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The Churchman Advertiser.

JANUARY, 1938.

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CONTENTS.

THE CHURCHMAN

January, 1938.

NOTES AND COMMENTS.

"The Churchman."

ONCE again we take the opportunity afforded by the opening of another year, to thank our readers for their continued support and for the many kind expressions of appreciation which from time to time we receive, testifying to the value and practical usefulness of THE CHURCHMAN. We are encouraged by this support to ask that our friends will help us to make THE CHURCHMAN more generally known by commending it to the notice of others and thus secure for it more subscribers and a wider circulation. THE CHURCHMAN has from its inception stood for the maintenance of those Evangelical principles which lie at the root of the Reformation in the sixteenth century and are the very foundation of spiritual and intellectual freedom. The Reformation turned upon the question whether the medieval or the New Testament conception of Christianity should prevail and by its success the latter was restored to us. There is great need for such an organ as THE CHURCHMAN to keep these vital issues before the minds of church people when they are being beclouded by sophistry and by misrepresentation of the character and aims of the Reformers, and of what the Reformation actually did for our Church and nation.

It is, moreover, important that evangelical principles should be maintained, expounded and defended against the fire of criticism which is constantly directed against them. But they are inherently their own defence where they are candidly studied; they make for social as much as for individual righteousness, for the well-being of the nation as much as for that of the Church, and no school of thought has less need to apologize for either its principles or its achievement than the Evangelical.

The English Bible.

The present year will see the culmination of the special effort to commemorate the fourth centenary of the Reformation. It was in the year 1538 that the order for the setting up of the Bible in the English

tongue in all the parish churches of the country began to take effect. This, which was the greatest gift of the Reformation, and the most beneficial in its results, has been wisely chosen as affording a point both in time and in event upon which our minds may concentrate. The Council has been well advised in this concentration upon the Bible, for it is a point of unity in which all are interested and are concerned. Christian people of the most diverse views on many other points are agreed upon this, and vast numbers who may not enrol themselves as Christians acclaim the moral influence, the literary charm, and the permanent value of the sacred Scriptures. It is thus possible to speak of the Commemoration as National and every effort has been made to give it this character. The Council responsible for the carrying out of the movement has been very actively at work for the past two or three years in securing the co-operation of leaders of thought and action in all the Churches, in the educational world and in the Press and wherever opinion could be influenced. Though they have not prematurely sought publicity, yet a large amount of attention has been already aroused and there has been published a considerable amount of valuable literature dealing principally with the Bible from the point of view of its history and power. For many years past observant people have drawn attention to the great decay among all classes of the habit of reading the Bible, and to the consequent loss of spiritual power, and of moral force. Standards are lowered, self-indulgence is condoned, and the idea of duty as a moral imperative more than as a matter of convention or practical utility is lessened. We need not exaggerate such signs or ignore all that is still making for righteousness in our midst, but it is widely admitted that need for a fuller and deeper recognition of the claims of God, both upon the individual and the nation is very great. And there is nothing which will meet that need more than a return to the reverent study of God's Word and a sincere response to its teaching.

It has been arranged that there shall be a great united service of thanksgiving in St. Paul's Cathedral on Friday, June 17th, and that the following Sunday, June 19th, shall be devoted in every church and chapel throughout England to thanksgiving for the blessing of the English Bible, and of freedom to possess and read it. It is much to be hoped that clergy, ministers, and leaders of Bible classes and Sunday School teachers will, moreover, take the opportunity throughout the whole of this year of commemoration and thanksgiving, and not only at special seasons or on special days, so to preach and teach as to lead their hearers to catch some vision of what the Bible is in its appealing power, its authority, its simplicity and its greatness, and to make it their own. As Sir Arthur Quiller Couch said in one of his lectures at Cambridge, " Very well, then : my first piece of advice *on reading the Bible* is that you do it." He proceeds, a little later, to express strongly the view that the young read the Bible less and enjoy it less—probably read it less because they enjoy it less—than their fathers did. And it is significant that the late Dr. A. S. Peake wrote in 1913,

" One of the most ominous signs in the life of the Churches at the present time is the ignorance of Scripture which meets us on every hand," and he wrote further, " The consequences of this neglect are disastrous. It is unquestionable that neglect of the Bible is coincident with a lowered spiritual vitality." If this year's effort succeeds in dispelling this ignorance and neglect, its purpose will have been accomplished. It will require energy and much sacrifice of time on the part of everybody who is really interested to do this, but it will be worth while, for it is eternally true that " man doth not live by bread alone, but by every Word that proceedeth out of the mouth of God."

The Reformation.

Though for various compelling reasons the official commemoration, if it may so be called, will almost exclusively be concerned with the Bible, yet that gift, great as it was, was not the whole of the Reformation and there is much beyond for which we may thank God and which we desire to keep in remembrance. The very release from the tyranny which would have made it impossible for us to have or to read the Bible, is one that must not be forgotten when we see at the present day how active is the Church of Rome in countries under her domination in keeping the Scriptures from the people. At the same time the Reformation brought us the true light of the Gospel of Christ and delivered us from the falsities and superstitions by which it had been hidden. Indeed, it is not easy to measure the extent of our debt to the Reformation. It was a chief source of the civil and religious liberties which we enjoy to-day ; to it we owe more than to anything else the educational advantages and philanthropic activities and the humanitarian sentiment which are such marked features of modern civilization. It may be true that some of the fruits of the Reformation ripened slowly, but habits of thought and life which are long ingrained take long to change. We can see the change progressing through the four hundred years which have elapsed since then, and though there is much yet to be done we may be devoutly and sincerely thankful for what has been accomplished. In order to bring this before a people which has almost forgotten its past, and is unmindful of the dangers which forgetfulness involves, it will be necessary to provide in lectures and sermons and speeches, and by the agency of the Press, some worthy and adequate account of the great spiritual struggle against the well-armed and entrenched forces of sacerdotal domination and superstition. The most interesting avenue of approach is furnished by the many excellent biographies of the Reformers which are now accessible, of which Mr. J. F. Mozley's *Life of William Tyndale,* reviewed in another column, is a capital example. There are lives also of Luther, of Cranmer, of Wycliffe, of Latimer, of Calvin, and of the other Reformers which are of the profoundest interest, and which should make us ashamed that these men to whom we owe so much should so easily have been consigned to oblivion. The best modern account of the Reformation as a whole is still that of Dr. T. M. Lindsay, and though the space devoted

to the English Reformation is small as compared with that given to Germany, yet it is not easy to speak too highly of it. And there has just been published a *History of the Reformation,* by Dr. L. Elliott-Binns, which, in about 250 pages gives us a clear and valuable introductory sketch by a scholar who is thoroughly acquainted with the whole field. The National Church League is taking an active part in this year's commemoration and the Secretary will gladly furnish information regarding literature, lectures, courses of sermons to any who may desire it. Application should be made to The Secretary, N.C.L., Dean Wace House, Wine Office Court, London, E.C.4.

Our Contributors.

We are glad to be able to present to our readers an interesting article by the Rev. S. C. Steer, Vice Principal of St. John's Hall, Highbury, on " Unity in Principle," in which he discusses the fundamental elements in any schemes for the reunion of the Churches. Mr. Geddes MacGregor contributes " A Study of the Confessions of Saint Augustine," in which he examines the great classic from a modern point of view. The Rev. C. T. Harley Walker adds to a recent contribution on some aspects of the Eastern Church an account of a further episode, concerning the relations of " Pope Pius IX and the Orthodox Patriarchs." One of the most important philosophical works recently published is Dr. G. Dawes Hicks' *The Philosophical Basis of Theism,* and we have been fortunate in securing the expert help of Dr. A. R. Whately to examine the book at some length for the benefit of our readers. The Rev. F. R. Montgomery Hitchcock is the author of many well-known works on theological subjects. His Donnellan Lectures at Dublin University on *The Atonement and Modern Thought* has been recognized as one of the most satisfactory studies of a difficult subject. His treatment of the meaning of " Justification by Faith," will be found an instructive analysis of New Testament teaching. Dr. R. F. Wright deals with some facts that are often neglected in considering " Strength and Beauty," in connection with the words of the Psalmist, " Strength and beauty are in His sanctuary." Lieut.-Col. F. Molony brings to the notice of our readers some interesting speculations, based upon the work of the Rev. T. Torrance, a Presbyterian Missionary in connection with the American Bible Society, who has visited the remote parts of the mountainous regions of Western China, in regard to customs which may be based upon some of the Old Testament practices of the Jews. He regards it as " An Important and Remarkable Discovery." We regret that we have been obliged to hold over notices of a number of recent books owing to the limitations of our space. We have drawn the attention of our readers to some which we believe will be useful to them. As the year of the commemoration of the Fourth Centenary of the English Reformation, attention has been given to some books that may help to a better understanding of the meaning of that great Movement.

UNITY IN PRINCIPLE.

By the Rev. S. C. Steer, M.A., B.D.

(A paper read at the Conference of Old Students of St. John's Hall, Highbury, September 1937.)

THE concept of unity is one of the most puzzling with which the mind of man works. It gives rise to the problem of the One and the Many to which philosophers throughout the ages have devoted much attention. So difficult has it been to retain the idea of unity that there has always been the inclination to discard it in favour of duality, or even, plurality. Nor is this inclination yet completely rejected, for while in Europe modern philosophy has emancipated itself from the dualism of Descartes, in America many have found themselves best satisfied by asserting, not merely a duiverse, but a pluriverse, in place of the universe in which man generally supposes that he lives.

Fortunately, it is not with the bare metaphysical problem that we are concerned. We are to attempt to discover how it presents itself more fully clothed—I might perhaps say, in scarves and stoles—in the life of the Church. But at the outset I remind you of what might be called the fundamental problem of unity because the historical forms it has assumed for Christendom are not entirely unrelated to the age-long perplexities of philosophy, and because the bitterness often engendered by over emphasis on the historical approach may be softened by the realization that at bottom we are facing a riddle implicit in life itself, and one which is disclosed wherever we make a serious examination of the stuff of life. If, in the unity of life we find so great a differentiation and diversity as to lead men at times to protest against the very postulate of unity, we shall not be surprised if, in seeking unity for the Church, our greatest task is to find a means of including within that unity tendencies which seem to be contradictory and which at times have produced the fiercest hatred and antagonisms.

Unity in principle is a phrase of great comprehension, yet it demands a depth of unity which mere uniformity does not always ensure. If it is a vague and general expression it is nevertheless radical and fundamental. It represents, perhaps, the barest minimum of unity which we must procure in view of the Master's prayer that all may be one. A demand for unity in principle almost suggests that we do not look for uniformity in the more external affairs of Church life—in spite of Acts of Uniformity. By unity in principle we mean such a measure of agreement on fundamentals as would outweigh disagreement on more superficial matters, so that, in spite of considerable diversity in the latter, the ultimate relationship of all the parts would be one of unity in a whole rather than of isolated individuality. Unity in principle is demonstrated when men kneel at the Communion Table and thoughtfully observe the Lord's Supper in a manner different from that to

which they are normally accustomed, because their agreement as to its meaning and value outweighs their disagreement concerning the doctrine implicit in the forms whereby that value and meaning is conveyed to, and appropriated by, the worshipper.

This illustration, which, happily, might have been drawn from life, furnishes a clue to the true character of Christian unity, upon which unity in principle must rest. It is a unity of spirit. It is a unity based on personal relationship to Jesus Christ. Where that kind of unity exists all other advance is possible ; where it is absent we are but wasting time in discussing re-union. The fundamental requirement for Christian unity is the basic recognition that all are one in Christ. To be a member of the Catholic Church means, first of all, to be one whose life finds its centre in God revealed in Christ. This essential requirement must necessarily be stated in broad terms ; its description will probably be considered inadequate by some ; yet I trust it will be accepted as basic, as far as it goes. Personal attachment to Christ there must be. We should probably be wrong to insist upon the particular road by which we have travelled to Him ; the fact that it seems to us the only road is, perhaps, due rather to the limited range of our vision than to any narrowness in His appeal. But, through this experience or that, Christian unity must rest, and can only rest, ultimately on unity in Christ.

I am well aware that there are those who would point out that unity in Christ is different from the Catholic unity we seek. There is a sense in which this is true, but the difference is as that of the fruit from the blossom. When the difference is so magnified as to present us with a disjunctive relationship of " Christianity or Catholicism " and Catholic unity looms so large that membership in the Church takes precedence over membership in Christ we are on the way to a man-made unity, which, even if achieved, must ultimately perish. Tradition, which is so large a factor in Catholicism, is valuable only when it rests upon a living experience within the individual. Without this it tends to narrow the work of the Holy Spirit and to lead to a uniformity which is dangerously open to hypocrisy and Pharisaism. And here we need to address ourselves first. We, too, have our tradition, and, alas, often we give the impression that it is dearer to us than is the root of the matter. The first step towards unity in principle must surely be that each of us must strive to keep well before himself the centrality of Christ and the secondary character of all else. Who can doubt that if we were sufficiently close to Him all the unity desirable would become possible. Any unity which does not grow out of this primary relationship we do not seek. It is, as the prayer says, in drawing nearer to Him that we draw nearer to one another.

But it is to be expected that out of this spiritual unity in Christ there will arise a general consensus of faith flowing from Him, which can be stated sufficiently clearly to obtain agreement among all who share the spiritual experience, and which will strengthen the bond uniting them in Him. Further, it is now generally agreed that Our Lord, by His words and actions during the incarnate life, and by His call to evangelization, intended that there should be some kind of organization

of His followers—some would say into a " Church " : others would be less definite. But in some way that underlying spiritual unity is to be reflected in a visible unity of Christians in the world ; it must be evident in their faith and order—to use the technical terms. The clue to the character of this more evident unity is given in the spiritual unity : it is to be the unity of a body. Thus the unity in principle we seek must be derived from spiritual unity and expressed in organic unity. Only so may the Christian Communion be herself and perform her task.

Here, of course, we meet all the difficulties which are discussed under the headings of " Faith and Order " in any volume which deals with the re-union of the Churches. I do not propose to take you again over that well-worn track. Every relevant text in the New Testament has been interpreted and re-interpreted by writer after writer. All the pertinent patristic references have been used so frequently that even the clergy of the Church of England are becoming familiar with them. Seldom do the investigations of the writer lead him to differ in the main from the position of the school to which he belongs.

Let me, as an approach to the difficulty any unity in principle must apparently face, remind you of but two of the many problems arising from matters of faith and order—the problem of the Papacy and that of the Eucharist. We have said that Our Lord probably intended that there should be a visible and actual unity in the Church. Is it to be a unity about Himself, the invisible head, or is the earthly organism to be in fullness a copy of the heavenly ideal spiritual unity, just as, in the Jewish temple, worship was organized after the pattern shown in the Mount, with the Holy of Holies, and, above all, the Ark as representing the presence of Jehovah ? If the latter, then it should be organized about some human vice-regent on earth. The words to St. Peter have been regarded as conclusive evidence that Our Lord deliberately established such a focus of unity within the visible Church itself. The sayings of the Gospel are interpreted as " expressing a prerogative of St. Peter as the foundation of the Church and the principle of its unity." But, on the other hand, it is claimed that the words imply nothing of the sort ; that the foundation of the Church is St. Peter's faith ; that the whole Church is the body whose head is Christ ; faith in Our Lord is the principle of the Church's unity.* This wide divergence of interpretation suggests that it is doubtful whether the New Testament texts bearing on the subject will ever receive an exegesis which will command general assent, not to mention those which bear on the vexed question of the rise of the episcopacy. A similar

* Arguments on the latter side seldom give adequate attention to St. Paul's teaching concerning the Church and unity, most of which was probably written when St. Peter was still alive and active. In this there is a remarkable absence of reference to St. Peter. It is strange that if St. Peter were the visible principle of unity there should not be a single reference to him in definite teaching on Christian unity. It is even stranger that St. Peter, the centre of unity, should be placed almost on a level with St. Paul and Apollos in the condemnation of party strife at Corinth. The hypothesis of Baur is now sufficiently discredited as to be inadequate as an explanation of the silence of St. Paul concerning St. Peter's primacy, if it existed. We can only suppose that the oversight he exercised was of the mildest kind—not sufficiently strong either to deter others from withstanding him to the face, or to prevent him from submitting to their judgment.

difficulty confronts us when we turn to what is increasingly regarded as the focus of the Church's worship—the Eucharist. Who could produce an interpretation of the passages in Holy Scripture concerned with the Holy Communion which would include the chief beliefs of all Christians concerning that sacrament and yet not contain inherent contradictions? In what sense are we to take that small sentence, "This is My Body"?

Here, I think, we approach the deepest cleavage in Christianity. This is not to say that the Papacy and the Eucharist are necessarily the first questions for consideration in seeking unity; they have been mentioned because in them is illustrated the radical division with which any approach to unity ultimately must reckon, and because they are examples of the hopelessness of trying to reach unity by further examination of the sources for Christianity. If, without discussing the various senses which have been given to the terms, I say that the fundamental difference lies between Catholic and Protestant you will understand what I mean. That difference lies near to us because it exists within our own Communion. During the summer there appeared in *The Times* a letter urging upon us the need for intercommunion with a view to unity with "those of our own blood and language who use and acknowledge the authority of the same Bible and use the same hymns of praise and devotion." The principle behind the letter was that we should seek unity first with those nearest to us ethnologically and spiritually, through intercommunion, without regard to the acceptance of all doctrinal opinion. This principle, if fully applied, seems to demand that there should at least be unity with those who share our Communion and are already members of the same Church. Does such unity exist? Can it be said that there is unity in principle throughout the Church of England, or is a diversity which makes it impossible for the people of one parish to worship at the church of a neighbouring parish so wide as to be incompatible with unity in principle? Diversity there must be; difference of emphasis there will be; but where is the point at which this diversity and these differences become so wide that unity in principle is lost? True, there is organic unity in the Church of England. Does it grow out of the cohesion of parts in a whole, or is it the mere survival of structure in which the life-blood no longer passes through all to each? If, to-day, our own Communion, in spite of the opposed interpretations of some of the central elements of Christianity found within it, can be said to be united in principle there can be no insoluble problem ahead; all things are possible. It remains but to extend the area of that unity whose chief manifestation seems to be a constant and lively disagreement about matters which deeply affect the daily life of the Church: for almost all the various emphases of the different Churches may be found, at least in germ, in some part of the Anglican Communion. The principle upon which unity will then rest will be that so often suggested in connection with the episcopacy—namely, that we must accept the office *de facto* without being concerned to describe the nature of its authority or to define its origins. It is hoped that, after this step has been taken, under the further guidance of the Holy Spirit the Church as a whole will arrive

at the true formulation of the basis upon which episcopacy rests. If, in a similar way, we could observe the Holy Communion without saying what we mean by it, there would doubtless be a large measure of peace. Would there be unity in principle or would it be unity without principles? Any such attempt would call for some nice adjustments in practice. In theory it would mean that we regard apparent unity as more important than the maintenance of what our fathers held as essential truth in the presentation of Christianity. We should approach one another, as Herbert Kelly says, by remarking, "We will agree to treat that as true—though we do not think it is—if you agree to treat this as true—though we know you do not believe it."* In fact, the Church of England is happily in much too healthy a position, I hope, to seek this kind of unity. She is inclined, as the late beloved Canon Streeter used to say, to regard herself as Primitive and Apostolic rather in the sense that there is always a row going on somewhere than in the sense that she is all with one accord in one place. But, nevertheless, there is the danger that what has been called the "bridge" Church may become a bridge whose centre piece is not an arc but an angle, of impossibly steep approach. Is it not a fact that at one end of the structure are those who may justly be described as more united in principle with certain non-Anglicans than with some sections of their own Communion, while at the other are those, who, except for a matter of Church government, are largely at one with the most exclusive group in Christendom? What kind of unity in principle can exist between the two? It is here that we reach a division deeper than some of the technicalities which divide Church from Church, and which, if ignored, must make any unity attained depend largely upon the adhesive properties of whitewash. This is not to disparage movement towards re-union found on the surface, but to assert that such movement may ultimately produce a deeper division if it works for solidification on each side of the central fissure. Any approach to ultimate unity in principle must keep well in view the tendencies existing at present in the Church of England. These create a problem which may be connected with something deeper than matters of faith and order, something which, as I tried to hint at the outset, is implicit in life and which manifests itself in life's highest product—the mind of man.

We have seen in recent years the beginning of the application of psychology to the divisions which make havoc of human personality. Problems with which medicine and morals have long grappled are being met by a recognition of the enormous part which the mental structure of the individual plays in governing his life. It may be that the healing of what Swete called "the wounds in the body of Christ" will be made much easier when we begin to recognize the part which the mind of man, from its very nature, has played in producing them. In this connection the statement of the psychologist, Dr. William Brown, concerning war may, with slight changes in wording, be applied to the problem of Christian unity; he says, "Not until the whole world has reached a much higher level of culture and individual self-knowledge

* Herbert Kelly: *The Church and Religious Unity*: p. 212.

and a much deeper sense of neighbourly sympathy will there be any real hope of progressive disarmament, or will pacification be anything but a surface phenomenon."

When we ask what are the specific factors in human nature which make unity in the Church so difficult, two tendencies, with which most men are familiar, appear. On the one hand there is a longing for freedom ; an impatience with all that is formal, disciplinary, restrictive ; a desire for what we call the full life of the Spirit. The whole history of mankind may be seen as a struggle in this direction. In the life of the Church the strife about circumcision was, perhaps, the earliest manifestation of this tendency, but it occurs frequently. Obvious examples are seen in the actions of the Covenanters who perished in the Scottish persecutions, and in the efforts of the Puritans. In their struggles we see the one tendency dominant. But, on the other hand, there is also in human nature a strange, inconsistent craving for authority of some kind, for certainty, for finality, for law and order. We see it in Israel's demand for a king, and it persists until this very day when the rise of dictatorships is an amazing revelation of the readiness of humanity to be fettered, and its longing, in the aftermath of the war, for some centre of stability—some evident and ultimate authority. One of the Anglican delegates to Malines touched on the difficulty which these opposed tendencies present in our Communion, when he described members of the Church of England as of two different mentalities. He said, " One is inclined to define increasingly in order to get clearness of doctrine : the other wishes to define as little as possible in order to leave to truth the whole of its content."*

When we discount the force of environment and upbringing it is the relative strength of those two impulses in the mind which largely divides men into the two groups I have called Protestant and Catholic. In some the urge to freedom is predominant ; in others the first consideration is order, definition, finality. One tends to be dynamic : the other static. If time permitted, we might review the leading problems of faith and order which Church unity must consider and show how each of the opposed viewpoints could be ranged under the headings of these two characteristics of the mind. That one will ever eliminate the other is unlikely as long as humanity lasts, although the enthusiasts on each side of the fence will doubtless insist that the dogmas enforced by their impulse represent the truth. But the fact that in places where one tendency has most evidently displayed itself, the other raises its head suggests that the unity we seek cannot rest on the suppression of either. The Quakers, I suppose, were, originally, among the freest of religious bodies ; a group in which the life of the spirit was at a maximum, while organization and definition barely existed. Yet here the tendency towards authority and law asserted itself, as these quotations from the recent biography of Elizabeth Fry indicate :

> " The elders and overseers of the Society of Friends were rather apt to find fault. Their minute interference with the daily life and habits of members in the early nineteenth century was only comparable to the

* *The Malines Conversations* : p. 38.

tyrannical directorship sometimes practised by priests of the Roman Church."*

"Quakerism, in its inception, had been a great breakaway of the spirit into freedom from the bondage of outward forms. But in the eighteenth and nineteenth centuries it had made new and straiter forms of its own."†

The truth is forced upon us that these two opposed tendencies are in a sense complementary—they are polar extremities of the human mind, rather than unrelated and isolated oppositions. They establish tensions not only in human nature but objectively. Any synthesis, any unity in principle in the Church, must be such that it gives a place to both and provides opportunity for interplay between them. There must be a finality, a certainty about the Church which transcends human government in any form which we have seen; yet there must be also a freedom, and a vitality brought by the breath of God which energizes her throughout, because she is at last one in Him who created and redeemed her.

Evangelical Churchmen have generally been associated with the definite evangelistic work of the Church, but the authorities of the Church seem to-day to pass over Evangelicals for the most part in this work. For example, in "The Diocesan Series," which is designed for the education of Christians and for the winning of those "not yet committed to Christian discipleship," there are to be books by members of other schools, but no Evangelical writer is mentioned. We are not, however, surprised when we read the names of the Council responsible for the production of the series. This does not prevent us welcoming the volume by the Rev. H. A. Jones, Secretary of the Archbishops' Evangelistic Committee, on *Evangelism and the Laity* (Student Christian Movement, 2*s.* 6*d.* net). Mr. Jones shows himself as a helpful guide to the special problems which the Church has to face to-day in endeavouring to win the great mass of indifferent or hostile people to the service of Christ. His aim is to arouse the laity of the Church to a sense of their duty as actual sharers in the work of evangelism. To that end he gives valuable suggestions as to the practical methods to be adopted and the purpose which must be kept constantly in view. The need of education is emphasized, as so much of the opposition to Christianity is due to ignorance. The true secret of Evangelism lies in the personality of Christian people, and the power which example has to prove the reality of the Faith. On some points of practical proceeding some will disagree with Mr. Jones's views, but the book deserves careful study.

* Janet Whitney: *Elizabeth Fry*, p. 258.

† Ibid, p. 306.

A STUDY OF THE CONFESSIONS OF SAINT AUGUSTINE.

By GEDDES MACGREGOR.

PERHAPS it was due to some precocity of taste that I read Pusey's translation of the *Confessions of Saint Augustine* when I was fourteen. I read quite thoroughly, although I did not bring a mature mind to bear upon them, but I must confess that my interest was not awakened permanently enough to cause me to re-read them at an age when I should have better enjoyed their import. On the other hand, having absorbed the fundamental idea of the Confessions at that early age, I assimilated them in later adolescence, so that, on re-reading them for the purpose of the present essay, I found that any misconceptions I had were historical or otherwise unessential to the spiritual content of the theme.

The self-revelation of Aurelius Augustinus as to his childhood and boyhood, before he came under Manichaean influence is a very necessary prelude to the confessions of his subsequent activities. As a child, he seems to have been almost as introspective as was Rousseau. It is not an unnatural trait in the character of one destined to write a painfully veracious self-history. But there are some striking differences in the attitudes of these two men, not as viewed by them in retrospect, where of course the respective viewpoints are almost diametrically opposed, but as related by each of childish introspection.

Rousseau was clearly and simply masochistic. Speaking of his petty thefts—a delinquency which Augustine practised probably less persistently than his Confessions might have us suppose—Rousseau writes :

> " Au lieu de retourner les yeux en arrière et de regarder la punition, je les portais en avant et je regardais la vengeance. Je jugeais que me battre comme fripon, c'était m'autoriser à l'être. Je trouvais que voler et être battu allaient ensemble, et constituaient en quelque sorte un état, et qu'en remplissant la partie de cet état qui dépendait de moi, je pouvais laisser le soin de l'autre à mon maître. Sur cette idée je me mis à voler plus tranquillement qu'auparavant. Je me disais : Qu'en arrivera-t-il enfin ? Je serai battu. Soit : je suis fait pour l'être."

Augustine does not seek physical pain in the way in which, it is clear from the above and other passages, did Rousseau. Nevertheless, amongst the confessions in Book II, Saint Augustine admits to having gloated over stage-plays which portrayed the suffering of others, which propensity might be construed by modern psychologists as a form of masochism ; and elsewhere, when Augustine dilates upon the torments of spirit which he underwent in the process of conversion from a licentious to a sober life, he reveals a tendency to what the

psycho-analysts call " ideal masochism "—due according to Freud* to the conversion of the sadistic component into its opposite. But the Saint's particular perversion, whatever it may have been, was unquestionably sublimated with such efficiency that his Confessions become thereby the story of a great spiritual struggle in a remarkably striking setting of psychological conditions.

Augustine raps out the note of championship of discipline from almost every page of the Confessions. " Let not my soul faint under Thy discipline." (Book I.) This contrasts vividly with Rousseau's attitude, which assuredly did not applaud, as did that of Augustine, the severity of the educational methods of the past. It is noteworthy that whereas even the morally seditious *Confessions* of Rousseau are not indexed at Rome, his *Emile*, now a prescribed book in the training of Scottish school teachers, is included in the Roman *Index*.† However, it may not be without significance that the very word *disciplina* had a physically castigatory meaning in Christian Monasticism, even as early as Augustine's day.

The capacities for pleasure and for pain have been said to grow *pari passu*,‡ and however great the confusion seems in the early lives of highly sensitive persons, there appears to be no doubt that some fierce inter-relation of the two is the inevitable prerequisite of spiritual stabilization in such souls. Augustine reveals an early acquaintance with acute physical suffering. Acute it must have been, when the hoary-headed Bishop of Hippo remembers it in late life, amidst the avalanche of reminiscences of more mature suffering, and compares his childish beatings to the tortures of the dread rack and other engines of adult physical torment.

The reason for his childish punishments is not far to seek. How the Saint abhorred the " hateful sing-song " of " one and one, two, two and two, four," which went hand in hand with the rod ! Classical Latin writers refer to the distraction caused by the continual squalls and monotonous drones from neighbouring schools. Educational psychology cannot be supposed to have been much ameliorated by Augustine's day. For the Saint loved historical and imaginative literature, as expressed in phrases like " Creusa's shade and sad similitude," just as he hated exact sciences—either by nature, or more probably, by having been driven to them. He also seems to have been athletically enough inclined to have made him a greater success, *prima facie*, in one of our English public schools, than he was at Tagaste in the fourth century of Grace.

The thefts of the pears which have such predominance in the Saint's record of his earlier iniquities have been the subject of considerable critical study. Ardent Catholic supporters of the heroic sanctity of Augustine would have us believe it likely that in modest self-effacement, Augustine greatly over-rated the gravity of the offences. From an analysis of later exploits in the Saint's life, however, it becomes very tenable that the pear thefts were a natural prologue to the unbridled,

* See his *Interpretation of Dreams*, Ch. IV.

† Decretum S. Off. fer. V, 9 Sept. 1762, and included in the *Indices* of 1929.

‡ Tyrrell : " Hard Sayings," Appendix to the *Gospel of Pain*.

body-prodigal vices of early manhood : he but tasted the pears, and threw them to the hogs, out of sheer destructive exuberance. The theft of fruit was far from unpardonable, but the spirit of irresponsible waste was indeed pernicious.

When, therefore, he sets sail in the uncharted seas of carnal dissipation, he seeks not to satisfy but to ravage nature. He seems to have been in a state of extraordinary turmoil, and although he himself suggests that had his friends been less concerned about his future prowess in academic glory, and paved the way for his early marriage, the result would have been spiritually better, it is difficult impartially to consider the temperament of Augustine and reconcile it with credence in the success of early marriage as an antidote such as the Saint had in mind. For his besetting weakness was vanity and love of praise, so that, as he confesses, he often made claims to sins he did not commit. Such a practice may become so persistent in a praise-hungry temperament as to cause, by the auto-suggestive substitutes for the hetero-suggestive applause which is sought, a positive belief in one's guilt for sins uncommitted. " I did it, says memory. I could not have done it, says pride. Finally memory yields," is Nietzsche's epigrammatic expression of the more normal process of moral self-deception. In Augustine's case, the exact opposite obtained : " I did not do it, says his memory. I must have done it, says his pride," because he has idealized prodigality of life-forces.

There is too much strength, however—too much certainty of lofty purpose—in the tone of the Confessions, to allow us to toy with the notion that Augustine carried his thirst for applause into the sober writings of his latter years. Apart from the fact that they are patently God-addressed, they bear a tremendous conviction of some discovered Truth which has revealed the futility of even the best of pre-conversion deeds. Augustine saw as plainly as he could possibly have seen, that all the wild challenging in his youthful heart was but a striving after the pure Truth of the spirit. " I hungered and thirsted . . . after Thee Thyself, the Truth." Perhaps the deepest self-penetration in all the Confessions is the sentence : " I loved not yet, yet I loved to love, and out of a deep-seated want, I hated myself for wanting not " (Book III). Within him was a " famine of that inward food," and without, a " cauldron of unholy loves." The entire Confessions might be styled a quest of love.

One of the most perplexing circumstances which have to be analysed in a study of the Confessions is the attraction of this swarthy-hued spirit to the Manichees. Manichaean doctrine, fully understood, was hardly a suitable shelter for a sower of wild oats, even between sowing-bouts. The best explanation I can offer is that Augustine misinterpreted Manichaean tenets much in the same way as Prussians are alleged to have misinterpreted the *Also Sprach Zarathustra* of Nietzsche. There is, indeed, a certain affinity between the Manichees and the philosophy of the inventor of the idea of *uebermenschen*. Both derive in some degree inspiration from Zoroaster. Mani was himself a Persian, born in 216 A.D., and his philosophy is in no small degree a direct development of Zoroastrian doctrines. Its conception of the

entanglement of evil in which human spirits are involved is more intense than in Zoroastrianism, and great stress is laid on the redemptive process. Good and evil are contrasted as light and darkness, and regarded as complementary. Harnack attributes its success to the fact that it united an ancient mythology and a thorough-going materialistic dualism with a beautifully simple spiritual worship and a strict morality. It influenced many sects, such as the heretical Albigenses, even in medieval times, which is doubtless one of the reasons for the contention of the Lutheran Beausorbe's presentation of the teaching as " une sorte de Protestantisme anticipé, mais encore inconscient." The highly authoritative work of Prosper Alfaric on the subject says (Ch. III, S. 3) : " La tradition bouddhique a aussi joué un grand rôle dans la formation et l'évolution du Manichéisme."

At all events, Manichaeus cannot airily be daubed, as Kessler daubs him, " the perpetrator of Babylonian paganism dissimulated under the cover of the Christian Gospel " ! His contribution to Religion was quite a real one, although the fourth century may have been scarcely the time to propagate it. There can surely be little doubt that the system to which Augustine clung, and which he describes as " forging for us angels and gods " (Book IV), was a corruption of Mani's teaching, indistinguishable therefrom in the eyes of the rhetoric-worshipping youth. Augustine's taste for divination and other occult activities may reasonably be supposed to have rested rather on materialistic conceptions than on any distortion of spiritual activity in his early manhood. Certain forms of occultism attracted him, while others repelled. " Those impostors . . . whom they style mathematicians," he " consulted without scruple," but he abhorred " such foul mysteries " as those dealt in by the wizard who sought to win for him a theatrical prize by sacrifices to devils. Augustine revered chance as an art, it is true, but in a way not essentially different from the often sub-conscious reverence of the masses for a " lucky man "—a reverence which they bear in spite of their avowed contention that such luck is due to no personal skill. But in spite of his having dipped into the west-wafted mysteries of Asia, nothing is more obvious than that the Saint had not yet been spiritually born at all, so that his repentance for misguided spirituality must be regarded as misguided repentance. Repent he might well do, that his soul was as yet then unawakened, but even at the time of writing the Confessions, he seems to confound his admiration of magic with misplaced spirituality.

His passionate nature found expression in his ardent friendship with another young man who shared many of his interests. The loss of this friend, in death, must have been one of the most bitter experiences of his youth. For the love he bore towards this friend was of a truly spiritual fibre, and the loss of such a friendship to a spiritually unredeemed man must always be a trial whose bitterness nothing but a more comprehensive love can ever assuage.

When Augustine went to the eminent church dignitary, Ambrose, his mind must have been full of purely theological errors concerning the orthodox Christian faith of his day, and this very fact may have assisted Saint Ambrose in securing his attention long enough to arouse

in Augustine the light of inward spirituality to which his unkempt energies needed to be directed. But Plato-diluted Christian draughts did not draw aside the veil from the catechumen's weary eyes. The conversion was left, as it must always be, in the last resort, to direct God-contact. Nothing short of that could redeem the cry, "Give me chastity . . . only not yet." Self-mastery would never, could never come now, without direct knowledge of the Source and Author of all Life. "Tolle, lege," had not yet been uttered.

The moment of true spiritual birth is not certain. It may be said that, embryonically, a soul has life long before it takes form intelligible to us as a progressive spiritual entity. But there must be some moment in the life of a penitent when his soul first emerges from the womb of dark materialistic oppression, and, helpless albeit for the time, sees light—is born, and that for ever!

At any rate, by the time Augustine was baptized, it may fairly be assumed he was awakened from a slumber to which no balm could ever again seduce him. He was baptized with his natural son Adeodatus, the offspring of Augustine's mistress when Augustine was eighteen years of age. The scene of Ambrose, creator of the glorious form of plainsong which Gregorian conformity-laws could not extirpate from Milan, baptizing the thirty-three year old Augustine and the fifteen year old boy Adeodatus transcends the power of pen or brush to unfold in all its implications. Ambrose, a man something like only fifteen years the senior of Augustine, was of an entirely different calibre. His very innate gentleness of nature had won for him at so early an age the See of Milan. How difficult it must have been for the tumultuous Augustine to kneel before him and to hear the quiet voice say: "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti." How fierce must those simple words have been to Augustine, which came from the all-gentle lips of Saint Ambrose! How vivid the blighted boisterousness of the past as the Saint knelt side by side with the child of the cauldron of unholy loves that both in Christ might receive and know the consummation of all love!

Every sentence of the Confessions is ablaze with the sense of the divine, which all his metaphysical subtleties serve only to whet. Sometimes there is *naïveté*, sometimes almost egotism run riot, but as Monsignor Benson declares in his *Confessions of a Convert*, the art of writing a book of self-revelation without egotism has yet to be discovered. And Saint Augustine, as much as the Anglican convert to Rome, is restricted by the limitations of human power in literary treatment. All prayer may have the same criticism laid at its door.

But there is something more than egotism in his pages—something far more even than mere autobiography. Cellini writes an autobiography—the libraries are full of them—and so does Cassanova. Such works suggest the Parthian shot of men who have tasted every other form of eroticism, and autobiography-writing is the last they try before sinking into the grave. There is a comparatively recent book, for example, by Lees,* giving his confessions as a drug addict. He is cured, after taking more than the death dose of morphia, cocaine,

* *The Underworld of the East*, by James Lees.

hashish, opium and numerous other drugs every day for many years, partly by the expedient of repudiating the orthodox methods of daily dose-reduction and substituting therefore a method of alternating and mixing the drugs, and partly by the discovery of a certain root which, amongst many others, he purchased from the natives of one of the countries in which he was employed as an engineer in the east. This book is characteristic of the type of biography with which Augustine's Confessions may vulgarly be confounded. It is blatantly exuberant in painting the picture of a chest literally blue with the marks of hypodermic syringes, and in shouting from pinnacles of self-glorification that victory was come at last. Nothing could less resemble the tone of the *Confessions of Saint Augustine*, where penitence is so sincere as to leave us with an autobiography literally inferior to what it might easily have been, had Augustine told us more that would interest us and less of what interested only God. It is the prayerful treatment which takes the Confessions out of the range of adverse criticism on grounds of egotism. Saint Augustine's other works, written after the Confessions, such as *De Civitate Dei* confirm in no uncertain way that the spiritual depths which the Saint probed in the exposition of his inner life-history made the foundations of a thoroughly robust and permanent self-realization.

Almost the last words of the Confessions (excluding Books XI—XIII, which are a Commentary on the first chapter of Genesis, and not an integral part of the Confessions) are : " Let not the proud speak evil of me ; because I meditate on my Ransom, and eat and drink, and communicate it." The ending of the story of the conversion of this turbulent spirit is not less refreshing because less epigrammatic than the end of the infernal journey of Dante, when, after he and his master Virgil had ascended by Satan's back from the bowels of hell to the surface of the earth, " e quindi uscimmo a riveder le stelle " ! The restoration of true chastity of mind and body after an entirely dissipated youth entails, as Saint Augustine says, a veritable flaying alive of being, and " qui seminant in lacrymis, in exultatione metent."* There is vast literary as well as religious satisfaction in the Confessions, for even the temptations described in the tenth Book have assumed a different hue, in which are but the pale relics of a dead past, and the very stains have been toned down *odore sanctitatis*.

The abandonment of the profession of Rhetoric, on Augustine's part, was the complete immolation of his being to divine service. "And I resolved in Thy sight, not tumultuously to tear, but gently to withdraw, the service of my tongue from the marts of lip-labour : that the young . . . should no longer buy at my mouth arms for their madness."† There is therefore an Augustinian affinity to the Pauline prowess in evangelization by reason of this consecration of formidable dialectic powers, hitherto wildly flung without the inspiration of a vigorous ideal, to the service of that from which boundless force is drawn.

* Ps. cxxv, Vulg. Edit. (In convertendo Dominus.)

† Book IX, *Confessions of Saint Augustine*.

There exist virtuous people who, in middle-age exhibit a sometimes well-nigh aggressive lack of sympathy with Augustine. It is evidence of lack of spiritual breeding to belittle the heroism of those who have given testimony to something of the extent of the divine forgiveness.

There is no levity of appeal in the Confessions. Augustine's very conversion was a gradual process. It was no mere emotional reaction which led a man along that long, rough road towards the sure stronghold of the *City of God.*

Among the books that have a direct bearing upon the celebration of the Fourth Centenary of the English Reformation is *The Reformation in England,* by L. Elliott-Binns, D.D. (Duckworth, 5*s.* net). Dr. Elliott-Binns, as an accomplished historian, has naturally written an interesting account of the various stages of the Reformation Movement. He has, however, declared that he is not conscious of having any axe to grind or any special point of view to maintain, and therefore he adopts the judicious course of not accepting or rejecting either side unreservedly, but has endeavoured to balance and combine the testimony of both. When a writer adopts this attitude towards the Reformation we are not surprised to find that he discovers means of glossing over the excesses of one side, and minimizing the accomplishments of the side with which he might naturally be expected to agree. It is difficult to understand how any writer of the English Church can adopt a neutral attitude in dealing with the Reformation and the great improvement that it wrought in Christianity throughout the world. An interesting chapter on " The Consequences of the English Reformation " makes clear the great benefits that accrued to this country through the return to Scriptural Christianity, and we are glad to know that the traditional English view which sees in it the beginnings of national greatness needs but little modification.

Edinburgh 1937 is the story of the Second World Conference on Faith and Order told by the Rev. Hugh Martin (Student Christian Movement Press, 2*s.* net). The Archbishop of York who was the President of the Conference contributes an Introduction and says that he wishes that all English-speaking Christians would read this book as they would gain from it very much of the impression that the Conference made on those who shared in it. We re-echo this wish, for the book is very skilfully done and brings out the great facts of the discussions and the important decisions made. He makes quite plain the spirit of the Conference and does not hesitate to indicate the points upon which little advance towards unity has been made. It is an admirable introduction to the actual report of the Conference which has been issued gratis by the Secretariat of the Continuation Committee.

POPE PIUS IX AND THE EASTERN ORTHODOX PATRIARCHS.

By the Rev. C. T. Harley Walker, M.A., B.Litt.

(*The following study is mainly based on an article by Professor Teodor M. Popescu appearing in "Biserica Ortodoxă Română," November-December* 1935, *and another article by the Archbishop of Athens appearing in "Theologia," March* 1936.)

PIUS IX stands out among the Popes for his impressive personality, for the length of his reign (1846—1878), exceeding that of any of his predecessors or successors, for the contrast between what he lost in temporal power and what he gained in ecclesiastical prestige. Through him the challenge of the Papacy to the modern world was expressed with all imaginable precision, administration was centralized, the Jesuit and Ultramontane ideal was fully realized, perhaps all the more so because of his earlier liberalizing tendencies. To a Jewish admirer he appeared as a kind of Messiah, to his biographer as "God's masterpiece." He is reported to have said of himself, "I am Tradition," "I am the Church," "I am the Way, the Truth and the Life." He is remembered on account of the Syllabus, the dogma of the Immaculate Conception and above all the Vatican Council. But to English people, of other communions at any rate, his relations with the East are less familiar. In 1848 he addressed an encyclical to Eastern Christians, to which, in the same year the four Orthodox Patriarchs issued a reply. Both documents are of permanent importance for anyone who wishes to understand the attitude of the Vatican to the Orthodox and that of the Orthodox to the Vatican. Perhaps if they had been better studied in England at the time and since, fundamental divergences between the different portions of Christendom would have been better appreciated. Neither side can be accused of failing to make its meaning perfectly clear. There is a lapidary impressiveness in both statements, which contrasts with the ambiguity too common in theological utterances, whether polemical or conciliatory, of the present day. This is no doubt partly due to the fact that both are occupied with well-worn themes and leave modern criticism and modern speculation out of account.

In order to appreciate the situation in 1848 we require to take into account the course of political and religious history before and since, and through it all working the subtle tenacious many-sided diplomacy of the Vatican, concerned to subjugate everything and everyone to its own aims, deterred by no rebuff, ready to adapt itself to any change of circumstances, prepared to circumvent all obstacles, largely unsuspected or only half understood at the time alike by friend and foe, but more clearly intelligible for future historians. Of course, for the

Pope and his subordinates this diplomacy was the work of God. Otherwise they could never have prosecuted it so tirelessly, relentlessly and elaborately. For other people its relation to the Providential scheme must cause grave searchings of heart and raises questions hard to answer. We each see it from a particular angle. It needs an effort to comprehend it as a whole. So it is helpful for a Westerner to see how it presents itself to the Eastern mind.

For several centuries the Popes had been primarily more concerned with Western problems. They had not forgotten Eastern Christendom, it is true. But while Turkey remained in the ascendant, the sphere for intervention in the East was restricted. The Orthodox had little chance of attacking the Pope, even if they had wished to do so, and little disposition to seek his protection. For them the theological divergences, which produced the schism, loomed larger than they do for most of us, preoccupied as we are with the issues of the Reformation and other later developments. The bitterness produced by controversy was greatly intensified by the atrocities perpetrated by the Crusaders at the sack of Constantinople 1204. What was then done formed a precedent for the horrors of the French and Russian Revolutions. Innocent III's comment on the Crusaders' exploit is quoted by the Archbishop of Athens (op. cit., p. 6). After some strictures on their excesses he remarked, "The Lord wishing to console His Church took away the Empire from the boastful, superstitious, and disloyal Greeks and gave it to the humble, pious and orthodox Latins." Other horrors followed. People were burned alive in Cyprus. The pride of the Popes and the cruelty and sacrilege of their adherents left an indelible impression on the Eastern Orthodox. They preferred the clemency of the Turks. For them "Crusader" means "bandit." Their ruined churches form eloquent reminders of the Crusaders' work till the present day. The sacrilegious spirit of the Latins has not changed, it seems, with the lapse of time. General Bucov's guns smashed Orthodox monasteries in Transylvania in the eighteenth century: one of them has recently been restored. The Russian cathedral at Warsaw was demolished by the Poles in our own time. And an irredentist visitor is quoted as referring to that event and expressing his detestation of the new Orthodox cathedral at Cluj. Political and religious hatred are capable of producing a very odious combination.

Elated at the capture of Constantinople, Innocent III had dreamed of something like a repetition of the miraculous draught of fishes in the shape of a wholesale conversion of the Orthodox: but the dream was not fulfilled. Atrocities and abortive conferences went on for a time. Then there was a long informal truce.

For centuries the Popes contented themselves with encouraging the missions of a large number of religious orders in the East and the foundation of colleges for Eastern students. The Turks would have regarded general union between Rome and their Christian subjects as a threat to their Empire, and accordingly favoured anti-unionist candidates for the Patriarchate. But missionary effort was facilitated in their domains by the support of the French legation. The formation of larger Uniate bodies was effected outside the Turkish Empire.

In the nineteenth century, having weathered the storms of the Reformation and the French Revolution, the Popes were ready to go forward in the East. Missionary enterprise was intensified. The Jesuits even thought of establishing a school for Uniate monks on the Holy Mount Athos. Gregory XVI (1831-1846), Pius IX's predecessor, was known as " the great missionary Pope." The power of Turkey was waning, and the Christian nations were gaining ground. The advance of Russia gave prestige and support to Orthodoxy and caused anxiety to the Popes. But the frequent wars between Russia and Turkey prevented the Czar from giving continuous protection to the Orthodox subjects of the Sultan, such as the French ambassador assured to Roman Catholics. Certain Uniates in Russian territory were more or less forcibly converted to Orthodoxy. And on the occasion of a visit of Nicholas I to Rome, 1845, Gregory XVI made efforts to secure liberty of conscience for his adherents among the subjects of the Czar. These efforts were continued by his successor, Pius IX, without complete success.

A further matter of concern to the Popes was the enterprise of Protestant missions, particularly the Anglo-German mission at Jerusalem, 1842. It was felt that the " motherly and protecting wing of the Catholic Church," was needed to defend Orientals against this new threat.

Another development to be noted was the weakening of the power of the Ecumenical Patriarch. In 1830 the Uniates were taken from his civil control and put under that of a Patriarch of their own through French influence. Similarly Copts, Syrians and Armenians obtained an independent position. Things became easier also for the Orthodox subjects of the Sultan. They were however, suspected of nationalism and lacked outside protection. The diminution of prestige suffered by the Ecumenical Patriarch appeared providential for Rome.

The Russian threat probably contributed to produce a remarkable *rapprochement* between Pius and Sultan Mejid. Papal diplomacy having prepared the way for it, the Turkish ambassador at Vienna Shekib-Effendi, visited Rome, 1847, to congratulate Pius on his accession and addressed him as follows : " Just as of old the Queen of Sheba greeted King Solomon, so the envoy of the Sublime Port comes to greet Pope Pius IX in the name of his Sovereign. Considering that the marvellous and magnificent achievements of His Holiness not only fill Europe with glory, but spread far in all quarters of the Universe, my mighty Monarch has honoured me with the mission of presenting his most cordial congratulations to the Pope on His accession to the throne of St. Peter. Though for centuries there have been no amicable relations between Constantinople and Rome, my mighty Lord desires to live in friendship with Your Holiness. He has the highest respect for the Person of Your Holiness and will know how to protect the Christians dwelling in His vast domains." The Pope gave the ambassador his portrait. Archbishop Ferrieri of Sidon was sent in return to convey the Pope's greetings to the Sultan, to visit his adherents and inspect his missions in the Turkish Empire, with a view to their welfare and further to approach the Orthodox Churches. He brought medals,

and a bronze and gold replica of Trajan's column together with other presents for the Sultan. The Sultan in return gave him his portrait set in diamonds and other presents for the Pope. It was arranged, moreover, for Valerga, newly appointed Latin Patriarch of Jerusalem, to act as Apostolic Delegate at the Sublime Port. The Pope wished to assume the position of protector to all Christians in the Turkish domains.

It is easy to understand the significance of the Crimean War in the light of the events we have been considering. A medal was struck in Paris with the inscription " Dieu protège le catholicisme, le protestantisme et l'islamisme " ! According to the French Press, if the Orthodox erected a cross on St. Sofia, it would be all up with the Papacy. The Turkish government asked the Ecumenical Patriarch to declare Russia schismatic. But he refused to do so. Victorian England sacrificed much to help the Pope and the Sultan. Russia as a result of her defeat lost her protectorate over the Orthodox in Turkish territory.

The Pope's overtures to the East met with a certain amount of response. A renegade Greek professor from Constantinople, Jacob Pitzipios, who had quarrelled with the Patriarch, came forward with a grandiose scheme of an Eastern Christian society to promote Union and prepare the way for a general council under the auspices of the Emperor of France or Russia. His scheme was approved by the Pope, 1855. But later he broke with the Pope and expelled him from his society. A result of his activities was the formation of a special department of Propaganda to deal with Eastern questions. Special attention was given to prayer for the conversion of " Greek schismatics," one petition to Our Lady at the suggestion of a Russian Uniate, Shuvaloff, who had become a Barnabite, being indulgenced.

We may now proceed to consider the Papal encyclical " In suprema Petri sede " (Jan. 6th, 1848), which Archbishop Ferrieri took with him on his mission. Previous efforts had been disappointing in their results. A well-timed and carefully prepared direct appeal might realize at last Innocent III's dream of a miraculous draught of fishes in the shape of mass conversion. The encyclical begins by stressing the special interest, which the Pope, " raised by Divine Providence to the supreme throne of St. Peter," felt for the East, where our Lord and His Apostles had preached the Gospel and many great saints and theologians and martyrs had shed their radiance. There councils had been held, including general councils " under the presidency of the Bishop of Rome." Though the East had been subjugated by non-Christian peoples, and many Christians there had been separated from the unity of the Church, others had stood firm : and thereby a large number had been enabled to persevere in Catholic unity when times were less hard. He addressed himself to these Catholics in particular. Archbishop Ferrieri would visit them and plead their cause with the Sultan. He would also rectify abuses, which had crept in during times of stress. The Pope holds the Eastern rites in great esteem and promises to maintain them, in accordance with the practice of his predecessors, who had granted schools and other privileges to Orientals.

Later he addresses Christians not in communion with him, impelled by the love of Christ to seek them out as lost sheep by rough and inaccessible paths. He appeals to them, particularly to the members of their hierarchy, to reflect upon the unity of the Church mentioned in the Creed but disregarded in their mutual divisions, as well as in their separation from Rome. He refers to our Lord's High Priestly prayer and to the prerogatives of St. Peter inherited by the Popes, supporting his claims by references to St. Irenaeus, St. Athanasius, St. Chrysostom and St. Clement of Rome, and quoting the words uttered at Chalcedon, " Peter has spoken in these terms through Leo." Papal supremacy has always received conciliar recognition. He conjures them to return to communion with the Holy See. Let it be without delay. They have no excuse for remaining in schism. They should be ready to make any sacrifice for the honour of our Lord and the recompense of eternal life. He promises to receive them with fatherly benevolence and the warm love always characteristic of the Holy See. He imposes no harsh terms, only what is absolutely necessary, the deletion from their services of additions contrary to Catholic faith and unity made since the schism. If they respond to his appeal, they shall keep their positions and dignities. Their return will cheer his heart and set forward the missionary work of the Church. For it he prays and in anticipation of it he bestows his blessing on all Catholics in the East.

The reply of the Orthodox Patriarchs is longer than the Papal encyclical. They begin by observing the need for keeping the proclamation of the Faith uncontaminated. By the malice of the Devil heresies have arisen from time to time, flourishing for a season but destined ultimately to perish, smitten by the thunderbolt of the anathema of the Seven Ecumenical Councils. It is a mysterious disposition of Providence why they should be permitted to continue. But Popery, the modern heresy, will perish in time just like Arianism, the ancient heresy. Its origin was the addition of the Filioque clause in the Creed, which is to be condemned for a number of reasons. This addition is unsupported by Scriptural or patristic authority, it confuses the doctrine of the Holy Trinity, it violates the decrees of the Councils. Popes Leo III and John VIII repudiated it. It led to a number of other innovations and abuses, such as sprinkling instead of immersion in Baptism, the denial of the Chalice to the laity, the use of unleavened wafers instead of a single loaf, the disuse of the Epiklesis, clerical celibacy, Papal supremacy. It induced its supporters to falsify documents as well as to misinterpret Holy Writ in order to bolster up a bad case. The Eastern Patriarchs refused to be accomplices in Western error and maintained the Faith, as true history relates. They learned to their cost, as St. Basil had learned in his day, how obdurate and insensible to truth the people of the West are.

Popery has not ceased to disturb the peace of God's Church, making merchandise of souls by proselytism, corrupting the Faith, the demon of innovation having misled arrogant scholastics and ambitious masterful Bishops of Old Rome. But the Eastern prelates have preserved the inestimable heritage of their Fathers in spite of manifold

persecutions and by God's help will transmit it to posterity till the end of the world. Papists attack Orthodoxy, because it convicts them of error.

The present Pope has now launched a fresh offensive by his encyclical, " which has penetrated into our flock like a foreign pollution," slandering the ancient Holy Fathers of the Church, as though they would have admitted his claims, and " us, as though we were likely to be disloyal to their traditions," consequently maligning us to our flocks. " Monopolizing the Catholic Church of Christ as though it were his private property, on account of his holding, as he boasts, the episcopal throne of Blessed Peter, he thus wishes to trick the more simple into apostasy from Orthodoxy." Any properly instructed Orthodox Christian will perceive that his utterances, like those of his predecessors, express not peace and charity, as he pretends, but sophistry and deceit. He will not take them in. Cf. St. John x. 5.

The Patriarchs then proceed to controvert the Papal encyclical in detail from Scripture and Church history. St. Peter's throne according to the Bible was at Antioch, not Rome. Even there he was censured. The rock, on which Christ founded His Church was the confession, not the person of St. Peter. Popes of Rome like other high prelates have been censured by Councils.

As to Christian unity and charity, the Patriarchs stress their importance no less than His Holiness. Our Lord prayed that St. Peter's faith might not fail. If it be assumed that the Pope is the successor of St. Peter, that prayer may have reference to him also, if he were to weep like St. Peter and return to the faith. They do not dare to ask him to do this " without delay," as he has invited them, but after due consideration and advice from learned theologians, of whom there is no lack in the West.

St. Irenaeus would not approve modern Rome. His words with regard to the Epiklesis or Ekklesis condemn Papal practice.

The recourse to Rome of such Fathers as SS. Athanasius and Chrysostom for the settlement of disputes does not prove Papal supremacy. Similarly other Patriarchs have been consulted. If a solution is not thus attained, the secular power is informed.

Leo was only acclaimed at Chalcedon after a searching enquiry. If the present Pope would prove his orthodoxy like Leo, the signatories of the encyclical would say, " Let the holy hand, which has wiped away the tears of the Catholic Church be kissed." Let him thus show himself a worthy successor to Leo I and to Leo III, who inscribed the Creed without innovations on shields. In hope of this the Catholic Church has not filled the sees vacated by schism with nominal occupants (as the Pope has filled the Eastern sees).

The terribly distressing innovations contained in the Papal encyclical show to what a hopeless labyrinth of error Popery has brought even the most intelligent and pious Bishops of the Roman Church. The Pope asks the Orthodox to cancel innovations in their rites. He accuses them of doing what he has done himself, as any liturgiologist should know. Orthodoxy has kept the Church pure without any secular control, or as the Pope describes it, " sacred

supremacy," through the loyalty of love in the unity of the Faith. If Orthodox prelates attempted such innovations, the laity would not permit it. The Pope should be ready to make a sacrifice for unity by removing these abuses. Until he does so, his appeals must be rejected as much as the present encyclical.

The Patriarchs conclude with a moving appeal to their flocks to hold fast to the Faith. " For our Faith, brethren, is not from men and through man, but through the revelation of Jesus Christ, which the divine Apostles have proclaimed, the holy Ecumenical Synods have confirmed, the most eminent Doctors of the world have transmitted and the blood of the holy Martyrs, that was shed, has validated. ' Let us hold fast to the confession ' that we have received in its purity from so great men, avoiding any innovation whatever as a suggestion of the Devil ; he who accepts an innovation declares the Orthodox Faith, that is proclaimed, to be imperfect. But this is sealed as perfect, admitting neither diminution nor addition nor any change whatever : and he, who dares to make, propose or think of such a thing, has denied the Faith of Christ and of his own accord incurred eternal anathema for blasphemy against the Holy Ghost." This condemnation rests on Scripture and is not merely the utterance of the writers of the encyclical. It affects equally all innovators, who of their own free will put on " a curse as a garment," be they Popes, Patriarchs, Clergy or Laity.

The Orthodox flock is tended in the fruitful pastures of the mystical Eden not in " rough and inaccessible " regions, as His Holiness imagines.

" What shall we sinners render to the Lord ' for all His benefits to us ' ? Our Lord and God, Who is in need of nothing, Who has bought us with His own blood, asks nought from us but our sanctification from our whole heart and soul in the blameless, holy Faith of our Fathers, love and devotion to the Orthodox Church, that has regenerated us, not with innovating aspersion, but with the divine Laver of Apostolic Baptism, that nourishes us according to the eternal Testament of our Saviour with His own precious Body and bounteously, as a true Mother, gives us to drink of His precious Blood outpoured for us and for the salvation of the world. Let us then gather round Her deliberately ' as chickens round a bird,' in whatsoever part of the world we find ourselves, North, South, East or West : let us rivet our gaze and our thoughts on Her most divine and glorious face and beauty : let us grasp with both hands Her shining robe, in which ' the Bridegroom comely in splendour ' arrayed Her with His own spotless hands, when He redeemed Her from bondage to the seducer and decked Her as His bride for ever. Let us feel in our souls the yearning mutual devotion that unites in love Mother and children, when wolfish men, that barter souls, plot and scheme to enslave Her or snatch away like lambs Her children."

A PHILOSOPHY OF THEISM.

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

The Philosophical Bases of Theism, by G. Dawes Hicks, M.A., Ph.D., Litt.D., *Fellow of the British Academy and Emeritus Professor of Philosophy in the University of London.*

DR. DAWES HICKS was the Hibbert Lecturer for 1931. Prevented by various causes from publishing these lectures earlier, he has now given, to the large circle that will welcome its appearance, the summarized results of a long life of intellectual activity, so far as concentrated upon the essential truth and meaning of belief in God. The more special teachings of Christianity do not come within the scope of this book. It does not, as a whole, strike out any quite new line of thought, but is a vigorous discussion of the standard arguments, and a presentation of them in the form which he accepts as the most inexpugnable.

He is an epistemological Realist, drawing a sharp—and surely a sound and important—distinction between experience as that which is experienced and the same term as applied to the process of experiencing, thus rejecting the doctrine of Bradley and others that "everything is experience" (p. 50). The distinction of subject and object is maintained throughout, though not altogether, as will be suggested presently, in a form above criticism even by those who accept this starting-point.

A second characteristic of his philosophy is its rationalistic, or, as now commonly called, intellectualistic, trend. These words are in no way disparaging, but merely serve for the indication of its type. Feeling and intuition are certainly not discarded, very far from it. Poetic and religious *Ahnungen* do really make contact with Reality. But reason seems to have the last word (e.g. pp. 45-60).

Thirdly, the tendency of his thought is empirical. That is to say, reason, while critical of the *primâ facie* deliverances of experience, does not here embody itself in a metaphysical system. The empirical spirit of the enquiry may be noted, for instance, in his appeal to "the striking adaptation of physical nature, in our corner of the universe, at least, to the needs and requirements of living organisms—an adaptation so intricate and so far-reaching as to render well-nigh incredible the notion that it has come about through the play of merely mechanical processes" (p. 215).

To come now to closer quarters. We can only notice a few outstanding points. Even apparently pure feeling has more than feeling behind it. The cry of the heart "I have felt" (as in the well-known passage in *In Memoriam*) is not mere emotion, but has knowledge as its basis, "the complex experience of a lifetime" (p. 131). Dr. Hicks discusses the argument of Cook Wilson, wherein he seeks to show that the mental attitude of reverence involves in itself an im-

mediate apprehension of the reality of God. He accepts the importance of the psychological fact, but refuses to admit that it is a guarantee of truth: "A person may be absolutely convinced of the reality of what he conceives has been revealed to him, but the irresistibility of his private conviction does not in itself suffice to establish its truth" (p. 135). Here it may be remarked that after all, conviction is conviction none the less, and that such an argument as that of Cook Wilson has a defensive value for those who have such intuitions at the start, and are disturbed in the possession of them by misgivings as to their validity, and a value also for those who are capable, with the help of a little introspection, of discovering the germs of assurance that their spiritual experience contains.

Otto's *Das Heilige* naturally also comes in for criticism. The main objection to it is that "having persisted in regarding the 'numinous' as a specific experience *per se*, occurring originally in independence of any rational and moral experience, he is yet constrained to acknowledge that there is an *a priori* connection between these in the developed consciousness" (p. 139). He indicates the parallel, drawn out by Otto himself, between this relation and Kant's "schematization," which connects the categories with sense-data; and considers that in both cases two quite disparate factors are brought together, which do not admit the consistent application of any middle term to unite them. Otto indeed affirms an *a priori* connection, but this Dr. Hicks regards as inconsistent with the affirmation of the purely non-rational character of the numinous in itself. Many readers of Otto's book probably feel that the parallel he draws between his own theory and the Kantian schematization might have been better omitted, but we do not think that any essential unsoundness in the argument is made out. The middle term—would not Otto say?—is the reference to a common Object. The Numinous is certainly not, in his teaching, *mere* feeling, with no qualitative objective reference. At its lower stages, and in the absence of rational and moral guidance, it fastens upon wrong objects,—e.g. an oddly shaped stone. but the question remains: is there not, even so, an infinitesimally thin thread of connection that joins this with the highest religious experiences?

What makes us feel that somehow Dr. Hicks has not penetrated into the inwardness of *Das Heilige* is the following passage: "Would any theist in a cultured community admit for a moment that the 'uncanniness' which the primitive mind discerns therein"—i.e. in the odd stone—"is a veritable revelation to that mind of the supernatural? Is there any ground for assuming that the appearance of 'uncanniness' is other than a delusion incited in a way which is psychologically explicable, or that it differs in any essential respect from the child's dread of being left alone in the dark?" (p. 138). But it is precisely the element of uncanniness present—if it is present—in the child's fear of the dark that is *not*, in the ordinary sense, psychologically explicable. If it is not present, the instance is irrelevant. Otto's psychological treatment of this subject is in fact a "phenomenological" study: that is to say, he is trying by means of analysis

to direct our minds to an essential something that overtops all analysis. If we cannot *see* the thread of connection, he can do no more for us.

In short, one cannot be quite satisfied with the place accorded to experience, in spite of the author's sympathetic attitude towards it. Obviously his distinction between "objective" and "subjective" certainty is a real distinction; but to be subjectively certain is to be certain that the certainty is also objective. We cannot get beyond the *feeling* of certainty, whether this feeling emerges from a process of reasoning or fastens directly upon a mental vision. Philosophy has to consider why, and under what conditions, this feeling can form a resting place for belief. Reason can only move from experience to experience. But, on the other hand, as against any tendency to treat feeling as if it could in any way take the place of reason, or claim rights against it on the same ground, we must definitely take the side of the author. The heart's "I have felt" is not so much a fact that we can assert against doubt as the revival of an experience that has in it a core that doubt cannot reach.

Dr. Hicks deals with the Cosmological, Teleological, Moral, and Ontological Arguments, with which all students of Religious Philosophy are familiar. The first he accepts in quite a simple form. There is no conceivable Nature-as-a-whole, giving coherence to all the relativities and mutual dependences within it. "The existence of nature being contingent existence is dependent upon a mode of Being that is not contingent but necessary" (p. 187). But this, he thinks, only prepares the way for Theism.

The Teleological Argument is of course not taken in its old form which Paley illustrated by the watch. It rests on the conception of the whole evolutionary plan (in the light of the "emergence" theory), with its "upward *nisus*," as indicating a "single and indivisible spiritual agency" (p. 210).

The Moral Argument rests on the objectivity of Duty, as Kant insisted upon it, but without the abstractness and austerity of Kant's conception. "It is only through the conjunction of the thought of the ideal with feeling and impulse that morality becomes a real fact and ceases to be a mere abstraction" (p. 244).

When we come to the Ontological Argument, we find, as might have been expected, less concurrence. But he avoids one common and crude misunderstanding of Anselm's position. The "perfect island" of Gaunilo, like the "hundred thalers" of Kant, is not the greatest conceivable being, and therefore the argument, whether sound or unsound, is unaffected. But the author thinks it may still be said that "'the greatest of beings' is simply a phrase to which no intelligible meaning can be ascribed,—that is to say, there may be in the mind no 'idea' of it at all" (p. 247). It may be on a par, in this respect, with "round squares" and "unicorns." Unicorns, surely, are not inconceivable in this sense; but can we either affirm or deny the existence of round squares, absurd as the idea is, if the words have absolutely *no* meaning to which even a denial could be attached? Indeed, would it not be more correct to say that the idea of them is nonsense than to say that as a fact they do not exist? The Atheist then would

have to say the same about the idea of God. But then he is entirely cut off from argument with one to whom this denial of meaning is itself meaningless. In fact, as has been pointed out, Anselm does virtually presuppose throughout an actual and living belief as having had the first word.

The author goes on to deal with the Pantheism of Spinoza and with Hegel's Absolute—the Absolute as Substance in the one case and as Subject in the other. He demurs even to the "eternal consciousness," with its "timeless activity," of T. H. Green's philosophy, and to the Thomasian doctrine, accepted by Prof. A. E. Taylor, of the identity of essence and existence in God, and that God is identical with His attributes—that in Him, for instance, *to be* is identical with *to be good*. "God, so conceived, is no longer a living, operative self-conscious mind; He is then pictured as just that timeless whole of thought-contents of which I have already spoken" (259). We cannot here go into these questions: it may be that there is a truth between these two conflicting sets of opinions. But Dr. Hicks is certainly right, as a true Theist, in rejecting the conception, to which he thinks these ideas tend, of finite minds as included in the absolute or universal Mind (p. 259). As he truly says, "The essential characteristic of a self-conscious individual is that it exists not simply for others, but for itself. Its true being is not merely what it is for another mind that knows it, but what it is for itself" (p. 261). Surely no true Theism can dispense with this truth or afford to modify it; and it is certainly fully maintained in this volume.

If we had to point out any kink in Dr. Hicks' philosophy, we should be inclined to indicate it in his treatment of causality (pp. 165-168). A completed doctrine of creation must in the end take account of this and include in itself the results of a sound critical re-examination of this essential but elusive conception. We must ask how and in what sense God, if He is indeed Creator, is the Cause—the First Cause, to use the long-established term—that underlies or embraces the whole system of causes in the world as we know it. We must rise from the idea of secondary causation, as known to science, to that of true causation, the meaning of which secondary causation fails to carry through. And most certainly it is wrong to regard the whole system of causes as answering to all that is required of a First Cause and as rendering the latter idea superfluous. This of course, Dr. Hicks does not do. On the contrary, he says: "Every cause is at the same time an effect; and, although we practically incline to regard the cause as indeterminate in contrast to the determinateness of the effect, it is evident that the cause is just as indeterminate as the effect assumed to depend upon it." But still we are obliged to ask whether we have not here a *relative* causation; and whether it is quite sufficient to say that here "there is involved in the thought of causal connection the view of natural events as forming parts of a complete system, each part being determined by the way in which it stands to other parts of the system." Of course we can regard all causation as simply observed sequence,—that is, as our way of understanding and arranging the phenomena that present themselves to us. But then we have

abstracted from causation altogether. Dr. Hicks himself questions whether we are entitled to treat nature as a true "whole" at all, and not rather as an incomplete and not a self-contained whole (p. 183). Now, applying this to the causative side of nature, we might say that secondary causation—if we do not exclude the idea of causation altogether—presents an "irrationalism": it is cause yet not cause; and the way to escape this arrest of thought is to apply that conception of nature as *not* a complete intelligible system which he himself brings forward in the passage last quoted.

But this is not all. Dr. Hicks is not inclined to accept Martineau's plea that true causation is to be understood in relation to the will. He says that the conception of energy or force is really applicable only to physical events or occurrences: "energy or force is explicable only in terms of mass and velocity" (p. 174). We cannot enter into the great question of mind and body here: we can only submit that this antithesis of mental and physical action is a mistake, and one that lies further back in the argument of the book (p. 65). The antithesis of subject and object seems to the author, as to others of a different type of thought, to involve a contradiction if we speak of "subjects" as a particular type of object, and give them their place in the object-world. But surely persons—the entities in which subjectivity resides—*are* objects too,—objects of knowledge and contemplation. We are even objects to ourselves: that is, the Ego of one moment—its thoughts and feelings—may become an object to the Ego of the next moment. Where is the contradiction here? And it seems worth while to refer to this point, because it is just this severance of the object and the subject worlds that raises a barrier when we come to explain how the supreme Mind can act upon the world of objects.

As to the creation of minds, or souls, the following conclusion seems hardly adequate: "If not only at the level of life or of mind, there is manifested a directive Source or purposive activity (understanding, that is, by 'Activity' not physical energy but mental activity), then it is not inconceivable that in some way which we, indeed, can only dimly fathom, finite minds should emanate from a Mind that is supreme" (p. 213).

We hope that we have fairly indicated what is really in the author's mind in respect of all the points that we alluded to with some disposition to criticize. That there are certain points that need a little straightening out on the part of the author himself most of those who are in cordial general sympathy with him will agree. It is such points that we have principally discussed, but none the less we are glad to commend this able and well-balanced treatise to those who find more support in a sound philosophical defence of their belief in God than in any speculative philosophy from which the idea of God, probably in an imperfect form, emerges at last.

JUSTIFICATION BY FAITH.

By the Rev. F. R. MONTGOMERY HITCHCOCK, D.D.,
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Justification is a phase of spiritual life associated with atonement. In one sense it springs *from* faith. St. Paul emphasizes faith as its source (Gal. iii. 11). In another sense faith is its vital principle. In the fifth chapter of the Romans "reconciled" in the tenth verse corresponds to "justified" in the ninth, and in the sixth chapter (v. 7) justification implies release *from* sin. The word "justified" in St. Luke means "reconciled" or "forgiven." Thus reconciliation involves a new status which, in a sense, is a new life, for it leads to a new character. It is evidently a preliminary stage in the process of salvation and sanctification, in which the human personality in its aspects of will and love plays a part, and yet it is of grace (Rom. iii. 24). We may be said to be justified by the free grace of God accepted by us; saved by the Life of God abiding in us; sanctified by the Spirit of God indwelling and energizing in us. These are spiritual ideas and to be spiritually discerned. Steadfast trust in God is spiritual life to them who are made just in Christ. Faith, in the sense of acceptance of Christ, does not justify, but brings us into touch and harmony with the righteous will of God, and faith issues in more life and fuller. The connection between these ideas becomes more apparent in the light of the purpose of the Atonement, when righteousness is seen to signify a right relation of man to God; faith to mean a being true to that relation, and life to imply an abiding and a growing therein. The divine forgiveness is a new creation. The gift of God is eternal life, and that life is in His Son. The possession of such a life is theirs who are incorporated with Christ, one with Him and one in Him.

The meaning of justification can be more fully brought out by a careful consideration of the sense in which the word rendered just (*dikaios*) or righteous is used. We are familiar with the controversy that has been waged over the word "justification." One party insisted that in justification God accounts men just, and the other that in justification man becomes or is made just. Is "justification" an accounting or is it "a becoming just"? Now if justification means that God considers man just, when he is not really just, it is unreal. God is the Supreme Moral Being in existence and cannot impute righteousness to sinners, nor sin to the righteous. It would be contrary to His Own Self, for He is a just God and looks at the heart. He cannot see impurity in the Spotless One, and He cannot behold purity in the impure. If justification be not then an accounting just, is it a being made just? In other words, if it is not so much righteousness transferred from Christ and set down to our account, just as a bank transfers money from one account to another, is it a real righteousness wrought in us by the Grace of God? A great many hold that

justification means this, that it is a condition of soul infused or created in us. But this is sanctification, or the work of the Holy Spirit making our hearts holy and fit tabernacles for God to dwell in. And there is no support for such a view of justification in the Hebrew or the Greek.*

What then is the meaning of justification if it be neither an accounting righteous or a making righteous? This question we shall be in a better position to answer when we have understood clearly what is meant by Righteousness. The Greek word (*dikaiosune*) rendered righteousness, is employed in three ways, but in each of these it concerns a relation, not a state. According to Aristotle,† it consists chiefly in right relations between man and man; according to Plato,‡ it is a right relation of three principles, reason, impulse and appetite to one another: for those who adopt the tripartite nature of man it is a right relation of body, soul and spirit—

> That mind and soul, according well,
> May make one music as before.

But according to St. Paul it is a right relation between man and God; and that relation is the source of, and comprehensive of, every other.

Taking this last definition as the fuller, justification means bringing man into a right relation with God, setting the creature right with the Creator. And the just or righteous are they who are placed in their right relation to God, in which He is to them what He intended Himself to be, a Loving and Holy Father, and in which they are to Him what they were designed to be, obedient and affectionate children.

Here the work of Christ comes in. For it is He alone Who can restore man to this true relation to the source of their physical and spiritual life. It is Christ, then, Who justifies by restoring man to the true conditions of this spiritual life. And this is done by the way of forgiveness and the Holy Cross, beneath the shadow of which man has come to recognize that all is not right between him and his Maker, that he has erred and gone astray like a lost sheep. Standing beneath that great and awful shadow that lies cruciform upon the world, we begin to recognize what we once had; to feel what we lost awhile; and to discover what we have since regained. The tragedy of the human race is flashed across our minds, and its pathos penetrates our hearts. We see man standing forth a grand and noble creature, superior to every other living thing, a moral being, free to choose the good or the evil, master of his fate, but made in the Divine image. It is the Father's Will that he should continue to grow and develop until he reaches a higher stage in spiritual life—the likeness of God. That is the glorious end and object of his existence—to be like God, pure, strong, loving, righteous. But the moral supremacy is not retained, the divine image is marred, and the likeness almost completely effaced. The story of the fall of man in the idyllic narrative of *Genesis* does depict

* "Neither the Hebrew Tsadak (Pi and Hiph) nor the Greek *dikaioun* means to make righteous, but simply to put in a righteous relation." Hastings' Dict. "Justification" (II. 826.)

† *Ethics*, V. 9, 10, 11. *Cf.* Confucius on the duties of man in five relations; Righteousness is the duty between Ruler and subject, etc.

‡ Rep. 441 E; 442 C; 443 C—E. "And such is right in its true essence: concerning itself not with the outward doings of man's affections, but with the inward springs which are his true self and life."

the manner in which sin entered into the life of man and how it propagates itself, but it is also a poetical account of every moral lapse, every deliberate choosing of the known evil, every fall from the recognized righteousness since man was created. The moral significance is surely something more than that expressed in Shakespeare's powerful line delivered by Mark Antony :—

" Then you and I and all of us fell down,"

and yet it does emphasize a real fact that although the responsibility of sin be not inherited, the consequences most surely are. For it is obvious that the actual sin of the fathers propagates itself, leaving the moral force, the will of the children, weaker to withstand the temptation and increasing their natural propensity to sin. This point, too, may be brought out in that sad tragedy of the parents' weakness, fear and expulsion, and the brother's hate and crime and banishment. But the actual story of the Temptation is a pictorial representation of the manner in which each man falls ; in which each several temptation succeeds in deceiving and mastering the better impulse in the life of man.

While the story is, therefore, a poetical attempt to describe the way in which sin entered into the life of man, it is a true allegory of the way in which sin enters into each individual life ; and therefore of the conflict between good and evil which will ever be waged in the heart of man. It is the Cross of Christ that has taught us that. That Cross symbolizes self-sacrifice and obedience unto death—the two principles that man throws away when his will surrenders to evil ; the two principles that Christ restored to the world by His Cross and Passion, and now restores to each sinner who has fallen into sin, if he seeks His Divine forgiveness, His pardon and His peace. That Cross, standing between the heaven and the earth, has an immortality which nothing human or earthly can possess. It has witnessed the rise and fall of many mighty nations, the sorrows and trials of many mighty peoples in the onward march of unthinking multitudes to a grim and relentless destiny. And it teaches us, by the patience and peace of the Crucified, that to be self-willed is to die and to be forgotten ; but that self-sacrifice is life everlasting and continual remembrance. Under the dominant shadow of that which was once a symbol of shame, but has been converted by the death-scene on Calvary into the sign of the highest life, we learn how sad a thing it is for the human will—so petty, impotent and foolish—to defy the almighty, all-holy will of God.

To the impenitent and prodigal, those who are still living in sin, and have not yet learned their fault and blindness, that Cross means " All is wrong with you." To the penitent and grateful, who have discovered their need and found mercy, that Cross signifies " All is atoned," and points forward to a new career—and this is justification.

As sin came by disobedience, justification came by obedience—the obedience of One. To analyse this process more closely. Man declined and ever declines to obey the laws in which God has appointed for his walk. He set up at the first, and ever sets up, his own self

against God ; he refused, and ever refuses, to be conformed to the likeness of God. This was and is sin, which is the opposition of the finite will to the infinite will. This sin established and establishes a wrong relation between man and God, and so threw and throws man into discord with his fellow-man and himself, and consequently with the conditions, the laws and the sphere of the natural, moral and spiritual life. Thus it resulted and ever results in death, degradation, hate, misery, and despair. For when man forgets that God is his Father, he likewise ceases to remember that man is his brother. So ungodliness leads to unbrotherliness, and when man loses his regard for his fellow-man he ceases to show kindness or consideration to animal life, and thus his life becomes harsh and out of tune with the creation, which is to share in our redemption (Rom. viii. 22).

In this way sin makes man all wrong ; but the Saviour came to make man all right. And this He does by causing us to remember what God has endowed us with—this discursive intelligence, this expansive soul, this up-soaring spirit ; and what God intended that we should become, good and wise and kind ; and by restoring to us the only true conditions of life, the knowledge of the Father and the love of His word, and so making it possible for us to realize the divine ideal, to attain the divinely appointed goal and to be conformed unto the divine image of the Son—the first-born of many brethren.

And this change was effected by the sacrifice of the death of Christ the representative man, the Head of the race. In that sacrifice all humanity, so far as it is in Christ, shared. With Him, we all who are His have died to sin ; we have been buried with Him by baptism unto death, and with Him we have been planted together in the likeness of His death, that we may also be planted together in the likeness of his resurrection (Rom. vi. 1-11). In this way the acts of Christ are the acts of those who believe in Him. In virtue of His organic relation to the constitution of man we are His, and His sufferings are ours because He really and actually took our nature upon Him. He died to sin that we might likewise die to sin. And He was raised again for our justification, that we might rise with Him to a new birth of righteousness.

Thus the Saviour restored and restores the image of God to man. Thus He blots out the memory and burden of an evil past, cleanses the heart by purifying its thoughts, motives and desires, and by giving man the opportunity of a new life under altered conditions places man in his true relation to God. For then the love of God glows in the heart again, the light of God shines on our path again. We are uplifted by His mercy, strengthened by His grace ; and we enjoy the full communion with our Heavenly Father which self-will had interrupted, and we resume the privilege of sonship in God.

This restoration of the relation that had once existed between the divine Father and His human child is what is meant by justification—an act of divine grace which sets a man right with God.

This view of justification throws a new light on the meaning of faith. Many have an indistinct idea of what is meant by faith. By some it is identified with orthodoxy or correctness of creed, and by

others with assurance of one's own salvation. But faith is something deeper, higher, holier. It is the instinct of our sonship in the Father; the feeling that we are sons of God; the impulse to remain His children and to do His will. Faith, then, is a holding fast our right relation to the Father. We can now interpret the expression "justification by faith." By justification we are placed in a right relation with God through the work of Jesus Christ; and by faith we remain steadfastly and strenuously in that new relation. Faith accepts and recognizes the restored relation, lost awhile by sinning man. Faith grasps and makes its own the new life in God. Thus faith issues in life; for "the just shall live by faith." And as life has a beginning and a continuance, faith must quicken and sustain it. The two Sacraments of our Church are symbols of this work of faith. The Sacrament of Holy Baptism in the admission of the babe into the Body of Christ represents the beginning of spiritual life by faith. The Sacrament of the Lord's Supper in the refreshing of our bodies with the Bread and Wine signifies the sustaining of our spiritual life by faith in Christ.

Faith, then, is a living principle; it is not emotion; it is not excitement; it is deeper than sentiment; it is more than formula. It is a vital bond of union, a living connection with the Author and supporter of our spiritual life. It is abiding in the Vine, living with and in Christ. This kind of faith means life.

When the sin-conscious soul yearns to be restored to the Father's love, it wishes for something that Christ has made possible. In His Name the lost one is found and received back upon the old familiar footing of a son. Henceforth a new life dawns upon him. The past life with its sorrows, its stains, its shortcomings, is atoned for, and Christ makes all things new. New prospects of holiness and happiness expand before the eyes of the newly emancipated. The sun of God's love and grace once more shines upon him with warm, genial rays, imparting health and gladness of soul. New powers uplift, new emotions kindle, and new ideals brace the soul for the life begun in Christ; the dead weight of sin that had crushed him, as a juggernaut crushes the poor Hindu beneath its colossal wheels, has rolled past into the darkness, and he feels his new freedom pulsating in every limb. Such a man is a new creation. His motive of life is new—the Love of Christ constraining; his standard of life is new—the example of the Master; his object in life is new—the Likeness of the Christ. Is not this being brought into a new relation, a restoration of the conditions of true living? Into this new life we enter by making the work of Christ our own, by grasping Him with the hand of faith. And in this new life we continue and progress by being steadfast in our obedience to our heavenly Father, and by being faithful in our communion with His eternal Son.

STRENGTH AND BEAUTY.

By the Rev. R. F. Wright, M.A., LL.B., Ph.D.

" Strength and beauty are in His Sanctuary "—Psalm xcvi. 6.

THERE are three parts to the ideal holiday : the months of anticipation, when guide books and maps are consulted and plans carefully made ; and there is the second part, which is the realization, when we revel in the beauty of mountain and stream, of sea breezes and pure atmosphere ; and last, but by no means least, there is the recollection, when the holiday is past. In some ways, this last aspect is the best, for it need not quickly end. And we to-day, if we have been wise, are happy in our recollections. The winter is now upon us, and around the fire we shall live again that holiday as we look at our snap-shots and talk together of those happy times, of the places we visited and the things we saw ; and amongst those happy recollections, some of the greatest, I hope, will be the Churches we saw and in which we worshipped.

There they stand in every village, treasures by the wayside, sermons in stone ; and although we cannot all be antiquaries, yet we may all learn something of the lessons which each period of architecture has to teach.

The circular arch carries us back to the Norman period with its massive masonry—simple but of solid strength. It has stood for nearly a thousand years against the ravages of time. We are told that these Normans were not really good builders, but they were wise in using such solid material. Look at any Norman building and it will speak to you of strength.

But one tires of it at length and even in the twelfth century men's minds craved for something more beautiful. And so, above the solid Norman arch, they built a Gothic triforium, with all its beauty of flower, figure and form—carving most exquisite—Beauty. " Strength and beauty are in His Sanctuary."

May we not take that as a holiday recollection, as we look back ! That is what the Psalmist was doing when he gave expression to this lyrical outburst ; his mind was dwelling on the characteristics of the Temple. What the Temple meant to the Jew it is difficult for us to comprehend ; but two things impressed him : Strength and Beauty.

Two great brazen pillars stood at the entrance twenty-seven feet high. Boaz was the name of one, which means Strength ; and the name of the other was Jachin, which means Support. Strength was in the Sanctuary.

But around the pillars there was ornamental work, copied mostly from nature : pomegranates and lilies. There was beauty in the Sanctuary.

Now the Temple was not merely a landmark, no more than our village Churches are. It was the outward sign of the Invisible God ; and in the strength and beauty of the Temple, the Psalmist saw something of the nature of God ; and from the vision of God we see the ideal character of man.

The strength and beauty of God ! How vividly these are portrayed in the life of our Lord. There have always been great men in history whose strength has inspired us ; but there were few, if any, who had no weak spots in their armour : desire for fame, love of praise, dislike of hard things, or an inordinate love for a worthless woman. History is full of such. But in the character of Christ, strength was perfect. No weakness sapped His moral power. Let me give you two instances.

It was a social gathering in a highly respectable home. Simon the Pharisee had invited Christ to dine with him. It was an act of great condescension, intended as a signal honour. The company was very select. But unbidden, unwanted and unaccustomed to such company came a poor sinful woman of the streets. She had no right there for she was a social and moral outcast. Weeping she stood near to our Lord. She brought Him a present, which although very costly was not always associated with the highest conduct. Her tears washed His feet, and her hair she used as a towel. It was an embarrassing position, and would probably be misconstrued. Simon's thought speaks volumes. " If this man were a prophet, he would know." How many strong and good men would have insisted that the woman be shown out ; fear of their own moral prestige would have weighed too heavily. Pity for the woman would not have made them strong enough to take up an unpopular and doubtful side. But the Christ is unmoved by the thought of social standing or the frowns of men. " His strength was as the strength of ten because His heart was pure." He never swerved from loyalty to truth. Popular opinion left Him unmoved. Men flattered, tried to frighten, feigned to be disciples, threw mud at His character and nailed Him to a cross ; but from the truth He never swerved. " Strength is in His Sanctuary."

What a contrast He forms with the world to-day ! How many, I wonder, would be willing in this present age to go to the flames for their faith. The history of the early Church in this respect is a spiritual tonic for us to-day. Yet, there are some, no doubt, even in this generation, as in every other, whose strength of faith would carry them to the flames or the wild beasts, and then not fail them : men and women whose lives are founded on a rock, and are moulded by convictions and not by conventions ; and in this they reflect their Master.

But the Psalmist saw something else besides strength in the Sanctuary. God was not only the source of Strength, but also the author of Beauty.

" Strength and beauty are in His Sanctuary."

Think again for a moment of those exquisite lilies which adorned Solomon's Temple, or of that beautiful tracery on the Gothic roof ; but what are these compared with the beauty which the Christ revealed in His life ! Let us return to the story of the sinful woman. We have seen the strength of Christ's character ; look now at its beauty.

Jesus not only disregarded the sneers of men, but with what skill and delicate beauty He dealt with the woman. The scornful eyes of the Pharisee are scorching the very soul of the sinful woman. Her position was an intolerable one. Her own shame and the scorn of men were more than human being could endure ; and the Master saw it all, and with the skilful stroke of the great artist He turns the eyes and attention of the Pharisee from the confused and suffering woman to Himself by asking an interesting question in the form of an absorbing story. " A certain creditor had two debtors " : fifty pence and ten times that sum—you know the story ; it is in the seventh chapter of St. Luke's Gospel. The woman is forgotten ; and with unflinching loyalty to truth, Christ lays bare the soul of the Pharisee. What strength ! and yet what delicate beauty is revealed in His dealing with the sinful woman. Great has been thy sin ; great is thy love ; and she went forth into a new world.

Time passes, and the shadow of the cross lies in front of Him. Does His strength fail Him ? No. He set His face steadfastly to go to Jerusalem. In strength, not weakness, He went to Calvary's hill. Strength was in His Sanctuary. But from the cross what beauty shines. " Father, forgive them " : he prays for his murderers in the hour of suffering ; and in the moment of His own intense physical need, He thinks of the creature comforts of a widowed woman. " Woman, behold thy son " ; and a home was provided. In the midst of spiritual power there was spiritual beauty.

Now, just as there have always been men of strength in every age, so there have always been men of grace and charm, the beauty of whose words and thoughts and actions has inspired us ; but it is very rare that one finds both these qualities united in the one person as they were in our Lord. Strength and beauty were in His Sanctuary.

David, the sweet psalmist of Israel, gave us exquisite poetry, in which beauty looks at us from every angle ; but was it not marred by the weakness of his character as revealed in the sordid story of the wife of Uriah, the Hittite ? Few men have shown more beautiful love than Peter. " Even though I die with Thee, I will not forsake Thee." " Thou art the Christ, the Son of the living God." What beauty of vision and devotion ! But then " with cursing and swearing," he said, " I know not the man." O ! the weakness of it all.

In the age of the Reformation we see these two qualities in striking contrast in the persons of Luther and Erasmus. The unknown monk, stammering and trembling, yet defying the Pope, the Emperor and the Empire, and bringing in the Reformation. There surely was strength ; but how lacking was the beauty. No one can read some of his letters without asking : " Is this a Christian man ? " Erasmus, on the other hand was a scholar, philosopher and humanist ; his was the greatest pen of the century. His thoughts on war, toleration and the beauty of the Christian life form the greatest product of his generation ; but Erasmus was a coward. " I have no desire " he wrote, " to be a martyr " ; and when danger came or witness for truth was needed, Erasmus was missing or became ambiguous.

Men of strong convictions are so often those whose lives are

marred by the absence of beauty. We admire their strength and are thankful that we have not to live with them. The French Calvinists, the Scotch Covenanters, and English Puritans were as strong as they were sincere ; but they were often as ungracious as they were intolerant.

There are others, whose lives are so gracious, their thoughts and words so kindly, their motives so considerate, yet withal, marred by inherent weakness ; they will not stand by you unflinchingly for the truth, or give their unqualified support for an unpopular cause.

In Solomon's Temple, strength and beauty were united. In Christ, strength was beautiful and beauty was strong ; and what of us His disciples ?

Conviction is the foundation of the Christian life ; it must be built upon the rock—" I know whom I have believed, and am persuaded that He is able." " Nothing shall separate me from the love of Christ." If we cannot say these things then we have built our temple upon the sand ; and as the temple of the Holy Ghost we must possess strength ; for strength is in His Sanctuary. But the pillars must be adorned. There are lilies to be carved, and the perfect beauty of the Saviour to be worked out in the hard, cold stone of our lives, in thoughts, words and deeds ; for

Strength and Beauty

must be revealed in the Christian Sanctuary of life.

THE CHALLENGE OF THE NORTH WEST FRONTIER. 3*s.* 6*d.*

INDIA AND THE PACIFIC. 3*s.* 6*d.* By C. F. Andrews. Both published by *George Allen & Unwin, Ltd.*

Is Pundit Andrews becoming more and more revolutionary? Does his love for India and all things Indian lead him to take up positions which are untenable ? Many who read these books may think so. The first is a protest, possibly a timely protest, against the vast military expenditure caused by the maintenance of a large British army on the North West Frontier of India. He believes that India is Great Britain's crucial test and asks : " Do we truly desire that the people of India should govern themselves ? "

In the second book he deals with the problems created in the islands of the Southern Pacific and more especially in Fiji by the clash of interests between the English, Fijian and Indian races. The latter are the descendants for the most part of the Indians who were indentured for work in the sugar plantations. Their condition has greatly improved, but they still suffer from disabilities with regard to the acquisition of holdings and in other ways and are threatened with the loss of the franchise. Here, also, Mr. Andrews calls for the exercise of British justice and urges Englishmen to pass on their birthright of freedom to others.

A. W. PARSONS.

AN IMPORTANT AND REMARKABLE DISCOVERY.

By Lieut.-Col. F. Molony, O.B.E.

SUPPOSE someone asked us what form of worship Elijah, Elisha and the prophets of Israel followed in the northern kingdom, what should we say? Our reply probably would be that we wished we could answer definitely. For there is singularly little information given in the books of Kings. There is small doubt, however, that they worshipped and offered sacrifices in the High places. The good kings of Judah did this, and though in Israel worship became degraded, as, for example, Jeroboam the son of Nebat introduced the calves of Bethel and Dan, yet many refused to conform to this corrupt practice. In both Israel and Judah some offered a pure worship in the High places and some an adulterated worship. For instance, in 2 Kings xvi. 4, we read that Ahaz " Sacrificed and burnt incense in the high places, and on the hills and under every green tree." This was the idolatrous form which the prophets denounced. But, of course Elijah, Elisha and their successors offered a pure worship on the High places though we are not informed exactly what precise manner it followed.

We may be sure that Elisha did not attempt to send the Israelites three times a year to Jerusalem. The king of Israel would have effectually stopped that. The most that Elisha could do was to denounce idolatry, teach the pure worship of Jehovah, and try to restrict the sacrifices offered to God to definite places, where he and his assistants could keep check on the ritual. We know from 2 Kings iv. 9, that Elisha travelled about continually, was it not probably for this end?

If Elisha marked the places where he approved of sacrifices being made by setting up uncut stones at them, he had some good precedents for his action. See Gen. xxviii. 18, xxxi. 45, Joshua iv. 5, xxiv. 26, 1 Sam. vi. 18 and vii. 12.

It has long been known that Elisha's ministry had considerable success, because Esdras says in his second book, thirteenth chapter, 41st and 42nd verses (referring to the ten tribes which were carried away prisoners), " But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land." This shows that Elisha had at least taught them what the statutes of God were.

Now these people of the ten tribes were probably aware that, if they travelled north or south far enough to get to an uninhabited country, it would land them in one with an uncomfortably cold or hot climate; so they most probably went east or west. Esdras says that they went to a region called Arsareth. An old map attributed

to Ptolemy shows Arsarata near the south-west corner of the Caspian, but the identification with Arsareth is very doubtful. Dr. Wolff writes, " Upon the height of Badagshaun are four free tribes of Israel ; those of Naphtali, Dan, Zebulun and Asher." Also many Jews in Bokhara.

The Rev. Dr. Davis, of Ely, told the writer of a tribe called Jusufzai, situated near Waziristan and a little north of it. Dr. Davis served many years as a medical missionary on the north-west frontier of India. These Jusufzai are so like in face to other known descendants of Jacob, that many besides Dr. Davis are convinced that they are descended from Ephraim or Manasseh, the sons of Joseph.

Mr. T. R. Glover, Public Orator at Cambridge, told us of a very exclusive tribe, living near Poona in India, called Beni-Israel. They make sacrifices, but do not observe the Day of Atonement. From this Mr. Glover concludes that they left Palestine before Titus' siege of Jerusalem.

The existence of the Jusufzai and Beni Israel make it probable that the year and a half " trek " which Esdras speaks of, was to India. But India was by no means an uninhabited land, even in those far back days ; is it not probable, then, that part of the tribes went on towards China ?

Evidence has now come to hand that they got to China, by at least 500 B.C., and that they have maintained there a pure worship of the true God such as Elisha may have taught their forefathers, though they have lost all their records.

The Rev. T. Torrance is a Presbyterian minister who worked for nearly forty years as a missionary of the American Bible Society. He spent his holidays in exploring the mountains of western China to ascertain the religious beliefs of the tribes. He was rewarded by election as F.R.G.S., and by discovering the religious secrets of the Chiang Min, a tribe whose habitat is in the mountains of the upper course of the Min river, a tributary of the great Yang-Tze-Kiang. Their district lies near the middle of western China, and 150 miles from Tibet.

Mr. Torrance published a book about them last year called *China's First Missionaries* (*Ancient Israelites*), (Thynne & Co., 3*s*. 6*d*.). In this book Mr. Torrance gives much evidence that the Chiang are descended from the Patriarch Jacob, and probably from the so-called " Lost Ten Tribes."

This evidence is based on their faces, dwellings, towers, implements and traditions. It cannot be given fully here, but mention must be made that their traditions are that they are descended from twelve sons of one father, that they came from a very far country, that they were over three years on the way and crossed many great rivers. A glance at the map will show that if they came via India, they must have crossed that strange region where five great rivers flow close together in parallel courses for many miles.

Their religious beliefs and customs are remarkable. They are strict Monotheists and lay stress on the holiness of God. They hold that where God is worshipped an uncut stone should be set up. They

usually choose a block of quartz, for they prefer that everything used in their worship should be white. Their altars are also built of unhewn stone. They have three main sacrifices in the year : when the time for one of these is coming near, a lamb is chosen as near perfect as possible ; if it has any blemishes, a white cock is offered in addition to atone for these. The worshippers, their clothes and the lamb are all carefully cleansed. Their worship is at a sacred grove high up on the mountains. They assemble in the evening* ; thus distraction is rendered unlikely. The ceremony begins with prayers and chants and burning of incense. The lamb is then brought forward and the priest and elders kneel and place their hands on its head. It is then killed, but no bone must be broken in so doing. The blood is sprinkled on the white stone and on all sides. Part of the lamb is burnt upon the altar. The priest receives the shoulder, or foreleg and breast and skin as his portion. The rest is divided among the worshippers. The intestines † and inwards are cleansed, minced, cooked and eaten with unleavened bread. The Chiang have representations of the brazen serpent, and they used to have a custom very like the sending of the scapegoat into the wilderness, but the goats usually returned and ate the crops, yet they might not be touched. " According to their belief God does not require to be placated by man. God Himself provides the sacrifice." " They are very sure that the offering of sacrifices is not their invention, but divinely instituted." Indeed, it is very clear that they must hold this, or how can we account for their keeping their rites unchanged for such an immensely long period ? This may not be absolute proof that God instituted the sacrifices, but it seems good evidence.

Clearly all this points to the Chiang having derived their ceremonies from Elisha. But now we come to a still more interesting matter. The Chiang " solemnly assert that their sacrifices are only provisional ; they are but semblances of a supreme sacrifice yet to come. A divine agent is to come from heaven to be the great Sin-Bearer." Some call Him Je-Dsu. He is symbolized by a roll of white paper with a small skull in it. At the grove the Sacred Roll is planted in wheat seed, the usually accepted symbol of resurrection. A friendly Chiang man gave Mr. Torrance a summary of Chiang ritual which concludes, " The roll tells of Je-Dsu who is to come down from heaven and make atonement for sin like the lamb at the altar. When Je-Dsu descends that will be the true atonement." But it is necessary to remember that the roll is blank, the Chiang having lost all their documents *at least* 150 years ago, when they were subjugated by the Chinese.

From what source can the Chiang have got this wonderful expectation ? Abraham appears to have held it, for when he had been stayed from offering up Isaac on Mount Moriah he was so impressed by the importance of what had happened that he gave the place a significant name, " The Lord will provide." But they were the very words which he had addressed to his son in the morning concerning an intended sacrifice. Is it not probable that Abraham meant, " God will one day provide the efficacious sacrifice, of which our animal offerings are only

* See Gen. xxxi. 54.

† Cf. The Epistle of Barnabas, 7.

prophetic pictures or types." John viii. 56 confirms this view. But we do not meet with the same expectation, plainly stated, until John the Baptist said, " Behold the Lamb of God which taketh away the sin of the world." In Isaiah liii. 7 the prophet probably refers to lambs offered in sacrifice. The view that this great expectation was handed down from Abraham, through the sons of Jacob, to the ancestors of the Chiang, is so remarkable that we are bound to search for other possible explanations before adopting it. There have been many Jews in China, but no modern Jew believes that the expected Messiah will " Make atonement for sin like the lamb at the altar." The Rev. Professor A. C. Moule published a book called *Christians in China before the year* 1550. He doubts the report that St. Thomas actually reached China, but shows from dug-up crosses and other evidence that there were many Christians in China from the seventh century on. Yet it is difficult to believe that the Chiang-Min got their expectation of a coming Saviour from them. If Christians taught the Chiang they would have told them that their long expected Saviour had actually come, and had instituted the beautiful and simple rite of the Holy Communion. It hardly seems possible that these Chiang took from the Christians the single idea that God instituted the sacrifices as prophetic pictures of a Saviour to come, and yet rejected the whole of the rest of their teaching. Still less likely is it that the Chiang got their ideas from the Manichees, Moslems, or adherents of any other religion in China. Hence the evidence is that their great expectation has been handed down, partly without the aid of any written documents, for thirty-eight centuries ! Evidence, surely, of the working of Almighty God. Many have now become Christians, and good Christians, for some have been martyred. They read the epistle to the Hebrews with great interest, and all claim the Pentateuch as their long lost title deeds. Whereas we should take shame to ourselves that they did not hear of the actual coming of Christ much sooner, does it not seem that God condescends to reward any belated zeal we have shown in sending the Gospel to the distant parts of the earth by confirming our own faith ? And should we not rejoice that these Chiang have been talking to each other about the coming Saviour for so long, for surely God will honour their faith.

Mr. Torrance's book is full of other interesting facts about the Chiang-Min, and it is extremely well illustrated.

THE ANTI-CHRIST. By A. and W. Davies. *Thynne.* 6*d.*

This little book aims at proving that the " Man of Sin " is Mussolini. The writers assert that he will prove himself to be so by defeating England and France in war, and gaining possession for Rome of Palestine and Egypt. We hope that Mussolini will not see this ! It would enormously encourage him ! An Appendix adds chronologies of the first and second advents of our Lord. A. W. P.

REVIEWS OF BOOKS.

WILLIAM TYNDALE. By J. F. Mozley, M.A. *S.P.C.K.* 12*s.* 6*d.*

The fact that sixty-six years have passed since the publication of Demaus' *Life of Tyndale*, without any serious attempt to supplement or supersede it until now, is in itself a striking testimony to the value of that great book. It set a standard of scholarship, of interest, and of excellence of style which left little for others to add to it. The writer of the book now before us, himself says, "Demaus laid a good and true foundation." It was, however, to be expected that the close and minute research into every corner of the sixteenth-century history which the last sixty years have witnessed should yield material regarding Tyndale which was not accessible or not known when Demaus wrote. This has certainly proved to be the case and in itself justifies a further biography which should include this new light. But there is another reason for attempting it in the fact that during recent years many attacks have been made upon the memory of Tyndale and upon his work, dressing up old slanders in new clothes, and these need to be adequately dealt with. This Mr. Mozley has done, and done well. His book is in every way worthy to be put in the same class with Demaus and is, indeed, indispensable to anyone who wishes to obtain a thorough and accurate knowledge of Tyndale's career and achievement. Regarding the subject of the book much need not here be said, for since the celebration in 1926 of the four hundredth anniversary of Tyndale's New Testament, and in 1936 of his death, the main outlines are almost common knowledge. No fresh light upon his earliest years and education seems to be available and we must leave these points where Foxe has left them, viz. that he was born "about the borders of Wales" (probably about 1494), was brought up from a child in the university of Oxford, subsequently migrated to Cambridge and, after leaving there, became schoolmaster to the children of Sir John Walsh at Little Sodbury, near Bristol. While there he conceived definitely the plan of translating the Scriptures into English. After about two years he went to London as the place most suitable for his purpose, hoping to get the patronage and help of the Bishop, Tonstal, in working it out. He not only failed in this, but soon found that there was no room in all England where it might be done. So in May 1524 he left his native country for Hamburg, never to return. Within two years his English New Testament was in print and circulating in England. The next ten years were spent in revising and re-revising the New Testament, translating portions of the Old, and in writing the books, controversial and other, which came from his pen. The work he accomplished is almost incredible considering his many difficulties and the scantiness of his material and means of prosecuting study, from our modern point of view. And in addition to this he was constantly compelled to change his residence, fleeing from one continental town to another to avoid arrest, imprisonment, and death, until he was taken by treachery

at Antwerp. After about sixteen months' imprisonment at Vilvorde he was, in October 1536, first strangled and then burnt at the stake. Of this great and heroic life devoted, with complete disregard of self, to the noblest cause which could inspire the heart and mind of any man, Mr. J. F. Mozley gives us a worthy and adequate account. In view of the celebrations to be held this year, it is not too much to say that everyone who takes any part in them or who is at all interested to know how the English Bible came to us should buy and read a copy of this book, for it will amply repay study. The author is in fullest sympathy with his subject yet is judicial and fair throughout. This is no one-sided or partizan book but a piece of sound historical writing and independent judgment. Its intrinsic merit will be its best commendation.

There are many points in which he supplements Demaus. For example, there had hitherto been discovered no record of Tyndale's ordination, and, as a matter of fact, Mr. Mozley found none until after his book was in type. But a footnote to p. 21 says :

> " At the eleventh hour I find an entry in the Hereford register. On June 10th, 1514, the bishop held an ordination at Whitborne, at which (1.) ' John Hychyns, Hereford diocese ' was ordained acolite ; (2.) ' William Hychyns, Hereford diocese ' was ordained subdeacon ' to the title of the Priory of Blessed Mary of Overy in Southwark, Winchester diocese.' Two days later (June 12th), ' William Hychyns, subdeacon ' was granted letters dimissory for the other sacred orders. Can this be William Tyndale and his brother ? The date fits and the family may have dwelt over the Herefordshire border which was about 15 miles from Stinchcombe." The point is not quite conclusive, though it seems probable that here is the record, for which so much search has been made, of Tyndale's ordination. It should be noted that Tyndale was very generally known as " Hutchins," " Hutchyns," " Hitchyns " or " Hychyns," according to the loose way of spelling current before printing and dictionaries became common.

Another matter on which Mr. Mozley throws a good deal of new light relates to the first two or three years which Tyndale spent on the Continent after leaving England. Some writers have thrown doubt on the belief that Tyndale went from Hamburg, his port of arrival, to visit Luther, though there has never been any real question that he did so, but Mr. Mozley practically establishes this and shows the probability of his stay being a fairly long one. In the university registers, there is the record that William Roy, of London, matriculated there, 10 June 1525. Now William Roy or Roye was Tyndale's companion, but Tyndale's name does not appear in the register. There is, however, a " Guillelmus Daltici ex Anglia." William Daltici from England. From the dates and the fact that Roye was there as well as from other considerations we should expect to find Tyndale in Wittenberg. Again, no one knows anything about this William Daltici except that he comes from England, which was also Tyndale's place of origin. Now Mr. Mozley suddenly conjectured that Tyndale, or Tindal, as he wrote his own name, may have transposed the syllables for purposes of disguise for his own safety and described himself as Daltin. It would be easy for a careless scribe to miswrite the " n " so that it might read ci. The guess is ingenious, but all the circumstances give it probability.

Another matter of considerable importance and interest which Mr. Mozley discusses from a fresh point of view is the Cologne quarto of 1526. Tyndale went first to Cologne for the printing of his New Testament, where, as is well known, he was discovered and compelled to flee elsewhere before the work was nearly finished. He chose Worms as a safe and suitable refuge, for it was a Lutheran town well supplied with facilities for printing and took with him the sheets of the New Testament which were already worked off. These came as far as Chapter XXII of St. Matthew's Gospel, and it has hitherto been supposed that besides putting an octavo edition of the New Testament to Press, he completed the quarto begun at Cologne. We think Mr. Mozley makes out his case against this and is justified in saying, " We can bid a long farewell to the Worms quarto, that faint and elusive phantom, which pops up every now and again, but always slips from our grasp " (p. 73).

Mr. Mozley does justice to the rare and deep saintliness of Tyndale's character, which seems to have impressed everyone who came into contact with him, to whatever rank or class they belonged ; and his controversy with More is uncommonly well and sensibly treated. But we must leave our readers to discover for themselves the many other excellences of this timely and valuable book, in the hope that it will have the wide circulation it undoubtedly deserves. W. G. J.

THE POPE IN POLITICS. By William Teeling. *Lovat Dickson, Ltd.* 7*s.* 6*d.* net.

This account of the life and work of Pius XI deserves the careful attention of Protestant readers. Mr. Teeling is an Irish Roman Catholic who has travelled widely and has paid particular attention to the condition of the Church to which he belongs in various countries. As a result he is a frank critic of many of the things that he has seen. His criticisms have brought upon him the censure of the Roman Catholic Press in this country. They have " varied from vituperation to the unfriendly examination of side issues, thus avoiding the real argument of the book." At the same time he acknowledges that his work has been received by the national Press with unanimous kindness and understanding.

The main purpose of the book is to arouse Roman Catholics to a realization that the growing democracies outside Europe, in the United States, the British Dominions, and South America, provide a great opportunity for the Roman Church as a bulwark against Communism and Fascism, and that these democracies must be allowed to become more articulate in shaping Vatican policy. At present the Roman Church is run by old men and they are chiefly Italians—the average age of Cardinals is sixty-eight. He does not believe that with the growing power of Romanism in America the Pope will, in the future, always be an Italian.

He gives an interesting estimate of the Pope. He was largely influenced by hatred of Bolshevism during his residence in Warsaw, and he desired to seek unity with the Orthodox Church but his plans

have been frustrated. He is more of a dictator than Mussolini, but has no sympathy with democratic movements, and consequently has a profound distrust of America. Yet America is the largest contributor to Roman missions, and must have a much larger influence than at present in the Catholic world. The Pope is himself greatly interested in missions and a large portion of the £16,000,000 which he received from Italy when the Lateran Treaty restored the temporal power has been devoted to this work. Bishops have been consecrated in China, and hopes are entertained that within a few years it will be possible to send a couple of hundred missionaries into Russia. He has been in an appallingly difficult situation during the last few years. This is largely due to the Abyssinia affair. He was helpless, and the conquest has set back the mission work in Africa : still the Pope hopes for a great advance in Ethiopia. He has originated the movement called " Catholic Action," to enlist laymen in the propaganda work of the Church. Mr. Teeling considers that the movement is unsuitable for the British Empire, and may arouse the latent feelings of suspicion of Rome. Interesting details are given of the position of the Roman Church in various parts of the world, and his account of the work in the British Empire shows the efforts that are being made to secure a predominance in the English-speaking world. He states that the younger members of the Roman Church are worried at the policy of the Vatican and its out-of-date machinery, yet he regards the Vatican and its ministry as the most acute and subtle in the world, and in the hands of very clever and astute members.

He closes with a statement that the political influence of that Church could be of such vital importance that it behoves every non-Catholic to try to understand it, to follow developments as they arise and to study the personalities of its leaders. We agree that this is very important and useful advice.

ROMAN CATHOLICISM AND FREEDOM. By Cecil John Cadoux, M.A., D.D. *Independent Press Ltd.* 5*s.* net.

Dr. Cadoux wrote some years ago a valuable book on *Catholicism and Christianity*, in which he exposed on the ground of theological scholarship the errors of the Church of Rome. He has been led to undertake a further examination of some of Rome's methods, and the result is this book in which he deals faithfully with the work of a " powerful politic-religious community," of whose ways the average British citizen can scarcely be convinced. Dr. Cadoux brings well-documented and convincing evidence to show that the policy of intolerance and persecution is just as strongly pursued as ever where opportunity offers. He warns us that " the price of liberty is eternal vigilance," and he fully justifies his warning. In speaking of the objection of Roman Catholics to the term " Roman " he points out that the adjective is not only accurate, but it is embedded in the Church's own literature and its omission gave offence to the Vatican in connection with the Constitution of Malta. He adds : " To omit the word ' Roman ' out of deference to Roman Catholic feeling is to admit a claim which we are conscientiously convinced is untenable."

Dr. Cadoux examines the Roman record during the nineteenth century. He answers in the negative the question, "Were the Protestants as bad?" and in the affirmative the query, "Would Rome persecute again?" He gives in detail the Roman apologetic for persecution. He gives a vigorous description of the methods of Roman propaganda; and finally states the policy which Protestants should adopt to meet Roman aggression. He urges that Protestants should not send their children to Roman Catholic schools. Of special interest is the account given of the treatment of the first edition of the book, as it is characteristic of the treatment of any book criticizing Romanism. The Press practically boycotted it, and the cause was: "The unobtrusive influence of Catholic or pro-Catholic journalists in influential positions, but also very largely a fear on the part of editors of giving offence to Catholic customers, and thus forfeiting business." He adds: "One friendly bookseller frankly admitted that while he personally had no sympathy with Catholicism, he had been keeping the book in the background for fear of losing the custom of Catholic patrons. In the United States no firm has been found willing even to sponsor the publication of the book." This is the result of the "Widely-ramifying Catholic influence," of which Protestants are unaware, and which they find it difficult to credit. Every endeavour should, therefore, be made to secure for this work as wide a circulation as possible, as it contains well-proved facts which should be known in Protestant circles. It proves completely that "in Protestant intolerance at its worst there is nothing at all comparable to the settled tradition and claims of Rome."

ROMANISM AND THE GOSPEL. By C. Anderson Scott, D.D. *Church of Scotland Committee on Publications.* 2*s.* 6*d.* net.

In the celebration of the Fourth Centenary of the Reformation during the present year many questions will arise as to the exact nature of the doctrines that were rejected by the Reformers. We recommend very heartily as a fresh study of the whole system of Roman doctrine, Dr. Anderson Scott's *Romanism and the Gospel.* It is a clear succinct and scholarly statement of the whole process by which during several centuries there was a progressive development away from the witness of the New Testament. Almost from the beginning there was a departure from St. Paul's distinctive teaching on Grace and the Atonement, and with the increasing claims of the Papacy and the Priesthood culminating in a progressive moral deterioration, the need of a return to New Testament Christianity became overwhelming. The numerous perversions of the truth as it is in Jesus are explained and illustrated. They are traced to their source and their historical significance is clearly set out. The teaching on the Lord's Supper is specially useful as it clears away the erroneous developments and accretions that have overlaid the simple truth and have turned the Mass into something utterly different from what Our Lord intended His Supper to be. The amazing claims made for the Priesthood are exposed. Here, for example, is one: "One word out of his (the priest's) mouth compels the Creator of the universe and of heaven to come down to earth, strips Him of His

greatness and hides Him under the form of the bread." Or again, "Once did Mary bring the Divine Child into the world, and behold, the priest does it not once but a hundred, a thousand times, as often as he celebrates." Purgatory, Penance, Indulgences, Relics, the worship of the Saints and the Virgin Mary—these and many other points are fully considered, and the whole book provides a handbook illustrating the essential difference between the pure teaching of Protestantism and the corruptions of the Roman system. As the author says: "Romanism represents the result of a certain downward drag in human nature which always takes the same forms and is perpetually challenged by the Spirit of Christ." The active propaganda of the Roman Church in its endeavours to secure converts by frequent "missions to non-Catholics" can be met by the circulation and study of this clear and convincing book. It would be difficult to understand how anyone acquainted with the facts set out here could even contemplate joining the Church of Rome.

THE DIVINE CONCERN: An outline of Christian Mystical Philosophy. By Lilian Guise. *James Clarke & Co.* 2s. 6d.

This is a small book of 100 odd pages, but full of matter, written in a style which has distinction but at times lacks clearness, doubtless because of the abstruse nature of the theme. The Church Christian will hardly find himself at home in a book which tends to spiritualize away the great verities of the faith in a misty nebular hypothesis. The Son of God is "the divine Character" (p. 103), the Holy Spirit is "Personal relation" (p. 77), "the Self or Ego of God" (p. 74). There are many passages which the Church Christian would accept at their face value; and many beautiful passages on Divine Love; but many great truths seem distorted. Here "Love is, through the Holy Spirit discerned to be God, and God through His Holy Spirit communicates Himself in Love" (p. 80); whereas we hold that God is love, not that love is God, for an attribute cannot be thus personified, hypostatized and converted into a Being, a Personality. It is the same thing throughout the book, abstract ideas and qualities are personified to such a degree that the ordinary reader is truly mystified, and left without anything real and actual to hold on to. It is a book which should be read with caution by the general public, unversed in philosophy or theology, for its style is captivating. There is certainly a place in Christianity, *pace* Brunner, for Mysticism. St. Paul was snatched up to the third heaven, in his own imagination, and heard things not to be mentioned to mortal ears. He had his own communings with God and God's seal upon his lips. He might be called a mystic in some way but not altogether, for he showed his familiarity with Greek mystery religions in the Colossians. He was also convinced that his own personality had been absorbed in Christ. "I live, yet not I, but Christ liveth in me," that is, he was not united with the dying Jesus but with the risen Christ. Would Brunner condemn this individualism of the apostle, whom Nietzsche described as "an exceedingly unpleasant person both to himself and others"? And Nietzsche, according to Brunner, understood the Christian ethos better than many Christians!

He certainly did not learn his gospel of hate from St. Paul. To conclude with a characteristic passage in this brilliant little book—"Love is, through the Holy Spirit, discerned to be God, and God, through His Holy Spirit, communicates Himself in Love. Jesus, through the Holy Spirit of God within Him, realizes Himself as the Truth of God; and that Truth is, by the same Spirit, revealed and communicated to us in Jesus, Who is God." F. R. M. H.

THE REDEEMER. The Rev. W. J. Sparrow Simpson, D.D. *Longmans.* 6*s.*

There is a very considerable literature on the subject of the Atonement, and it has been approached from many points of view. Whilst devoting one chapter to a review of the main theories on the subject, Dr. Simpson does not leave the matter there. He does not follow the example of some who have attempted into the subject, and having raised the difficulties, leave them unresolved. The author is conscious of the importance of his task, for the substance of the book has been given in three series of lectures. "A doctrine of the Atonement is indispensable if the Christian religion is to live," he says on p. xx. The Cross is still to some either an offence or foolishness. The Incarnation was conceivable to both Jew and Greek. It is the same to-day, yet the Cross remains a stumblingblock to many.

Dr. Simpson prepares the ground by first considering God's character and the principle of sacrifice as presented in the Old Testament. He has a thoughtful study of Isaiah liii, and then he examines some objections which have been raised to the Atonement. Among these is the objection based on the silence about Redemption in the Sermon on the Mount, and in the parable of the Prodigal Son. Then follow some constructive chapters on Christ's witness to Himself, the cry from the Cross, and various aspects of Redemption. The two chapters on Reparation are most illuminating. One does not experience the same satisfaction in his consideration of "The Eucharistic Sacrifice." Parts seem to be almost contradictory. It is quite true that "No Study of the Atonement can ignore the Eucharist" (p. 194), yet whilst New Testament references to it are brief, they are definite. If, as is stated on pp. 202-3, "The presence of the Lord as the Redeemer is the continual presentation of the Redemption in Heaven itself," why should it be considered that the Eucharist is a necessary Godward offering? With Christ in Heaven that necessity is removed. To make such an offering would almost seem to doubt the efficacy of Christ's offering, and perhaps, seem to be an attempt to improve it. Dr. Simpson says on p. 208, "Nothing can be more pathetically inadequate than to regard the Eucharistic Sacrifice as if it merely consisted in the offering of the sinful self." Yet that is the only offering contemplated in the Book of Common Prayer. Further, it is the very offering that God asks of us (Rom. xii. 1, 2). The study closes with a splendid chapter on "The appeal of Christ to the human race." The book should certainly be read, for it is a substantial contribution to the study of a difficult subject. E. H.

GLASTONBURY. P. W. Thompson, M.A. London: *Charles Murray*, 1937. 2s. 6d.

This is a brightly-written, interesting book which can be easily read through at a sitting, and few readers of its earlier chapters will, we imagine, put it down until they have finished. Glastonbury is the central theme, but the author writes discursively about a great variety of subjects, historical, ecclesiastical, theological and archaeological and, incidentally, makes a number of shrewd and penetrating observations which are well worth preserving. For example, the statement that it is as true to say that the New Testament should be interpreted by the Old as that the Old Testament should be interpreted by the New. He disclaims being a trained theologian, though his theology is generally sound enough, except where he supposes consubstantiation to be the doctrine of the Eastern Church and to be permissible in the Church of England, although he does not appear himself to hold it. Nor does he seem to have grasped very clearly the origin and meaning of the earlier oblation of the unconsecrated elements, which needed no Altar.

The chief value of the book lies in the considerable amount of history, legend or tradition relating to Glastonbury, and to the first introduction of Christianity into Britain, which the author has brought together, even though in a rather uncritical manner. But the recent articles of the Rev. C. C. Dobson in *Home Words* have shown that, whatever may be the ultimate truth of the matter, there is more to be said for the tradition that Britain was visited by our Lord when a youth, in company with Joseph of Arimathea, than is generally realized. The tradition is embodied in Blake's well-known verses:

> " And did those feet in ancient time
> Walk upon England's mountains green;
> And was the Holy Lamb of God
> On England's pleasant pastures seen? "

And there is also more to be said of the traditions relating to Glastonbury and to the earliest British Christians than our current text-books of history would lead their readers to suppose. Mr. Thompson's book is written from the point of view of a supporter of the British-Israel theory, but despite its occasional perversities, e.g. the view taken of the theory of " Apostolical Succession," and the value apparently attached to the opinions of the four reforming Councils of the fifteenth century, Pisa, Constance, Siena and Basle, in regard to early British history, it will be found of considerable interest, even to those who do not take either view. W. G. J.

REFORMATION WRITINGS. By Martin Luther. *Lutterworth Press.* Paper 1s.

Now that the invaluable volume by Dean Wace and Dr. Buchheim, containing the Primary Works of Luther, is out of print and difficult to obtain, the Lutterworth Press has done a good service in issuing this small volume. It contains the Ninety-five Theses (1517); the Open Letter to the Pope (1520); and the Treatise on Christian Liberty (1520). There is also a brief and very useful introduction by the translator,

Bertram Lee Wolf. Original documents such as these are of the utmost value to all who want to form an independent judgment on the character of the Reformation and the men who brought it about. We cordially commend this little book. W. G. J.

SCIENTIFIC MONISM. A. E. Maddock. *James Clarke & Co. Ltd.* 5*s*.

With a sub-title, "A Plain Man's Philosophy," Mr. Maddock has produced a valuable book on a subject of great interest to the scientifically and philosophically minded. The work is a series of essays, which though separate, are yet connected. The first of these, "Scientific Monism," gives its title to the book. This subject is treated in five sections and deals with the problem "as to a Monistic or a Dualistic interpretation of existence" (p. 9). The author is conscious of the fact that he is dealing with theories. In one place he says of certain matters that "the conclusion to which they point seems as clear as any scientific conclusion can be, short of actual proof which in this case is, by its very nature, unattainable" (p. 13). Mr. Maddock apparently upholds no merely mechanistic views of existence. His conclusion on pp. 51-52 states that "the psychic principle whence Mind develops is . . . regarded as a primal and basic element of existence, co-equal and co-eternal with the physical principle whence issues Matter, and we ourselves are the culminating product of their mutual co-operation." The remainder of the essays are short statements on various subjects. There are important sections dealing with moral responsibilities, ethics and kindred matters. The last essay is a very helpful treatment of "Relativity in the Moral World." One regrets the omission of an index, which would have been valuable for students.

CHRIST'S PSYCHOLOGY OF THE KINGDOM. The Rev. L. Wyatt Lang, M.A. 8*s*. 6*d*. *Group Publications Ltd.*

Students who have read Mr. Lang's book *A Study in Conversion*, reviewed in THE CHURCHMAN of October 1931, will welcome his further contribution to the study of Christian Psychology. This second work, a reading of the Gospels in the light of modern psychology, deals with the Kingdom as "the reign of God in human personality" (p. 3). The birth and development of Christ's character is studied first, and presented as "a 'seed' or psychorma, or seeds planted by some person (the agent) in the personality of a subject, and then the 'seed' develops by 'taking root'" (p. 5). This process is then studied in its wider implications from many actual examples in the lives of eminent personalities. In this section, much biographical matter is used regarding musicians, poets, artists, and men of letters and business. Parables in particular, as well as miracles, are used to show Christ's psychological methods, for "we may infer, from many indications in the Gospels, that Jesus had a detailed and consistent psychological system by which He directed His teaching and maintained His mission" (p. 11). Amongst other matters, chapter 7 has a penetrating study of Christ's "intense fixation on God as His Father" (p. 85),

traced to "psychormic impressions" from His mother. Were this not just a psychological study, one might be inclined to ask if that were the only source. However, the author has made reference to the wider view of Christ in his introductory chapter. The light cast upon parables and miracles is most illuminating, also the treatment of genius, which, it is said, "begins as a treasure-hunt" (p. 56). In the last chapter, Christ's psychology is called "psychormic"—"first, recognition of truth as a treasure, then decision to make this truth-treasure one's own; and, lastly, to become possessed of this truth-treasure by creative activity" (p. 180). This study is a worthy successor to Mr. Lang's previous work and can be commended to all students of Christian psychology. The appendix—a "Psychological classification of the parables and principal sayings of Jesus,"—is admirably arranged, and most useful for the student.

THE NEW PACIFISM. Gerald Heard, Aldous Huxley and others. *Allenson & Co. Ltd.* 2*s.* 6*d.*

There can be no doubt that one of the most pressing problems of the day is the Christian attitude to war. The essays published under the above title deal with various aspects of the question. The Editor's Foreword explains that the adjective "new" is employed because of recent "creative" thought on the subject. One feels that preaching peace to Englishmen is exhorting the converted, but not even the most peaceable could accept every statement the book contains. Exponents of religion in the ministry come in for a full share of criticism; however, the use of unpleasant names is not argument.

In his essay "The Significance of the New Pacifism," Mr. Gerald Heard faces the issue of conflict in the self, in society and between humanity. His suggestions for a method of study of the subject on pages 20 and 21 are most constructive. Whilst many share his hopes, it is not to be expected that they will agree that "he who prepares commits himself to ultimate action" (p. 15). One wonders what percentage of men with locks on their doors have never charged a thief. The answer to the problem of armaments is not a simple matter. Mr. Aldous Huxley deals with "some of the intellectual justifications for pacifism" and "the indispensable philosophical conditions of pacifism" (p. 25). In the closing paragraph of his essay the writer seems to get a glimpse of a more glorious hope for the future. He declares "so far as pacifism is concerned, humanism has not in the long run shown itself propitious" (pp. 39-40). Christians will agree, for humanism cannot rise higher than man. There is, then, only the true "spiritual reality" to which but brief reference is made. It is a matter for regret that Mr. A. A. Milne apparently misuses the title of a hymn for his theme. Baring-Gould wrote—

"Onward, Christian soldiers,
Marching *AS* to war."

Mr. Beverley Nichols will always command a hearing, but whilst "The Microbes of Mars" is an arresting title, the method of treatment leaves it open for as vigorous a reply on, say—"The Microbes of

Pacifism" breeding spineless parasites of society who are useless to themselves and others. The two essays "Great Possessions," by Mr. Horace G. Alexander, and "The Third Alternative," by Mr. Carl Heath, deserve most careful study; further, they are perhaps the most constructive part of the publication. These two writers are under no illusion as to their task, which is put forward on page 95, and to be realized in what Mr. Heath calls a "Fellowship of God," p. 116. Canon Sheppard contributes the last essay, "Father, forgive them," in his customary style: it is the appeal of love.

THE NEW TESTAMENT BASIS OF PACIFISM. By G. H. C. Macgregor, D.D. pp. 159. *James Clarke & Co.* 3*s.* 6*d.* net.

Dr. Macgregor, who is Professor of Divinity and Biblical Criticism at Glasgow University, is an avowed pacifist and states the grounds of his conviction with force and convincing power. Among the many volumes on this crucial issue of our generation, none, from the pacifist point of view, contributes more adequately to the discussion than this book. It is based not on economic or political issues but on what the author deems to be the direct teaching of the New Testament, and more especially of our Lord Himself. Opponents of the author's viewpoint will find it no easy matter to answer his logical persuasions. His treatment of the many passages and texts frequently used by those who do not accept the pacifist position is illuminating and largely satisfying to heart and intellect. The reader, for example, will appreciate his handling of our Lord's reply to the question of tribute payment and will follow the author most of the way in his exposition of the real message. He himself has no manner of doubt as to the duty of the Christian Church to set its face deliberately and without equivocation against the use of destructive weapons.

THE GREAT COMMISSION. By Robert P. Wilder, M.A., D.D. pp. 115. *Oliphants.* 2*s.* net.

Prebendary Cash writes an appropriate Foreword to this fascinating volume by the founder of the Student Volunteer Movement in America and Europe. Dr. Wilder has been in the Movement since its origin at Mount Hermon School, U.S.A., in 1886. That is to say, for half a century he has been leading students of many lands, to the number of 16,000, into front-line service in the Mission Field. Here he tells simply and attractively of those fifty years of mingled joy, anxiety, disappointment and astonishing achievement. Every aspect of the work, every field of recruitment is surveyed, and its story told. If it can find its way into the hands of students it cannot fail to be an inspiration to present and future service to a world which at no time so greatly needed it.

NONE OTHER GODS. Dr. Visser 't Hooft. *S.C.M.* 5*s.*

There are people in every age who wish their prophets to prophesy smooth things. Dr. Visser 't Hooft would not satisfy these. His

book is arresting and provocative of thought. Although written primarily for students, the Christian Minister would do well to study it. The first part is theological, dealing with the content of the Christian Faith. The second part is practical, dealing with the foreign policy of the Faith. The opening chapter confronts the reader with the inevitable choice of " ultimates " ; self, reason, or God. Chapter III, on " God or Religion ? " is of vital import. " There is then a definite choice to be made between God and Religion. For in the first case we expect everything from outside ourselves, from one who is not ourselves but comes to us—and in the second case we expect everything from the insights and discoveries of man himself. In the first case we live by revelation, that is by God's communicating his truth to us ; in the second case we live by ourselves producing the truth which is to guide us " (pp. 45-6). Part I concludes with an examination of the task confronting the Church—" the Christian Community "—which is to speak " prophetically to the living issues of the moment " (p. 88).

In Part II the author clearly recognizes that the " Christian " West has become less Christian, and that Christianity has " become a minority affair " (p. 108). Totalitarian programmes are examined, with their inevitable product of the " mass-mind." Perhaps there are few more qualified than the General Secretary of the S.C.M. to deal with "Christianity in the University World," which occupies Chapter IX. The obvious duty in that connection is to tackle the " present problem of forming a Christian intelligentsia in a secular and confused university world " (p. 145). Chapter X—" The Worship of Life " will demand careful consideration, for it is a subject which is exercising many minds. Although it is an old cult in a new dress, it is none the less a menace to true living. The last chapter deals with missionary activity. After all, this depends on the urgency which fills the missionary's heart. " Woe is unto me, if I preach not the Gospel." This aspect of the matter might well have been given fuller consideration.

Dr. Visser 't Hooft has certainly put us into his debt in producing the book. It is eminently suitable to place in the hands of honest young enquirers who do not shelter their real problems behind a barrier of so called " intellectual difficulties." E. H.

THE NEW TESTAMENT : A GUIDE TO BIBLE READING FOR SCHOOLS By A. C. Toyne, M.A. (Oxon). *The Lutterworth Press.* 8*s.* 6*d.* net.

This useful volume is more than an introduction to the study of the contents of the New Testament as ordinarily understood. It is intended " to satisfy the growing demand for a text-book on the Christian religion founded on the New Testament study." Although designed primarily for boys and girls between the ages of 14 and 18, it should be of special use to teachers in the preparation of their lessons. It will help to advance the Religious education which is taking the place of Scripture study. In the first part attention is directed to Religion, and its threefold nature is explained. Then the religious and ethical teaching of Jesus is considered. The characteristics of the

Synoptic Gospels are clearly set out, and their historical value is weighed. Special attention is given to the Epistle to the Romans as representing St. Paul's teaching. The religious value of St. John's Gospel, and its historical worth receive special attention. The second part deals with the remaining books of the New Testament. Teachers and students should find this volume of special use in their study and in their efforts to realize the full religious value of the New Testament records.

THE TREATMENT OF MORAL AND EMOTIONAL DIFFICULTIES. By Cyril H. Valentine, Ph.D. pp. xi + 148. *Student Christian Movement Press.* 3*s.* 6*d.* net.

Dr. Valentine is an expert psychologist holding an official position in the Diocese of Chichester. He has already published, on kindred subjects, books that have been well received. This latest book is commended by the Master of the Temple, and by the Director of the Tavistock Clinic. It will be obvious to the reader of this volume that psychological treatment can safely be undertaken only by the expert, and that for him the subject is not devoid of dangers. Only on very elementary lines can the average pastor attempt to treat his people. Yet it is also obvious that the way, for some people, to wholehearted living and fullness of expression, is by means of psychological healing. The psychology practised must be based on a firm religious basis. Some will find reason to question Dr. Valentine's definition of what that religion must be. That "fellowship" must be one essential will be agreed. Is he justified in rejecting an aspect of sin which is undoubtedly part of the Christian Gospel and teaching? Clergy and workers will find a great deal that is valuable in this volume, both in the way of warning and of guidance, even though they may question some of the findings. F. B.

EVANGELISM AND THE LAITY. By H. A. Jones. *S.C.M.* 2*s.* 6*d.*

Mr. Jones is secretary of the Archbishops' Evangelistic Committee, and Examining Chaplain to the Bishop of Leicester. The book gives a clear insight into the problems of evangelism which confront the Church to-day. His chapter on the "Individual and the Modern World," tackles the problem which the preacher to-day must face if he is to understand the need of the modern mind and many of the causes which lead to an attitude of indifference to the claims of Christ.

The chapter on "What is the Gospel," is both penetrating and instructive, and is well worthy of careful pondering by preachers of the Gospel. The whole tone of the book is inspiring, and may also be termed optimistic, for the writer outlines a gospel of the Grace of God which can meet the need of the modern world. He shows that it is for preachers to grasp more firmly the essentials of the Gospel and proclaim them with all confidence and power. The book is eminently suitable both for personal study as well as group study.

Suitable questions are given at the end of the book to stimulate thought and enquiry. T. S.

NOTES ON RECENT BOOKS.

THE Lutterworth Press has issued a book of *Prayers for School Use* by C. M. Fox (2*s.* 6*d.*). The prayers cover a great variety of occasions and include, among others, petitions for mental and bodily vigour, for faithful service, for our relation with God, and victory over sin. A useful list of the prayers and their subjects is appended. It provides a handy guide to devotions. *Morning Prayers and Readings for School and Family*, arranged by Mrs. Guy Rogers, has reached a second edition, and is issued in cheap form in paper covers at one shilling. This is evidence of the appreciation with which the book has been received.

The Christian Alternative is a series of definite Christian instructions by Commander R. G. Studd, D.S.O. (Marshall, Morgan & Scott, 1*s.*). In a direct and forceful fashion the chief elements of Christian faith and light are set out so as to show that there is an alternative to the life inspired by materialistic conception. It is written in the humble hope that it may be a help to some fellow-traveller along life's high road.

Valiant in Fight, by B. F. C. Atkinson, M.A., Ph.D. (The Inter-Varsity Fellowship of Evangelical Unions, 2*s.* 6*d.* net), is "a review of the Christian conflict." It describes various phases of the conflict in which Christianity has been engaged throughout the history of the centuries, degenerating into errors in the Middle Ages from which it was saved at the Reformation. The interesting historical account ends with the work needed in our own day to preserve and to strengthen Protestantism. The Fellowship has also issued *Problems of Faith and Conduct* (1*s.* 6*d.*), by the Rev. W. S. Hooton, B.D., with a Foreword by the Rev. J. Russell Howden, B.D., who commends the book as giving a comprehensive, balanced, sane, and thoroughly Scriptural answer to many perplexing and practical difficulties which confront people in this day of intellectual and spiritual unsettlement. Mr. Hooton lays down in definite terms the meaning of the Gospel, and then goes on to consider various aspects of prayer. He then deals with problems of property and examines the limits of controversy and the limits of co-operation. Much useful advice on belief and conduct is given.

Daily Sunshine from the Bible is a series of readings for every day in the year, by the Rev. Richard Wood-Samuel (Lutterworth Press, 3*s.* 6*d.* net). Mr. Wood-Samuel, as Editor of the *Daily Message*, the magazine of the Church Bible Study Union, has wide experience of the needs of Bible readers, and he has provided a helpful commentary on well-selected passages of Scripture for every day of the year. The book will be found profitable for private reading by lonely souls who need sunshine in their lives.

Why 834 *Priests Left the Church of Rome* (Protestant Truth Society, 2*s.* 6*d.*), is a compilation by Mr. Albert Close in which he records the names of the large number of priests who have left the Roman Church. This is the second edition of a book that has already had a wide circulation, and further interesting particulars are given of recent converts. There is so much prominence given to every case of conversion to the Church of Rome that it is well to have such particulars as are given here of those who have left the Ministry of Rome. It has been said that three out of four converts afterwards leave the Church of Rome, and that the number of Roman Priests who have applied to Anglican Bishops for admission to minister in the National Church is as large as the number of Clergy who left the National Church for Rome.

The Bishop of Chichester in his primary Visitation Charge dealt with *Common Order in Christ's Church*, 2*s.* The substance of the Charge has been so widely discussed in the Church Press that it is scarcely necessary to do more than remind our readers that the Bishop wished to curb in some measure the excesses of those Ritualists whose idea of Catholicism is to follow Rome even in its modern innovations. He lays considerable emphasis on the standard set up by the revision of the Prayer Book in 1927-8, but he has already had ample evidence that the extremists are not to be restrained within even the wide limits of that revision but are determined to go their own way in their imitation of Rome.

One of the forms of Paganism which Germany has adopted is the German Faith Movement. In a book entitled *Germany's New Religion*, 5*s.*, Mr. T. S. K. Scott-Craig and Mr. R. E. Davies have translated three essays dealing with this new faith. The essayists approach their subject from widely different points of view. Wilhelm Hauer is the prophet of the new Paganism, and he endeavours to set it out as plausibly as he can. Karl Heim is one of Germany's leading Protestant theologians, and he shows the inadequacy of the New Paganism, especially in regard to responsibility and destiny. The third essay is by Professor Karl Adam who is a prominent Roman Catholic professor. He subjects the new Religion to criticism from the point of view of the spirit of this age and its attitude to Jesus Christ. The translators contribute an account of this neo-pagan movement in Germany.

Christendom and Islam, by Prebendary W. Wilson Cash, D.S.O., D.D. (Student Christian Movement Press, 5*s.* net), is an account of the Contacts and Cultures of the two religions down the centuries. Prebendary Cash is one of the greatest living authorities on this subject, and he has written a fascinating volume describing the chief objects of Islam and the contribution which Christianity has made to Islamic thought and life, and at the same time explains the contribution of Islam to the making of modern Europe. He tells of the influence of Europe in the disintegration of modern Islam. An important chapter deals with the Christian answer to the Moslem quest, and shows that the old-fashioned methods of controversy are not likely to produce much effect.