must cease. The remarkable response of the Free Church leaders to the Archbishop's Call to Renewal seems to point the way to the evolution of a truly National Church. The compilers of our Prayer Book were wiser than they knew when with admirable comprehensiveness they defined the mystical Body of Christ as "the blessed company of all faithful people." This includes Roman Catholics on the one hand and Free Churchmen on the other. Many will rejoice when the Roman Church becomes truly Catholic, but at present she remains in lonely isolation, tied to the dead hand of the past, and to her all other bodies of Christians are schismatics and heretics. A Reformation from within may come some time, but her terms at present for co-operation are absolute surrender and complete absorption.

There is much more hope for Reunion with the Free Churches in England and the non-Roman Churches of the Continent. We must, however, meet as partners sharing together in the riches of Christ and examining the causes of disunion with a calm mind and in a true perspective. There is good reason for believing that the simple and dignified declaration of the Lambeth Quadrilateral (Holy Scripture, Episcopacy, The Two Sacraments and the Two Ecumenical Creeds) will be the basis upon which Home Reunion will be built. Bishop Lightfoot has given us a guiding principle:—

"Only let the Church that I love keep its unbroken tradition in the one hand and the open Bible in the other; and it will be in the long run a great means in God's hands for reuniting all bodies of Christians in one."

The time which has elapsed since these words were spoken has strengthened their force and the trend of modern opinion is concisely summed up by the Bishop of Gloucester: "The idea of Succession, which results from the Church's rule of ordination, is an historical fact, and not a doctrine. It represents an external connection with the first beginnings of Christianity which is of infinite value for the Church. . . . One part of the work of Christian reunion should be to restore and secure the links of Succession throughout the whole world; but no theory of orders need compel us to deny Divine grace to those separated from us. . . . Ordination depends upon the authority of the Church, and not the Church upon ordination."

REVIEWS OF BOOKS.

THE TEXT OF THE GREEK BIBLE : a Student's Handbook. By Sir F. G. Kenyon, late Director and Principal Librarian of the British Museum. London : *Duckworth*. 1937. Pp. 264. 5s.

This book is one of Duckworth's Theological series (edited by Dr. A. W. Harrison) and aims at giving "a concise history of the text of the Greek Bible." It is a veritable *multum in parvo*, and is published at a remarkably low price, for which students will be duly grateful. The general editor and publisher alike may be congratulated on securing the services of Sir Frederic Kenyon, when they first contemplated a volume of this kind. It is perhaps not an exaggeration to say that his reputation as a scholar is probably without a modern parallel. Forty and more years ago he was the editor of the editio princeps of the long-lost treatise of Aristotle on the Constitution of Athens ; in 1897 there followed the editio princeps of the lost odes of Bacchylides. Many other volumes have been written by him, including (in 1932) a small but helpful volume entitled *Books and Readers in Greece and Rome*. Nor should we omit to mention Dr. Kenyon's *Our Bible and the Ancient Manuscripts*, a book no student will care to neglect.* But this is not all. A very important collection of papyrus codices was discovered not so long since in Egypt, and the larger part of that collection was secured by a well-known collector of ancient MSS., Mr. A. Chester Beatty. These papyrus documents are of great importance, because "to them we owe our knowledge of the earliest form of the Biblical books and their circulation in the first Christian centuries." The deciphering and description of these manuscripts have rightly been assigned to Dr. Kenyon, and a considerable section of the papyrus leaves has already been published : Dr. Kenyon is still engaged on the difficult and responsible task of completing this piece of work. When finished, this will prove a *ktema es aei* indeed.

What has Dr. Kenyon set himself to do in the present volume ? He places at the disposal of students of the Greek Bible the results and discoveries of recent years in a handy form. The titles of his seven chapters will indicate what we are to expect (1) Books in first three Centuries ; (2) The Greek O.T. ; (3) MSS. of the N.T. ; (4) Versions and Fathers ; (5) The printed text ; (6) Textual discoveries and theories ; (7) The present textual problem. If readers imagine that an easy discursive reading of the volume will suffice, they will certainly find themselves mistaken. It is not a "popular" book, such as Patterson Smyth issued some years ago, but a genuine textbook, to be studied with minute care and painstaking exactness. It will require time and thought to master, even in a partial degree, its contents. References are innumerable. Probably the critical study of Biblical texts demands severer intellectual effort than anything else connected with ancient writings ; we are obliged to "weigh and

*Though published over forty years ago, this book has not yet been superseded.

consider": the attention must never wander. People who have read Burgon's famous Quarterly articles (collected in a book under the title of *The Revision Revised*) will have some idea of the complicated character of textual criticism; they will realize it still more if they (endeavour to) master Dr. Kenyon's erudite volume. To attempt to review such a work is beyond the power of any but highly-trained specialists; all we can and should do here is to indicate the nature of the book, and what the author sets out to accomplish. When the reader has, to some extent, made himself familiar with its contents, he may, if he likes, go on to read Hort's famous "Introduction," Dr. Swete's introductory treatise on the Greek of the LXX, Nestle's *Textual Criticism of the Greek N.T.* and Streeter's *The Four Gospels*.

The discoveries of recent years, mainly in the sands of Egypt, have been so numerous—and, in some instances, of such significance—that hopes are still high that further search may yield yet further treasures of the past. "A second-century Gospel is by no means an impossibility." Who knows but that, in course of time, the long-lost Oracles of Papias may be found? If so, light would be thrown on many dark places in the history of the early Church. Were Mr. Cassels, the author of *Supernatural Religion*, alive to-day, he would have to modify many of his statements; even as it was, the publication of Lightfoot's articles in reply to that book—first published, by the way, at least two years before the date (1876) assigned to it by Dr. Kenyon—compelled him to revise his work considerably. The last edition ("carefully revised") was issued for the Rationalist Press Association in 1902. The publication of the Chester Beatty Papyri has relegated many textual theories to the limbo of forgotten audacities.

E. H. B.

ENGLISH MONKS AND THE SUPPRESSION OF THE MONASTERIES. By Geoffrey Baskerville, M.A. *Jonathan Cape*. 15s. net.

Few subjects of historical interest have been more completely misrepresented than the condition of the monasteries in England during the sixteenth century and the fate of the monks and nuns after the suppression of the monastic establishments in the reign of Henry VIII. Mr. Baskerville has undertaken the task of examining the whole subject, and has presented the results of his research in a volume that has already been recognized as an impartial survey and as a most useful and accurate statement of the facts. He divides preceding writers on the subject into two classes. Those who saw nothing but evil in the monasteries he indicates as "scavengers," and those who only saw good in them and regarded their suppression as a tyrannous outrage and gave highly coloured pictures of the miseries of the ejected victims he describes as "sentimentalists." His account is written in a true historical spirit and with a desire to state the truth as clearly as possible, and yet with a touch of humour that renders his book eminently readable. As for example in answering the question of the fate of the monks he asks, "What became of these monks?" and his answer is, "This is a question which is rarely answered except in

vague terms of ululation. Cardinal—then the Reverend Mr.—Newman, ended his *Life of St. Bettelin*, hermit and patron of Stafford, with these words, ‘and this is all, and more than all that is known of this holy man : yet nothing to what the angels know.’ Most writers, having neither the time nor the opportunity of going to heaven to consult the angels, have given up a search for the former monks in despair. But it is quite unnecessary to journey any farther than the Public Record Office to learn all about them.” This indicates the true value of Mr. Baskerville’s work, as he has consulted the records and gives chapter and verse for every detail of the statements which he makes. This guarantee of accuracy constitutes one of the most valuable features of the work and it will, in consequence, supersede all previous accounts of the subject.

Chief interest is concerned with those who were expelled. Their sufferings have been widely exploited by sentimentalists, but Mr. Baskerville desires to set out the plain truth as revealed in the authentic records and therefore says :—

“The careers of these martyrs and exiles have filled too many pages, not only of the works of professional martyrologists, but of those of sober historians. Since, however, the whole number of martyrs and exiles, conservatives and radicals, which the monasteries provided, scarcely amounted to one per cent. of the former religious, it is surely time that some notice was taken of the fate of the ninety-nine per cent.—the exact proportion of just persons to lost sheep—who were neither martyrs nor exiles. This book, then, is to be the story of those of the former monks who were not willing to sacrifice their heads or their bowels, or to risk their property, for the sake of ‘keeping of opinion.’”

As a result of this study we see that the great majority of those who left the monasteries were provided either with adequate pensions or with positions of considerable emolument. Abbots became bishops or deans, and the ordinary monks obtained livings many of which had considerable monetary value.

At the same time the volume gives an insight into the whole condition of monastic life at the time. The three chief monastic duties were prayer, hospitality and education and in each of them there was failure to carry out their obligations. A vivid picture is given of “*Lay Interference in Monastic Affairs.*” Founders and Patrons and even the country gentry made claims upon the monasteries, and the extravagance of the authorities sometimes resulted in financial embarrassment. The visitations of the Bishops revealed frequently the unsatisfactory conditions that prevailed and they experienced considerable difficulty in effecting any improvements. The numbers of monks and nuns had very considerably decreased in the sixteenth century, and few seem to have had the vocation for a strict observance of the rules of the orders. The visitations of Henry VIII were only the continuation of a practice that had long been in vogue, and it is probable that sooner or later the monastic system would have come to an end through the decay of the orders and the corruptions that had crept into their whole system.

In regard to the nunneries the author says that it is impossible to pass any judgement on their general state in the period immediately prior to the dissolution. Sentimentalists would have us believe that they were all excellent like that at Catesby, and scavengers would have us suppose that they were like Littlemore, "where at the 1519 visitation the prioress was having her illegitimate child brought up at the convent, at the convent's expense." At Queen Mary's accession attempts were made to restore the monasteries but they had not much success and in the reign of Edward VI we find that many of the monks were married and settled in livings, and permission was given also to the former nuns to marry. The friars did not come off so well as their houses had not the financial resources of the regular orders, but it is not true that the great majority of them fled to the Continent and it is also extremely unlikely that they did so.

Mr. Baskerville has cleared away a mass of misrepresentation, and has set out the facts as they are to be gathered from the records of the period, and his work will therefore take its place as the standard authority on the subject.

ARTHUR BURROUGHS. A MEMOIR. By H. G. Mulliner, Vicar of North Stainley, and Examining Chaplain to the Bishop of Ripon. With an Introduction by the Archbishop of York. *Nisbet & Co. Ltd.* 5s. net.

Those who knew Arthur Burroughs in his earlier years found him utterly unspoilt by his elevation to the episcopate, and the reasons for this will be found in the admirable record of his life which Mr. Mulliner has written from his own intimate acquaintance with the Bishop and his experience of his mode of life. Burroughs was the son of a well-known Irish Clergyman, and he owed some of the finest traits of his character to his home influence and especially to his mother, whose saintliness left a deep impression on him. He was a brilliant student at Harrow and fulfilled at Oxford the high promise of scholarship which his earlier successes indicated. It was during the War that he came into prominence through a letter in *The Times* on March 4th, 1915 on "The Eternal Goal" in which he made a plea for ideals. This letter attracted universal attention and led to the publication later of his book *The Valley of Decision*. It was soon evident that he was destined for high promotion in the Church, and his appointment to a Canonry at Peterborough when he was 36 was soon followed by his appointment to the Deanery of Bristol in 1921. The call to the Bishopric of Ripon came in 1925, and his work lay in this diocese until his death in 1934. He was brought up in the atmosphere of Irish Protestantism and he retained throughout his life with firm determination the principles of the Reformation as they are clearly understood in the Church of Ireland. He had little sympathy with Anglo-Catholic ways, and could not see their relevance to a true conception of Christianity. He was at his best in dealing with students and public schoolboys for whom he had a special affection and whose outlook he understood. His regard for them was warmly reciprocated.

For the routine of a Bishop's life with its endless committees he had small patience, and his best work was done in direct spiritual contact with people. In the Introduction the Archbishop of York pays a tribute to his friend and contemporary at Balliol and emphasizes especially his simplicity of heart and his deep sincerity.

THE CHRISTIAN FAITH. Essays in Explanation and Defence. Edited by W. R. Matthews, K.C.V.O., D.D., D.Litt. Dean of St. Paul's. *Eyre & Spottiswoode.* 8s. 6d. net.

The present time is described as one of crisis for the Christian Faith, and this crisis is largely due to the fact that immense numbers of people who are supposed to be educated are largely ignorant of the true meaning of Christianity and are especially unacquainted with the writings of its best present-day exponents. The object of this volume is "to present an authoritative statement of the case for Christianity to the general reader, whose interests are not primarily theological, but who is aware of difficulties in personal and social life which cannot be entirely solved by economic and Utopian panaceas." Under the leadership of the Dean of St. Paul's a number of well-qualified writers have dealt in an adequate way with some of the most pressing intellectual problems. Principal Cave answers the question "Why Christianity?" and shows the unique character of our Faith. Canon Moseley explains the unity, inspiration and authority of the Bible. The Dean, himself, deals in his usual able way with "The Christian Belief in God." Dr. Duncan estimates the historic value of the Gospels, the Bishop of Derby explains the Christian Belief in Christ, Principal Micklem writes on the Primitive Church, President Whale discusses Sin and the Need of Redemption, Principal Wheeler Robinson explains the Christian Gospel of Redemption. Dr. Bevan writes on The Church, Dr. Underhill on Christian Worship, Canon Barry sets out the Christian Way of Life, and the late Canon Dearnier treats of Christianity and Civilization. It will be seen from this list of the authors and their subjects that the volume is a comprehensive one dealing from many points of view with the fundamental character of Christianity, its specific teaching, and its organized presentation. The volume is a storehouse of information which should be of special usefulness to those who are in any way engaged in the teaching of the Christian Faith.

DISCOVERY. By the Rev. Guy H. King, A.K.C. *Church Book Room.* 2s. net.

Mr. Guy King has published a series of Addresses which will interest those who desire to see the message of the Gospel stated with clearness and forcefulness. He has a method of analysing passages of Scripture so as to bring out the full significance of special words. The subjects are varied and the titles of the Addresses do not always convey the important subject matter with which they deal. The title "Discovery" is chosen because the chapters are concerned with the

discovery of Spiritual treasure, and although the Scriptural passages are small they are rich in yield. The first address is on "The Most Wonderful Gem in the Casket," and deals with St. John 3. 14-16. The titles of other chapters are : Keep On Keeping On, Why Worry ?, Healthy Christians, The Surgeon of the Soul, Some Tenses of the Christian Life, and the Threefold Secret of it All. As an example of Mr. King's method we choose that entitled "From the Slum to the Orchard" which deals with Galatians 5. 19-23. There is first a hurried glance at the slum with its various types of houses : the House of Sin, the Haunted House, the Houses that Seem not so Bad, the Houses doomed to Destruction. Then after "a brief pause at the corner there is "a quick visit to the orchard" : this is the place of the Fruits of the Spirit, and they are dealt with in order : Love, Joy, Peace, Longsuffering, Gentleness, Faith, Meekness and Temperance. Then, dropping all figure and metaphor, he makes a definite appeal on the ground that "these exquisite beauties of character are ours only as we surrender ourselves completely into the hands of the indwelling Holy Spirit to produce them in us from within." There is a touching Dedication of the volume to Canon R. C. Joynt in which he says, "In boyhood and in young manhood I sat under you and your touch on those impressionable years is with me to this day. Will you accept this little book as a token of my deep gratitude and in remembrance, especially of those unforgettable Sunday evenings at Christ Church, Gypsy Hill?"

FIRST COMMANDMENT. By Martin Niemöller, Vicar of Berlin-Daheim. With Foreword by James Moffatt, D.Litt., London. *William Hodge & Co.* 6s. net.

This book contains 31 excellently translated sermons delivered in his Church at Berlin-Daheim by its Vicar, Dr. Niemöller. The first eight sermons belong to the year 1933, the next eight to 1934, the remainder are undated, and are, historically, not so significant.

Those who have read Dr. Niemöller's account of his progress "From U-boat to Pulpit" will expect to find in these sermons courageous pronouncements on the relations between Church and State in Germany : and they will not be disappointed. At the beginning of 1933 Dr. Niemöller speaks with hopefulness not untinged by anxiety. "The German nation has just stumbled upon God's ordinances and is still hoping to come to an understanding with God." But the hopefulness disappears from the later sermons. "The German nation will either be a Christian nation or it will cease to exist" : and he does not shrink from saying what he means by a "Christian nation." He will have nothing to do with the dictum, "if you are as much of a Nationalist and as much of a Socialist as our Führer desires, you are a Christian without knowing it." He speaks openly of the persecution to which faithful men have been subjected : of more than a thousand vicarages empty in Prussia, and of hundreds of deacons and deaconesses dismissed in Berlin alone : of Protestant pastors put in Concentration Camps, and of the silence of all the bells in Protestant Churches.

All this is said with courage but without bitterness : as we read we feel that it is a true description of the state of things when the sermons were delivered, and we fear that it is worse now.

But Dr. Niemöller's sermons have a wider appeal which make them worthy of study by ministers of the Gospel, if there are any such, who are not deeply interested in the conflict which he and others are waging against what Dr. Moffat calls in his Introduction to the volume, "the insidious new paganism which in the name of patriotism is undermining loyalty to the Christian Gospel."

Dr. Niemöller says that "God has sent a judgement upon the Lutheran Church because the Christian World had become indifferent, lazy, rich and complacent." He has no desire to see the Church restored to its pre-war condition. The philosophic scepticism, nationalism and formalism of the nineteenth century is anathema to him and he pleads repeatedly for a revival of personal relationship to God and Christ. He preaches "Christ crucified." "He who wants to profess faith in the Christ as Redeemer, can do so in no other way than by professing faith in the suffering and crucified Christ : and his profession of faith is only valid when it is meant as a profession of life." He quotes the caustic remark of a critic and enemy of Christ : "the Christians would have to *look more redeemed* (italics ours) for me to believe in their Redeemer."

So he deals faithfully with his own hearers, and with the ministry : his expositions of Scripture are fresh and sometimes original, and will repay study. The sermons are free from dogmatic teaching and theological subtleties : they are not great sermons : but they are a powerful call to personal religion which may well be sounded forth in other pulpits than those of Germany. The possibility suggests itself that the German Protestants may emerge from their present calamities to a loftier conception of the Faith, so that from this afflicted Church may come a new Reformation which will extend far and wide in Christendom, and History may repeat itself.

W. H. F.

BACK TO GOD. By W. Thompson Elliott, Vicar of Leeds ; Honorary Canon of Ripon ; Canon Emeritus of Liverpool. With a Preface by the Archbishop of Canterbury. *Nisbet & Co. Ltd.* 2s. 6d. net.

At the recent Oxford Conference of Evangelical Churchmen one of the most forceful papers was read by Canon Thompson Elliott on "The Responsibility of the Church to the Nation." It is not printed with the other Conference Papers in this number of *THE CHURCHMAN* as the Canon said that the chief points with which he dealt were to be considered in a book which was to be published soon after the Conference. It has now been issued under the title *Back to God*, and we are sure that many, including especially those who heard his paper at the Oxford Conference, will be glad to have the fuller consideration of the subject in this volume.

The book is addressed primarily "to those who have good will

towards Religion, but recognize no very definite responsibility in regard to it." It has been inspired by the "Recall to Religion" made by the Archbishop of Canterbury on the last Sunday night of 1936, and the Archbishop has written a brief Preface in which he speaks of the Vicar of Leeds as a man of vigorous mind, deep earnestness, and wide experience. He feels sure "that many who read it will be helped by him to begin or to renew the Christian life and witness." After a brief Introduction in which a general survey is made of the present moral and spiritual condition of the country, and of the opportunity which the Coronation of our King has given for a renewal of religious life, the Canon goes on in three sections to deal with his subject in greater detail. He first describes the present condition. He notes the various favourable conditions there are in the strong religious instincts of the English people, and in the moral progress that is evident in recent years. "There has been a general advance in the sense of decency of behaviour." At the same time, there are many "adverse currents." Western civilization has been secularized and this is due, to a large extent, to the rapid urbanization of the population. The development of Materialism has resulted in Totalitarian States with their soulless discipline, making men mere cogs in a machine. There is, however, a turn of the tide. We are at the end of an epoch, and the future will depend very largely upon what the Christian Church can make it. This leads to the consideration of the question, "What are the Churches for?" By the Church he means all Christian denominations, and it exists for three definite purposes. First, in order to minister in spiritual things to those people who belong to it. Secondly, to carry out the message of the Gospel beyond its own borders to people who do not belong to it; and thirdly, besides this pastoral and evangelistic work there is what may be called "social" work, which represents the influence of the Church upon the whole tone and character of the life of the community. There is a Christian way of dealing with such problems as those of Housing and Unemployment, and international relationships. These demand the highest degree of loyalty. "Half-hearted Christianity is not going to save the world." "What then do we need?" is the subject of the third section and under the heading "Evangelism" the various methods by which parochial work may be made effective are considered. The preaching of the Gospel is a prime duty of the Church in its normal activities. To be effective the Preacher must have his message, and it must be true witness. Advice is given as to the best means of an effective approach to young people, and the usefulness of Fellowships is emphasized. The spirit of loyalty to the Divine Leader is essential. The next chapter deals with the needs of the individual in prayer, worship, and service. The importance of prayer and its true nature are appropriately emphasized, and the need of Public Worship is indicated "for the central activity of the Church is worship on which everything else depends." The closing chapter is an appeal for Rededication in which three things in particular are laid down as necessary. The recovery of the habit of daily prayer, loyal membership of a Christian congregation, and some form of active

service. Those who desire to make the "Recall to Religion" effective will find this little book a most useful guide.

WESTMINSTER ABBEY: THE EMPIRE'S CROWN. By Jocelyn Perkins, M.A., D.C.L., F.S.A., Sacrist of Westminster Abbey. *Duckworth*. 7s. 6d. net.

Westminster Abbey is always an object of great interest to the members of the British race wherever their lot may be cast throughout the world, but it has been of special interest during these last months as the scene of the Coronation of their Majesties King George VI and Queen Elizabeth. Dr. Jocelyn Perkins has done a valuable service in bringing out this book at a time when tens of thousands from every quarter of the globe have had their attention concentrated on the building, and he has well fulfilled his purpose "to bring to mind the meaning of our Abbey and what it stands for as a factor spiritual and political, historical and artistic, in the story of our race." The book is not only well written but also excellently illustrated by a number of photographs. As Sacrist of the Abbey for many years he has had excellent opportunities of studying its history, and has made himself familiar with all the interesting details of its records. He has made excellent use of his wealth of knowledge and many readers will be grateful to him for the full and accurate account that he has given of the history of the Abbey and its various artistic beauties. He begins with a description of the original condition of the islands in the Thames and the legends associated with them. He then tells of Edward the Confessor's work and the historical association of the Abbey with his name. He records "How the Abbey grew," and the wealth which successive Sovereigns spent upon it, especially Henry VII whose beautiful Chapel, "one of the most marvellous creations of expiring Gothic," receives special attention. The Abbey has suffered like many other buildings at the hands of restorers and renovators. One especially, James Wyatt, "the destroyer," is singled out for special reprobation. No building is safe from the vagaries of successive ages of varying artistic ideas, and our own is no exception. A long chapter is devoted to "The Church of the Sovereigns" in which the interest of many Monarchs is narrated. In the chapter on "The Church of the Monks" Dr. Perkins seems inclined to sympathize with those whom Mr. Geoffrey Baskerville in his recent book *English Monks and the Suppression of the Monasteries* describes as "the Sentimentalists." He does not mention that the Abbey enriched itself at the expense of many parishes, especially some on the banks of the Thames to which they ministered by sending a Monk to conduct the Sunday services. In the reign of Elizabeth the great change came and the Collegiate Church was established. From this time on it became "The Church of the Dean and Chapter." It was a home of Preachers, Scholars, and Divines, among whom the names of Lancelot Andrewes and Atterbury are conspicuous, and Dean Stanley in later times. It has been "a nursery of England's youth" and Westminster School has always been closely associated with the Abbey. It has also been

“a school of Church music” and a model of worship until in recent times some ritualistic innovations have not improved the simplicity of its former rites. As “The Church of the Nation” the Abbey has been a centre of civic life, the cradle of the great council of the Nation, a treasure house of sacred art and the resting place of England’s mighty dead. The closing chapter is devoted to “The Church of the Empire” and tells of the many important events in our history which have associations with the Abbey. An admirable index completes a book that will be a treasured possession by many, and while the author states that it is not intended to be a guide book it will undoubtedly be of special usefulness to visitors to the Abbey as it contains most interesting accounts of the various features of interest in the building.

THE BIRTH OF CHRISTIANITY IN THE LIGHT OF TO-DAY. By Edith Ratcliffe. *Allenson*. 5s.

This is a posthumous work. The MS. was found amongst the papers of the authoress when she passed to higher service. It is a companion volume to her previous volumes *The Four Gospels in the Light of To-day* and *St. Paul and His Writings in the Light of To-day* and so completes a summary of the New Testament writings. At a time when the study of the Bible is being pressed in so many directions this book will be welcomed by many. It sets forth the most recent findings of N.T. scholars “in such a way that the reader should be stimulated to a further, deeper and more detailed study.” Whether the gifted authoress is justified in dating the “Pastoral” epistles in the early part of the Second and 2 Peter and Jude in the middle of that century are matters that are not yet settled by modern scholars. There is much in this book which we would question, but the statement of the modern position is set forth clearly and unambiguously and in an interesting way. Each chapter has six or seven points for reference and further study.

A. W. PARSONS.

CHRISTIAN FREEDOM IN THE MODERN WORLD. By Lesslie Newbigin. *S.C.M.* 2s. 6d.

This book is a careful study of the fundamental principles of Christian Ethics and will prove helpful and suggestive to clergy and others who are concerned about the standards of morality in the modern world. It is also an examination of the views of Professor John Macmurray, particularly in his *Freedom in the Modern World*. The author criticizes all morality of the legalistic type and believes that the category of duty is vital to a personalistic view of the world. “To the paradox of law and freedom there is no solution apart from the Christian Gospel of forgiveness. What that Gospel provides is not a solution which is here and now complete, but a new motive and a new direction, a road on which, when once our feet are set, we travel with an ever clearer vision of the goal.” That is well said. There are many things which are well worth reading in this book.

A. W. PARSONS.

GOD'S HOUR. S.P.C.K. 1s. 6d.

This little book for children in Church and at home is compiled by Pleasance Moore-Browne and has a commendatory preface by the Bishop of Bristol, whose wide experience in Children's Services entitles him to an opinion which we are happy to share. It is an excellent collection. It will be of great value to children for personal use and to parents, teachers and clergy who lead the devotions of His little ones.

A. W. PARSONS.

WHY THE CROSS? By the Rev. H. E. Guillebaud, M.A. *Inter-Varsity Fellowship of Evangelical Unions.* 2s. 6d.

The author of this book is, we believe, a missionary in Ruanda, a mission working under C.M.S., which appoints missionaries who are what is commonly known as conservative. We think that we possess all the publications of the Inter-Varsity Fellowship. They publish very many excellent books from 39 Bedford Square, W.C.1. They are all designed to help and not to hinder believers in their acceptance and understanding of the fundamental truths of the Christian Religion. The Rev. H. E. Guillebaud has proved himself to be a great translator of the Word into the speech of the peoples of that part of Africa in which he works. Here he brings his powers of mind and spirit to translate the Word of the Cross. This is a book which really comes to grips with those who are teaching a view of the Atonement which does not do justice to the language of the New Testament. Mr. Guillebaud asks: Is the substitutionary atonement Christian? and devotes Part 1 of his book to a satisfying answer. Part 2 deals with the question: "Is substitution immoral or incredible?" A book to be bought and read carefully and appreciatively with one's Bible by one's side. There are some most valuable notes.

A. W. PARSONS.

THE MAGNET OF THE HEART. By the Rev. Robert Menzies, M.A., of Camphill Church of Scotland, Glasgow. *James Clarke and Sons.* 3s. 6d. net.

This volume contains five groups of addresses aimed at presenting the Gospels in such a way as to evoke personal allegiance to the Lord Jesus Christ. They are described on the dust cover of the book as "Modern Evangelistic Sermons," and both epithets are well chosen. The writer's experience has led him to the deepening conviction that there is still a commanding place for an evangelical message, which brings to this disillusioned age the incomparable benefits of the only Redeemer of man. The addresses are admirably grouped under the following titles—"The Significance of Jesus," "His Exclusive Claims," "His Benefits," "His Challenge," "His Offers." They are arresting, clear, instructive and suggestive. It is refreshing in "modern" sermons to find a writer who is not afraid to declare that "the central problem of human existence is not suffering but sin"—

a monosyllable almost entirely absent from the humanitarian gospel of the 20th century.

It would be a good thing if a copy of this little book could be placed in the hands of every newly ordained minister as a help to him in sermon preparation and a guide to the kind of sermons that are so badly needed to-day.

C. E. WILSON.

LET'S GET THINGS RIGHT, by T. H. Somervell, M.A., M.B., B.Ch., F.R.C.S. *Student Christian Movement Press.* 2s. 6d. net.

Dr. Somervell of Mount Everest fame will at once command the respectful attention of readers. The style is unconventional, and the appeal is specially to young people. The book touches upon a wide variety of subjects in its 90 pages. The main theme is—"What difference does Christ make to the life of the man who accepts Him as Lord?" After a chapter on "Personal Experiences," the writer deals with "Christ and God," "Christ and the Choice of a Career." Then follow four chapters on "Christian Thinking" as applied to Sin, Social Life, Politics, Service and Civilization. Chapter VIII is entitled "Christ and Human Life," followed by "Christ and Foreign Missions," "Christ and the Use of Money." The closing chapter is "Jesus Christ and the Future of Mankind."

The viewpoint is that of one who has known life both with and without Christ. Though still a "Learner," he is continually finding out more and more ways in which allegiance to Christ alters one's outlook, one's reaction to circumstances, one's family life, friendships and occupations.

C. E. WILSON.

THE INCREDIBLE CHURCH. By J. E. Stevenson, formerly Editor of *The Scots Observer*, with a Foreword by Canon C. E. Raven, D.D., Regius Professor of Divinity, Cambridge University. *James Clarke and Co. Ltd.* 3s. 6d. net.

How to live by a Christian standard amongst men who do not accept that standard—was the dilemma which Christ Himself had to face. This book tries to show how He met it, and why He laid it upon His Church to follow in the same way. To this incredible thing the followers of Christ are committed.

There are these chapters : (1) The Human Malady ; (2) Continuing with Him in His Temptations ; (3) The Priesthood that Remits Sins ; (4) Built on Human Weakness ; (5) Dividing the Church ; (6) A World under Judgment ; (7) The More Credible Alternative.

Canon Raven, in the Foreword, writes : "This is a deeply moving, deeply searching, book. It differs from the mass of such books in compelling the reader to identify himself not with the Judge of the world, but with the prisoner at the bar. . . . This book is an illumination : it reveals our true state and reveals also the age-long mystery of God's reconciling love.

C. E. WILSON.

NOTES ON RECENT BOOKS.

THEY Found God is an account of some little known holy lives by M. L. Christlieb (Geo. Allen & Unwin Ltd., 5s. net.) The author has gathered the materials for these stories mainly from a German work first published in 1735 and now unobtainable. Most of the subjects treated are practically unknown to English readers. They represent various classes as, for example, Armelle, a Servant; the Marquis of Renty, Royal Councillor; Marina of Escobar, Invalid and Visionary; Nicholas von der Flue, Family Man and Recluse; Maria Guyard, Missionary; Catherine of Genoa, Philanthropist; Heinrich Suso, Preacher; Anna Garcias, a Friend. These brief records of interesting lives are clearly set out and give us examples of the power of the Christian Faith in many varying circumstances. They may well provide inspiration for living in our own very different days.

The Archdeacon of Chichester has written what he describes as "A vindication of the Faith and Order of the Church of England." The title is *The Via Media* (Longmans Green & Co., 5s. net), and as the title indicates it is an attempt to justify the Tractarian Movement and its more recent development in Anglo-Catholicism. The Bishop of Winchester indicates that the book is due to a suggestion on his part that a simple statement of the Anglo-Catholic position would be useful, but he makes it quite clear that he does not find himself in agreement with all the author's opinions. The book is mainly an endeavour to set out the reasons why the Anglo-Catholics do not submit to the Church of Rome, but its underlying principles will not be acceptable to Evangelical Church people.

First Things First, by a London Journalist (The United Society's Press, 1s. net) is described as "Vital Messages straight from the shoulder." The author is already known as the writer of *Why Sunday?*, *Why Go to Church?*, and *If I Were a Preacher*. These addresses have the same vividness, wealth of illustration, and popular appeal as his earlier books, and many will no doubt find them effective in their practical power.

Two recent reprints issued in the Student Christian Movement Press Series of "Religion and Life Books" are *The Realism of Christ's Parables*, by Canon Oliver Chase Quick, D.D., and *The Quest of Religion*, by Canon Charles E. Raven, D.D. (1s. each). Canon Quick's book contains the Ida Hartley Lectures delivered at Colne, Lancs. A pathetic story is attached to the founding of these lectures. John

Albert Wilson was killed on active service in France in 1918. He was engaged to Ida Hartley, Superintendent of the Infant Sunday School at Colne. She died suddenly in 1917, and her fiancé left £300 for the purpose of giving lectures on religious subjects to Sunday School teachers of the Established Churches and Nonconformist Churches of Colne. Canon Quick's purpose is to set out the Parables free from any ingenious torturing of them into elaborate allegories, and to show that by their truth to nature they reveal a real relation between the natural and the spiritual order. The usefulness of his treatment is shown by the fact that in its original edition the book was reprinted several times. In its present form it will, no doubt, have an even wider circulation. Canon Raven's book has also had a wide circulation. It sets out some of the fundamental truths of Christianity with a clearness and force that will appeal to many.

The Gospel In Experience is an introduction to Christian doctrine by the Rev. S. H. Childs, M.A., Vice-Principal of the C.M.S. Training College, Awka, S. Nigeria, formerly Scholar of Christ's College, Cambridge (S.P.C.K., 3s. 6d. net). In a brief Foreword the Bishop of Truro commends it as a simple but systematic book on Christian doctrine that supplies a need that many feel. He commends the book especially to teachers and lay readers as there is sound scholarship behind the work and it is remarkably well balanced and free from anything like a controversial tone.

God Speaks To This Generation (S.C.M. Press, 2s. 6d. net) is the report of some of the Addresses delivered at a Conference on International and Missionary questions held at Birmingham in January, 1937. The Conference was organized by the Student Christian Movement and covered a wide variety of subjects which were dealt with by a number of International speakers. A general impression of the Conference is well given by the Rev. Hugh Martin. Readers will find the addresses replete with information on various aspects of Christian life in different countries, and as giving statements of fundamental Christian teaching such as that by the Archbishop of York in his Address on "God In Christ."

Christianity and Our World (S.C.M. Press, 2s. 6d. net) is written by Professor J. C. Bennett, the author of *Social Salvation*, who is well known in America for his study of modern social conditions. This book is the first of a series of "Hazet Books on Religion," the purpose of which is to present simply, compactly, and inexpensively the best available interpretations of the Christian philosophy as a guide to Christian living. The author deals effectively with Christianity in relation to Secularism, Communism, and Fascism. It is useful as a guide to some of the problems which Christians have to face in view of antagonistic world movements of to-day.

Under the title *Freedom, Love, and Truth*, Dean Inge has compiled an Anthology of the Christian Life (Longmans, Green & Co., 12s. 6d. net). The extracts from authors cover a wide range and are well arranged under appropriate titles. They represent the result of the Dean's extensive reading, and his excellent judgement both in prose and verse. We might almost say that even more valuable is the Introduction which he has written. It deals with the value of Christianity in relation to other systems of thought and sets out in a practical way the essential elements of Christian teaching as they are exemplified in the writings of a large number of representative authors. The Anthology is representative of Christian piety, and preference has been deliberately given to Anglican writers.

The Lutterworth Press has issued in excellent book form the Papers read at the Islington Clerical Conference held at the Central Hall, Westminster last January. The subject of the Conference was *The Reformation and its Bearing on some Modern Problems* (1s. 6d. net). There is no necessity to emphasize the importance of the subject, especially in view of several of our modern problems. The Vicar of Islington was fortunate in securing the help of a number of writers well qualified to deal with the various aspects of the subject. The opening papers by the Rev. E. Steinly and the Rev. G. Foster Carter gave a general account of the Reformation. Among the modern problems that were considered, Mr. Guy Johnson dealt with Church and State, the Rev. O. A. C. Irwin with Reunion with the Rumanian and other unreformed Churches, the Rev. J. Paul Gibson with Reunion with the Reformed Churches, and the Rev. Dr. Lavelle with Sacerdotalism. Although the volume is a small one of 125 pages, it contains a quantity of information especially valuable at the present time to all who are concerned with the maintenance of the Reformation principles of the Church and their bearing on our modern life.

The Inter-Varsity Fellowship of Evangelical Union has published an interesting book, *Five Great Non-Christian Religions* by the Rev. C. H. Titterton, M.A., B.D. (2s. 6d. net). It is a popular account of Mohammedanism, Hinduism, Buddhism, Confucianism and Shintoism. The Bishop of Worcester contributes a Foreword in which he points out that such a study of other religions will enable the reader to understand how immeasurably superior in ethical value and in the power to live up to the higher standard Christianity is, and this is a power which has been the despair of other religions to provide. The central facts of each religion are clearly indicated and a useful account is given of their origin and growth. In this way the chief element of Hinduism is seen to be Pantheism, of Buddhism renunciation of desire, and of Mohammedanism a fatalism based on the absolute sovereignty of God. Confucianism and Shintoism are also adequately explained. A useful bibliography is provided for further study.