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THE CHURCHMAN

April—June, 1939.

NOTES AND COMMENTS.

THE present number of **THE CHURCHMAN** is devoted to the Oxford Conference of Evangelical Churchmen held at St. Peter's Hall, on March 27th, 28th and 29th.

A full report is given of the papers read at the Conference. The subject was "Spiritual Rearmament," and as it is of so great current interest, we believe that many will value the opportunity of being able to read the important contributions made to the various aspects of the subject by the speakers at the Conference.

THE FINDINGS OF THE CONFERENCE.

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

1. The call to Moral Rearmament will be ineffective unless it is the fruit of Spiritual Rearmament. The first necessity of such Spiritual Rearmament is the re-establishment of God at the centre of our national life. The resort to prayer by a nation on its knees in time of crisis only would be perilous without change of heart. To seek God's Presence in time of trouble carries with it the obligation to walk in the light of that Presence in daily life.

2. The only possible basis of spiritual rearmament is the Word of reconciliation—"God was in Christ, reconciling the world unto Himself." That Word of reconciliation is committed to the Church in trust, not for a favoured nation only, but for the whole world, and not for one generation only but for every age; and the Church to which it is committed is not the particular national Church of one people or a collection of churches of one polity, but the whole congregation of faithful people in whom the Holy Spirit dwells and works. The truth of God is unchanging, but its application to each age must be expressed in language familiar to the people of that day, and adapted to the conditions of the times.

3. Christianity is the revelation of God in Christ, His will and His purpose, seeking and finding man. The Gospel of Salvation for the world surmounts all barriers of race and speech and transcends all

limitations of ecclesiastical organization. It is found in the Holy Scriptures alone, irradiated and made effective by the Holy Spirit of God ; the Mission of the Church with the Scriptures in its hand is to proclaim that Gospel to every creature.

4. God wills unity in His Church. This is not primarily a unity of visible organization, but the unity of the Spirit. Unity of spirit must precede unity of framework. If it be true (as stated at Lambeth in 1923) that the ministries of non-episcopally governed churches are "real ministries of Christ's Word and Sacraments in the Universal Church," then it is inconsistent and unreasonable to demand episcopal re-ordination of those who exercise such ministries in order to recognize their validity. It is the Holy Spirit Who validates the Ministry and not the Ministry that constitutes the Church. The Conference is of opinion that the time has come for the spirit of fellowship produced by the Œcumenical movement to be translated into action in a carefully regulated practice of Intercommunion, which ought not to be delayed as if it were a goal only to be reached after organic union has been otherwise attained.

5. The Conference is of opinion that the historic relationship between Church and State in our land is of vital importance. We need to recover the conception of the Church as the soul of the nation ; for the nation as well as the Church has in God's Providence been put in trust with the Gospel. The nation needs to learn that none of us liveth to himself and none of us dieth to himself and that the whole world, East and West, is bound up in the bundle of life and suffers from the same sin and needs the same Saviour. This is not to impose upon the younger churches the burden of our own traditions but rather to assist them to develop the expression of their spiritual life in accordance with Holy Scripture consonantly with their own national or racial genius.

6. The strength of the nation is in the home. It is there, in the individual relationships of the family that the problems of sin and of saving health are most acutely felt. The Gospel begins with the personal relationship of the individual soul with the personal God. As it confronts the home the Gospel sanctifies the marriage bond, and hallows the relationship of parent to child, and brother with brother, and master with servant. Then will its power be adequately seen in the larger relationships of the community, the nation and the world.

7. The Gospel of salvation, the message that God was in Christ, reconciling the world unto Himself is the authentic and final message of God to man. This only can meet and adjust the fallacies alike of authoritarianism and of communistic idealism, and dispel the prevailing religious apathy. The Christian must take his Christianity seriously. His life is his Lord's. The claim of God is upon the entire service and devotion of every individual and demands the complete abandonment of all claims of self "for Christ's sake and the Gospel's." He cannot abdicate or delegate his individual responsibility. In the ultimate challenge he must choose between God and the prince of this world, between the way of the Cross and the enticements and fascinations of the age.

THE OXFORD CONFERENCE OF
EVANGELICAL CHURCHMEN, 1939
(In continuation of the Cheltenham Conference)

MARCH 27TH, 28TH AND 29TH, 1939.

General Subject :
"SPIRITUAL REARMAMENT."

A BIBLE STUDY OF EZRA AND
NEHEMIAH.

OPENING ADDRESS

by the REV. C. M. CHAVASSE, M.C., M.A., *Master of St. Peter's Hall,
Oxford.*

YOU may have noticed that the general subject of this Conference is not Moral Rearmament, but Spiritual Rearmament. Though the expression Moral Rearmament may be understood to imply that the chief security of a nation lies in producing better citizens—"hearts of oak are our ships, hearts of oak are our men," yet the slogan (which the anxieties of last summer brought into being) is meaningless unless it signifies Spiritual Rearmament. Morale depends upon religion. To try and engineer any kind of moral rearmament apart from religion, is as foolish as to build a factory for the manufacture of synthetic apples, instead of planting and tending an orchard. Moral Rearmament is the fruit of Spiritual Rearmament. It is not, therefore, surprising that the call to Moral Rearmament, though received with universal approbation, achieved no result. What is more disturbing is the like failure of the Recall to Religion, two years ago: for that movement, inspired by the Coronation, might rightly be described as a Call to Spiritual Rearmament. When we search for the reason, I think our experience will have taught us that for Spiritual Rearmament there are two essentials. The first is the *incentive* to rearm. The second is to know *how* to rearm.

The former essential arrived last September. Thenceforth a great gravity has settled upon the nation. It is comparable to that seriousness which transformed Georgian England at the time of the French

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Revolution, and thus opened the door of every section of society to the influence of the Evangelical Revival. As Mr. R. K. Ensor has put it (in his book, *England 1870-1914*): "Nothing is more remarkable than the way in which evangelicalism in the broader sense overleaped sectarian barriers and pervaded men of all creeds," so that (as he affirms) "No one will ever understand Victorian England who does not appreciate that among highly civilized . . . countries it was one of the most religious that the world has known." The change, indeed, from Georgian to Victorian England was so profound that it seems incredible. Here was a spiritual and a moral rearmament with a vengeance! So much so that Lecky, a purely secular witness, believed that it was the new-found religion of the nation which enabled it to survive, first the sacrifices of the Napoleonic wars, and then the even graver perplexities of the Industrial Revolution. And Gladstone gave the reason. He used to repeat how he had heard Archbishop Howley, and other eminent men of the period, ascribe the reviving seriousness of the upper classes (so evident at the turn of the century) to their reaction against atrocity and atheism on the Continent.

We are confronted with a like European situation to-day; and the incentive to Spiritual Rearmament is even more urgent than in the days of our grandfathers. But there is one vital difference. With us there has been no previous revival of religion which can pour its invigorating forces into the channels thus opened up by national crisis. We have first to manufacture the spiritual armour, before we call upon our fellows to wear it. Thus, when through her Primate, the Church on January 1st, 1937, recalled the people to religion, their reply was, "Why come to Church when the Church has nothing to give us?"

This brings me to the other essential of Spiritual Rearmament namely, the knowledge *how* to rearm. We call people to return to religion, but do we tell them what to do? And are we quite clear, ourselves, as to what is involved?

It is the purpose of this Conference to find the answers to such questions. In order, therefore, to make clear the principles that underlie the choice and order of the subjects to be discussed, I propose to devote this introductory address to an examination of the development of Jewish national reconstruction as set forth in Ezra and Nehemiah; in the books of the prophets Haggai and Zechariah; and also in the last four chapters of Isaiah. "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope."

It seems to me that from a study of the primary success and the ultimate failure of Jewish national reconstruction after the Babylonian Captivity, four principles emerge which we dare not neglect if England is to stand forth to-day as the Servant of the Lord, spiritually rearmed, to fulfil God's purpose in the world. They are, first *the re-establishment of God* at the centre of national life. Secondly, *the re-establishment of Christian standards* in all social relationships. Thirdly, the sense of *Individual Responsibility* towards God. And lastly, the *Missionary urge of Fellowship* towards man.

I. *First and foremost, there is the need to re-establish God at the centre of national life* (Ezra i.-vi. ; Haggai and Zechariah). Two thousand four hundred and seventy-six years ago (in 537 B.C.), Prince Zerubbabel and a first band of over 40,000 exiles, returned to Jerusalem with the express purpose (as ordered by Cyrus) of rebuilding the Temple. Within a year the Great Altar of Burnt Offering was set up, and the foundations of the Temple were laid. Immediately upon this, also, the full round of sacrifices and feasts were restored, beginning with the Feast of Tabernacles—that great annual commemoration of God's guidance of Israel through the Wilderness to the Promised Land. In twenty years, despite opposition, and encouraged by the prophets Haggai and Zechariah, the House of God was rebuilt, and the national worship fully re-established. And that event (in 516 B.C.), was considered as terminating the Babylonian exile, which was thus reckoned as seventy years' duration. For the Temple represented the Presence of God with His people, inspiring and directing their national life ; and to the Jew there could be no national life apart from God. Then notice that before it is possible to re-establish God in the heart of the nation there are two requirements : Repentance—we must know ourselves, and also Hope—we must know God. As we have seen, these two elements in a return from exile to God were symbolized, in the story of Jewish National Reconstruction, by the setting up of the Altar of Burnt Offering, and the keeping of the Feast of Tabernacles. This same need for Repentance and Hope was recognized during the War, and gave the name to the Mission that was then attempted. But the war days were so full of tension and action, that the idea of the Mission became rather a matter of doing something of a religious character, than of a nation humbly waiting in quiet upon God. The same difficulty attends our efforts for religious revival in these days of screaming newspaper placards, and of so-called B.B.C. scare-mongering. The country is ready enough to fill churches and cathedrals to implore the aid of Almighty God in times of national crisis. But is this sufficient ? I could not help wondering what Isaiah would have said if he had stood at the entrance to Westminster Abbey last September. We do know, however, what he called to the panic-stricken crowds that “trampled” the courts of the Temple, when the fierce hordes, either of Syria or Assyria, were swarming up the hills to the capital, and the gates of Jerusalem were choked with refugees. He denounced their Intercession Services as hypocrisy and futility. “To what purpose is the multitude of your sacrifices unto me ? saith the Lord . . . I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear” (Isa. i. 11-15). For, as Sir George Adam Smith remarks, when commenting on this passage, “History has many remarkable instances of peoples betaking themselves in the hour of calamity to the energetic discharge of the public rites of religion. But such a resort is seldom, if ever, a real moral conversion. It is merely physical nervousness, apprehension for life, clutching at the one thing within reach that feels solid, which it abandons as soon as panic has passed.” As the prophet insists, recourse to God must be accompanied by a real change of heart,

if it is to be effective. To seek God's Presence for refuge, must also mean to walk in the light of that Presence in daily life. To the extent that no real change of heart is discernible in the nation since the September crisis : to that extent the resort to prayer which it occasioned was valueless and rather shameful. And now, six months later, I would deprecate any easy summons to organized Intercession. I see no other course save to begin with a Day of National Humiliation and Repentance. Then, and not till then, may we go forward to Hope in the God Who has led this people so wondrously in the past. It is no light matter to re-establish God in the centre of national life ; and yet an England on its knees is a blasphemous spectacle *unless we do*.

II. *The second principle for Spiritual Rearmament thus follows from the first—namely—the re-establishment of Christian standards in all Social Relationships* (Ezra vii.-x. ; Nehemiah viii.-xiii.). Fifty-eight years after the dedication of the Temple, Ezra, the Scribe, appeared in Jerusalem with a second band of returned exiles (in 458 B.C.). His work was to make effective in the life of the growing community the Law of God as set forth in the Book of Deuteronomy. His reforms (as outlined in Nehemiah x.) were principally four in number. First, to abolish inter-marriage with foreigners ; in order to preserve the pure worship of God in the home, and safeguard it from the decadent immoralities of Nature Worship. Secondly, to observe the Sabbath. Thirdly to give alms for the work and worship of Almighty God. And fourthly, not to forsake the House of God. God-fearing homes ! Sunday Observance ! The stewardship of money ! And Public Worship ! Are these bulwarks and expressions of true religion wanting, or in danger, in our twentieth-century civilization ? Certainly they were characteristic features of Victorian England, as influenced by the Evangelical Revival. I doubt if they can now be adequately restored save in the heat of another revival. But do we sufficiently impress their importance upon the members of our congregation, or upon candidates for Confirmation ?

Boys and girls are increasingly entering the wider world from pagan homes, or no homes at all ; and from Secondary Schools where religious teaching, in many cases, either hardly exists, or else had better have been non-existent. As Professor Joad has recently pointed out in the pages of the *Spectator* : " Of those who come to maturity to-day, the vast majority make no contact with organized religion ; so far as they are concerned, it might never have existed." Yet multitudes of them are immensely attracted when at last they hear the Gospel, and fall beneath the spell of the " Young Prince of Glory." But, after that, they receive little teaching or training in the discipline of the Christian profession. One of the chief needs of our day is to re-think what true discipleship demands in the way of corporate conduct and practice ; and then to lay its Cross upon Christ's followers, as straitly as did the Apostles upon their converts. Meanwhile the Church itself has sore need of a far higher standard of religious behaviour, seeing that it finds itself engulfed in what is rapidly becoming pagan society. Growing materialism is lowering and softening the vitality and fibre of

Christian living. And yet it is only a Church which lives right above the world, that can lift and influence the world. Our times, just because they are evil, call for a tightening up, not a relaxation, of standards.

III. *This leads on to the third principle for Spiritual Rearmament, Individual Responsibility towards God* (Nehemiah i.-vii.). A return to God and His standards of life can never, in the first instance, be a national movement ; and it is folly to wait for, or to try and organize such a movement. The Spirit of God moves as He will, and is not controlled by committees or the resolutions of Conferences. The way to revival is the personal method (adopted by Christ Himself) of enlisting and inspiring individuals each to do their share. So it was, by such personal means, that the walls of Jerusalem were at last rebuilt.

Ezra's zeal was of the narrow, dominating, and fanatical kind. Especially did his ruthless expulsion of all foreign wives, together with their children, arouse dissension in Jerusalem itself and fierce animosity among the neighbouring peoples. The result was that his attempt to rebuild the walls was abortive (Ezra. iv. 8 ff.). Nothing was accomplished till the arrival of Nehemiah with a third band of captives thirteen years later. Then, what the returned exiles had tried in vain to accomplish for nearly a century, Nehemiah carried through in fifty-two days. How did he achieve the superhuman task, and rebuild three miles of ruined wall in less than two months? His infectious enthusiasm worked the miracle. So did he inspire all to bear their part, and each to undertake that piece of work that lay nearest to his hand. Thus the Priests and Levites repaired the wall over against the Temple and their own quarters. They were the first to volunteer ; and the country to-day is waiting for a lead from the clergy themselves. The merchants undertook the north-western angle of the wall, adjoining their bazaars. Religion can only enter office, factory, and shop, when it is introduced by those who spend their lives in them. Neighbouring villages rebuilt the stretches of wall that lay nearest to them. If his own neighbourhood does not offer God's servant full scope for his powers, then he should lend his aid to the nearest cause or place that calls for assistance. Residents made themselves responsible for the piece of wall opposite their dwellings—even Meshullam a lodger, repaired the wall "over against his chamber" (Neh. iii. 30). Our families and our friends must always be a first charge upon our zeal for God.

Finally, all the builders carried weapons at their side ; and half of Nehemiah's servants always stood to arms. Our weapon is prayer, a force that must always be mobilized in religious reconstruction : even as Bunyan specially marked the weapon of "All Prayer" in St. Paul's description of Spiritual Rearmament (Eph. vi. 18). Are we, do you think, expending too much of our energy in organizing and in setting up Councils of Action, instead of concentrating upon individuals? If only the present members of our congregations were enthused and instructed for service, the City of God would be rebuilt as speedily as Nehemiah accomplished the impossible—a matter of months instead of a century. All down the ages of Christendom it has been *men* who have personally advanced the Kingdom of Heaven. And when the

men have developed into movements, they have become rather a nuisance.

IV. *But finally to what end is our Spiritual Rearmament? It must be the Missionary urge of Universal Fellowship*, or all our efforts are foredoomed to failure (Ezra iv. ; Isaiah lxiii. 7—lxvi.). We must seek to re-establish God in the centre of national life, and to rebuild English Society on Christian principles—not for any “Little-England” satisfaction, or to strengthen our own particular branch of the Church ; but, in order that our Country may become a Servant of God, ministering to the needs of the whole world.

This was a truth which the Jews refused to heed, when it was proclaimed by their greater prophets ; and their disobedience explains the poignant tragedy of their failure and dispersion. The Samaritans, the remnants of the Northern Kingdom, had in general remained faithful to the worship of the One True God, and had even influenced the faith of the alien races which had been settled in their midst (2 Kings xvii. 28 ff.). They had been deeply affected by the preaching of Amos, and the reformation under King Josiah ; and when Jerusalem was finally destroyed, a pilgrimage of eighty Samaritans came to mourn and make their offerings in the ruined Temple (Jer. xli. 5). Naturally, therefore, when half a century later a start was made rebuilding the Temple, the Samaritans came forward offering their services. But they were scornfully repulsed as “Adversaries” ; and adversaries therefore they became. They opposed the rebuilding of the Temple, and hindered the repair of the city walls. A racial feud was thus begun which had assumed terrible proportions in Our Lord’s day. Even as He talked with the Woman of Samaria He could see on Mount Gerizim the ruins of the Samaritan Temple to Jehovah built some time at the end of Nehemiah’s governorship, and destroyed by John Hyrcanus some three hundred years later, about 129 B.C. Indeed, the rebuff has not yet been forgotten. Only the other day Mr. E. V. Morton (as he relates in his book *In the Steps of the Master*) listened to the present Samaritan High Priest vigorously declaiming against some building operations in Jerusalem. He discovered to his astonishment that the work referred to was the rebuilding of the Temple by Zerubbabel, 2,500 years ago. The same fatal exclusiveness next appears in Ezra’s re-establishment of the Law. The kings of Persia were followers of Zoroaster, and were therefore most favourably inclined to the pure monotheism of the Jews. Thus Artaxerxes commissioned Ezra to extend obedience to the Law throughout the whole of Syria (Ezra vii. 25, 26). But no ! the Law, to Ezra’s mind, was the privilege of the Jews alone and extended no further. To crown all, Ezra’s inhuman ruthlessness (Ezra x.), and Nehemiah’s surprising violence (Nehemiah xiii. 23 ff.), with regard to alien wives and their children, can only be explained by that same racial prejudice which is recoiling so terribly on Jewish heads to-day.

The Law itself did not authorize the wholesale expulsion which Ezra and Nehemiah decreed. Its commands regarding foreign alliances are confusing and contradictory : neither did these two good men pause to remember the alien wives of the Lawgiver, Moses himself,

or that David was descended from Rahab the Canaanite and Ruth the Moabitess—both of whom figure in St. Matthew's genealogy of the Messiah. The result of this fatal policy of exclusion and privilege is written large upon Israel's subsequent history. Thereby, Jewish religion became a matter of ritual rather than of worship; and of negative and petty observance rather than a life of love. So was it that the restored nation crucified its expected Messiah, and the rebuilt Temple and City were destroyed. And yet the Jews meant so well, and toiled and suffered so nobly! We should read and ponder the last four chapters of Isaiah. There, the prophet who had foretold the return from exile expostulates most movingly against this fatal outlook, and particularly against the wrong done to the Samaritans. In chapters lxiii. and lxiv., he voices the pathetic plaint of the rejected Samaritans, who were still Jehovah's children, "though Abraham knoweth us not, and Israel doth not acknowledge us" (Isa. lxiii. 16). Indeed, the whole passage is most difficult of interpretation apart from such an explanation. And then in chapters lxv. and lxvi., the prophet paints his glorious vision of Jerusalem as the centre of a unified world. Above all things, then, in spiritual rearmament and national religious reconstruction, we are bound to be missionary-hearted, and widely inclusive in our practical policy. We can never build the City of God, or enthrone Christ in the hearts of the people, without the closest union with other Churches who are willing to unite with us. As the recent Madras Conference showed, the younger Churches of India, China, and Africa, encompassed as they are with the crushing forces of paganism, recognize that they cannot make free headway as long as they are hobbled by the denominational differences with which the older Churches have fettered them. Neither can we hope at home to win the masses for Christ, until there exists a Church which is the Church of England in fact, as well as in name and by tradition.

If the severed Churches of our land, all worshipping the One All Father, continue to regard each other as "adversaries" instead of Brothers in Christ, then (as with Israel of old) the Writing is already on the Walls that we seek to rebuild.

Some Gospel Scenes and Characters is one of Canon Peter Green's studies of the New Testament (Longmans, Green & Co., 3s. 6d. net), but it is on somewhat unusual lines as he allows his imagination to play upon the actual facts that are recorded. In this way he deals with the pierced heart of the Virgin Mary. He gives an account of the visit of the Magi as the first fruits of the Gentiles. He explains the character of four disciples. St. Matthew as the scribe of the words of Christ, St. Mark as the coward who waxed valiant in the fight, St. Luke as the beloved physician, and St. John as the disciple whom Jesus loved. In an account of the events of the first Easter Day he denies that the various accounts of the Resurrection cannot be reconciled and shows how it may be done. These chapters show Canon Green to be a close and ardent student of the New Testament, and many will find useful hints in his suggestive studies.

THE BASIS OF SPIRITUAL REARMAMENT

“THE WORD OF RECONCILIATION.”

By the Rev. A. ST. JOHN THORPE, M.A.

Vicar of Watford.

THE Basis of Spiritual Rearmament, which is the subject allotted to me may be summed up in one word—Truth. “What is Truth?” said jesting Pilate, and did not wait for an answer.’ So does Bacon interpret the mind of the famous Roman procurator. But it is in no spirit of jesting and impatience that we apply ourselves to this question, vitally related as it is to the subject of this Conference. Pilate with more truth than he realized answered his own question when he said, “Behold the man,” thus endorsing our Lord’s words, “I am the Truth.” From this we may say truth is an eternal principle perfectly demonstrated in our Lord Jesus Christ, and so cannot be static, in the sense of belonging to any one generation, but to all men, even as He is the Son of Man to whatever age or clime man belongs. It remains therefore to each succeeding generation to contribute its own interpretation of truth to the practice of life in its own day. As the rays of the sun bring out the varied colouring of a stained glass window, and I understand in the case of the best coloured glass, shine through it without being coloured by the glass through which they shine, so truth is unchanged by changing generations, but when applied brings out the beauty of colouring peculiar to each. To make this point is essential to all clear thinking. Truth being eternal is unchanging, what was truth yesterday cannot be error to-day. So truth is not coloured by the thought of any age, but the characteristic thought of every age is made bright by the truth. When the sun’s rays are strongly coloured by the stained glass through which they pass, it is a sign, I am told, of inferior coloured glass ; and when truth takes on the colour of one age or another it is evidence of the inferiority of the age which attaches to truth a colouring which does not belong to it. I wonder if the religious movements of to-day tend in this way to show their inferiority to the great movements of the past? All will agree that in Christ we see truth personified, so to know Christ is to know the Truth, as revealed in the simplicity of the Gospel records. This simple record of the truth demonstrated in the equally simple but heroic faith of the early Christians was discoloured in the Middle Ages by the multi-coloured doctrines of an apostate Church, the inferiority of whose spiritual life was shown by the errors it foisted on an ignorant people in the name of truth. The revival of true religion came with the circulation of the Holy Scriptures through the pen of John Wycliffe and the

Renaissance, which opened the gates of new learning to scholars and once more released the truth. Not a new truth, but the truth as seen in and taught by our Lord Jesus Christ, which shone through the new learning of the fifteenth century, bringing about the Reformation. In this case it was the unchanging truth shining upon a changing age which brought about the spiritual re-arming of the sixteenth century. The Wesleyan Revival is traced to the release of truth through the teaching and personality of John Wesley and others associated with him, whereby men were convicted of the gross sins of a vicious materialism and led in thousands to repentance and change of conduct. But it was the same truth as seen in and taught by Christ. Wesley was the glass through which it shone in all its purity, bringing revival wherever it penetrated. And in every revival of true religion, in whatever part of the world it takes place, the same facts are borne out, for it is the truth that makes us free. And not only is this so in regard to Mass movements, but it is true in individual experience. I remember, some years ago, sitting with others around the sick bed of a public man, prominent in Christian circles, when he told us that at a stage in his illness when he was not expected to live and doctors and relatives were waiting by his bed for the end to come, there was only one thing that really mattered as life seemed to be drawing to its close; and that was his knowledge of and trust in the Lord Jesus Christ. How simple and how true. Again, Dr. Bell, the Bishop of Chichester, in his *Life of Randall Davidson, Archbishop of Canterbury*, in describing the closing scenes of his life writes :

“ The Archbishop of Canterbury asked for his blessing ; he knelt by the bedside and asked him to put his hands on his head : then the words came :

‘ God give you judgement (*repeated twice*),
 God give you mercy,
 God give you peace.’

“ After that he was quiet for a little. Later in the evening he blessed his household. At the close of his blessing he added very faintly, ‘ We come to Thee in thankfulness and love ; we come in trustfulness, simplicity and peace—but always simplicity ’ ” (Vol. II., p. 1379).

The simple truth as seen in Christ is that which satisfies the human heart in the hour of its deepest need and so must form the basis of all vital spiritual re-arming.

Having said so much by way of introduction to the subject of where truth is to be found, viz. : In Christ through the Holy Scriptures ; a two-fold question arises, How is truth to be found, and when found how applied ? My answer to the first part of this question is by a more simple use of the Word of God. During the last half century there have been many additions to our knowledge about the text of Holy Scripture, so that to-day we are nearer to the text of the originals than in any age since the second century A.D.

Fifty years ago there were no known MSS. older than the Codex Vaticanus and the Codex Sinaiticus, which are dated between 300—350 A.D. Hence there was a gap of 250 years between these earliest MSS. and the original composition of the books. What is the position

to-day? Sir F. G. Kenyon, a Trustee of the British Museum, tells us that through the discovery of Greek papyrus MSS. in Egypt, a new chapter of textual history commences. As recently as 1931, Bible MSS. on papyrus were discovered ranging from the second to the fourth centuries, containing parts of the Old and New Testaments. Of the New Testament we possess one volume dating from 200—250 A.D., and although it is imperfect, it contains sufficient of the four Gospels and the Acts to show the general character of the text. Another MS. dating from about 200 A.D. contains the Pauline Epistles, omitting the Pastoral Epistles; and a third dated a little later containing one third of the Book of the Revelation. From these recent discoveries the gap between our earliest MSS. and the original publication of the books is reduced by 100 or 150 years. In 1935 a bundle of papyrus was discovered in the John Rylands Library at Manchester, which contained a scrap of the Fourth Gospel dated about 150 A.D. This recent evidence brings us within 50—150 years of the original publications.

The reason I mention this is because I welcome the gains to scholarship of recent years, the value of which it would be foolish to minimize, but I would point out that neither the Reformers nor Wesley had so much knowledge, which fact did not hinder revival and spiritual rearmament coming through them. If increased knowledge is a primary factor in revival then we ought to have had within recent years a spiritual awakening comparable to the great religious movements of the past. But what are the facts? A Recall to Religion has been sounded with all the authority of organized religion in this country behind it; but it failed to have anything like the influence of the International Crisis of last September in drawing people into our Churches. There is a vast difference between knowledge and truth, and in spite of our increasing knowledge we seem to be losing our grip of truth.

In this respect may we not learn a lesson from Daniel and his three friends of whom we read, "God gave them knowledge and skill in all learning and wisdom" (Dan. i. 17), and again, "In all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (Dan. i. 20). Yet upon reading of their influence for God one is forced to the conclusion that their learning did not change the simplicity of their trust in God; and it was their simple faith and not their extensive knowledge which God honoured. I wish there were more such men to-day, for there is a real danger lest with much learning there comes less faith and a loosening of the grip of truth. The Reformation re-established the truth without any compromise with error. The language and meaning of the 39 Articles make this clear, in spite of the claim of those who would have us believe they are nothing more than the expression of a local and passing religious controversy. But to-day Conferences spend hours in trying to construct phrases which will bear the interpretation of diametrically opposed schools of thought representing respectively, doctrines which at the Reformation stood truth and error; in the false hope that

such wording will bring unity, and so release the Church from controversy and give her fresh power for evangelism. But spiritual rearmament cannot come by hiding essential differences under a patchwork cloak of comprehensive phrases. No ! Simplicity (which is not synonymous with ignorance), simplicity not compromise is our great need. Simplicity of faith. A simple acceptance, apart from all theories of inspiration, which language will never satisfactorily define, of the Holy Scriptures as the Word of God and the rule of life. To our fathers the Bible was the Word of God and as such they applied it to the needs of men, which gave them an authority carrying conviction. And anyone who has practical experience of personal soul-winning work to-day, knows that is the only way to use the Bible and teach the Truth.

And now we come to the second part of our two-fold question—How is the truth to be applied ? Although the application of truth will be through methods which are bound to vary with succeeding generations, a fact which the more conservative of us must recognize if we are going to reach the young people of to-day, yet there are certain basic principles which I believe are essential to every age. One of the more simple changes we need to recognize in the application of truth is that of language. Some of us have been brought up in a phraseology which carries to our minds certain religious meanings with which we are familiar and which immediately challenge our thought. But much of such phraseology is quite unknown to many of the younger generation. Not long ago I was speaking to a young person in her twenties with a view to her baptism, and in trying to get down to her beliefs and personal experience I deliberately enquired if she would understand me if I asked her if she had ever been converted. To which she replied she would not, because she did not know what the word meant. Now part of the reason for this non-understanding of what to us are familiar religious terms is because of an appalling ignorance of the Bible. And this is true of the so-called educated classes as well as of the poor and less privileged members of the community. To the Victorians, Bible teaching was given in Bible language, but to-day we must give Bible teaching in modern language if we are to bring about any sort of Spiritual Rearmament and preach The Word of Reconciliation, which the people will understand. From these few remarks on the importance of the language in which we present the truth, let us turn to the question of How truth is to be applied ? And I wish to try and answer it under three headings.

Firstly : Through the Expository Preaching of the Word of God.

With the growth of emphasis on sacramentalism there has been a corresponding tendency to minimize the importance of preaching. A friend of mine was visited by a brother cleric, who, while looking over his church, asked what sort of congregations he had on Sundays ; and was told the church was nearly full. In great surprise the visitor asked how it was done, for his own church was nearly empty, and on being told by my friend that he tried to preach the Gospel, said he did not think people went to church for the sermon, so he never took much trouble over it. We all know people should go to church to

worship God, but if the sermon is treated as a negligible part of worship, not worthy of serious preparation, people will not go to church. And as regards the matter of the sermon, I am sure we need more expounding of the Word of God, and such teaching is all the more necessary in view of the ignorance that is abroad concerning the contents of the Bible. Such preaching if compared with more popular styles, is not so spectacular in its results, and possibly less attractive to the average church-goer and nominal Christian. But it is better to instruct the few in their responsibility to the truth, that they in turn may teach others, than it is to interest mildly a crowd that does nothing. I was speaking the other day to a young missionary, a churchman, who said he knew of a case where a parson had been many years in a parish exercising a teaching ministry without much apparent result. Almost against his will he was persuaded to have a mission, and the consequence was a wonderful reaping because of the years of faithful sowing and nurturing in the truth. A missionary is often invited to take a mission in a parish as a last resort ; and little or nothing happens because there is no knowledge in the minds of his hearers on which he can base his appeal. I think it is true to say every revival of true religion has sprung from the positive and personal application of doctrines taught in the Word of God about sin and redemption, and not from a moral appeal to man to develop what is best in him. A big contribution which Evangelicals might make to the spiritual life of the nation is to plan a Bible Teaching Campaign in conjunction with a strong Evangelistic Drive.

But what Evangelicals might do in view of our past history and emphasis on special and vital aspects of the Truth ; and what we are failing to do, should make us ask : Why are we not more effective ? One answer is found in our unhappy divisions, which I am told, alas ! are as evident among younger Evangelicals as those of an older generation. Our presentation of Truth, which is simple and dignified, is that which appeals to the average Englishman ; how is it therefore that we have been jockeyed out of positions in the Church which we held half a century ago ? and are we content to leave things in the unbalanced state in which they are at present ? This Conference will have accomplished much if some representative committee is set up to thrash out the possibility of (1) Evangelical Unity, or failing that ; (2) The formation of two strong groups, in one or other of which all Evangelicals would find real fellowship. To go on divided, as we are, into little coteries gathered around the names of different individuals, which create confidence, suspicion or neither as the case may be, is worse than useless. We have more than any other school of thought, not *a* but *the* contribution to make to the life of the Church, which she needs, and we should lose no time in putting our house in order to discharge our peculiar responsibility.

Secondly : Through the Power of the Holy Spirit.

In a recent review of Karl Barth's book, *The Holy Ghost and the Christian Life*, I read this passage which I quote at some length, because it not only deals with the subject of this sub-heading, but links

it with what I have just said about the Word of God. The writer says :

“ When we ask the question, What is the Christian life ? we are bound to answer that Christian life is human life that has been made open by the Holy Ghost to receive God’s Word. In revelation both the giving and the receiving are of God—God graciously gives the living Word, but man is incapable unassisted of hearing it aright. ‘ It is not within the compass of any cleverness or ability of mine ; but it is purely and simply the office of the Holy Ghost to be continually opening our ears to enable us to receive the Creator’s Word.’ This is sound Reformation teaching, though somewhat obscured in our day. As Robertson Smith so nobly phrased it : ‘ If I am asked why I receive Scripture as the Word of God, I answer with all the Fathers of the Protestant Church, “ Because the Bible is the only record of God’s redeeming love.” And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.’ Further, the special work of the Holy Ghost arises out of the fact that the Creator and the created spirit are in conflict. The ‘ holiness ’ of the Holy Ghost is expressive of His opposition to sin. He is not simply the spirit of the true, the beautiful, and the good, but is the spirit of Reconciliation striving against man’s hostility in the battle and victory of grace. Here Barth is anxious to guard against the error of synergism in every shape and form. The free will of man is not the pivot on which turns his relation to God. The decisive fact is that the Holy Spirit of God is at work conquering that sin which is essentially hostility to itself, and reconciling sinful man to God. He will not allow man’s creative action, but only God’s free grace, to determine decisively the event.”

... “ In accordance with this it must be maintained that the Christian life is from first to last a life in the Holy Spirit. Just as the saving work of Christ is complete apart from any working of ours, so the Holy Ghost, being the Spirit of Christ, is alone the efficient cause of the new life. This is true of all the constituents of that life, whether in its repentance, its faith, or its obedience. It is the Holy Ghost who reproves and convicts of sin. Man will not convict himself, for he does not know himself as a sinner. The knowledge of the content of the word ‘ Sin ’ is God’s work. ‘ Sin, in itself, is obviously never at all this or that act, on which one could lay his finger ; but it is solely resistance to God’s law, opposition to His gracious pronouncement of acquittal and guilt.’ It is essentially self-reliance and self-esteem which resent the accusations of God’s Word, and which refuse always to live by God’s forgiving mercy. ‘ This is unbelief, this is really sin. In comparison with this sin, all the rest do not matter so much, for this unbelief is the most critical sin of all sins.’ The conviction of this can come only by the work of the Holy Spirit in the heart.”¹

Whether we go all the way with Karl Barth or with this reviewer’s interpretation of his book or not, we must agree that his restored emphasis on divine grace is a healthy corrective to much of the unbalanced humanism of to-day. It seems to me we talk a lot about the work of the Holy Spirit these days, but in actual fact place the cart before the horse when we put so much effort into organization as though that were a first condition of power, to find only too often, we have insufficient power to drive the mass of organized machinery. The fact is those simple New Testament conditions of spiritual power such as faith, obedience and prayer are neglected ; and without these there will be no power and no spiritual results to justify our organization. For spiritual rearmament we need the power of the Holy Spirit,

¹ *Expository Times*. Feb. 1939, pp. 196-7.

which is God's Gift to the one or many who fulfil the conditions of obedience, faith and prayer. Let us therefore sincerely and humbly seek the power of the Holy Spirit, without which there can be no output to organize.

And Thirdly : Through Sanctified Personality.

God does His work through men and women chosen and prepared by His Spirit. I have every sympathy with those who feel Evangelicals have been unfairly treated in the matter of Ecclesiastical promotion, but such treatment, however unjust, has no power to hold up spiritual re-armament, as the days of Wesley prove. It really matters very little to God whether there are any Evangelicals on the Episcopal Bench or not, or whether there is an Episcopal Bench at all. At least so I gather from history, for T. W. Bready in his book, *England : Before and After Wesley*, writes : "Incredible as is the fact, to the end of the eighteenth century, and for more than a decade into the nineteenth, the Religious Awakening that saved the soul of England had not a single representative on the Episcopal Bench," and he continues, "For until the second decade of the nineteenth century Evangelicals, as such, were all but unrepresented in the higher Councils of the Church" (p. 59). G. R. Balleine in his book, *A History of the Evangelical Party*, also writes of the same period, "As the century closes, we see the Evangelicals in London excluded from all but three of the livings" (p. 63). I say this because until recently I felt strongly that Evangelicals would accomplish little until they gained more influence in the Councils of the Church, and I still feel we have a big contribution to make to the Church's life, but I am persuaded this is of minor importance in the matter of immediate Spiritual Rearmament and that our primary need is neither Episcopal influence nor even Party organization, but individuals chosen and prepared of God, such as was John Wesley, the tide of whose influence on the nation's character could not be held back by lack of Episcopal favour or by royal and political displeasure. In fact nothing can keep back the flood tide of divine blessing if in the fullness of God's time there are found men and women who know the truth, ready at all costs to do God's Will. And this is the fundamental basis of Spiritual Rearmament.

Several books have appeared in recent times dealing with Nicholas Ferrar and the Community of Little Gidding in the seventeenth century. One of these which gives an interesting insight into the life of those associated with Ferrar is Mr. A. L. Maycock's *Nicholas Ferrar of Little Gidding* (S.P.C.K., 12s. 6d. net). Some new material has been at the author's disposal and he has used it to advantage in his account of the Ferrar family and of the Community of which Nicholas was the founder. Many are familiar with Little Gidding from the account given of it in *John Inglesant*. In an appendix Mr. Maycock gives an account of Shorthouse's extraordinary book, and of its author's method of composition. Mr. Maycock gives an historical record which will be read with great interest by all who care for the Church life of England in the seventeenth century.

THE GOSPEL CONFRONTS THE WORLD

(A) THE WORLD'S NEED : "BUYING UP THE OPPORTUNITY."

By the Rev. M. A. C. WARREN, M.A.
Vicar of Holy Trinity, Cambridge.

"WE live in a strange and dangerous world, a world so dangerous that Mr. Chamberlain warned us recently to watch our very words lest their echoes, as in the Swiss Alps, awaken an avalanche which might plunge down the mountain to leap upon the peaceful villages and towns beneath. Once again we must live dangerously. An old world is disintegrating and we do not know whether this means a definite end or a liberation of the elements of the world, enabling them to aggregate afresh and crystallize into a new and better world."

I quote that passage from Dr. Adolf Keller's telling little book, *Five Minutes to Twelve*, because it gives the urgent background to that prevailing perplexity which is the dominant mood of our time. But I have another reason for quoting it. I believe it contains a sentence whose message is the challenge of our opportunity. "Once again," says Dr. Keller, "we must live dangerously."

Living Dangerously.

As we consider the need of our world, God's provision for that need and His design to use us as His agents in making that provision available, may we make our own the prayer :

"O Thou who art heroic love, keep alive in our hearts that adventurous spirit, which makes men scorn the way of safety, so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side ; through Jesus Christ our Lord."

"Christianity is essentially centrally a heroism." You and I must take that thought and from a pious word translate it into creative action.

May I remind you briefly of Professor Kraemer's masterly analysis of the present situation as he gives it to us in *The Christian Message in a Non-Christian World*, so that we may see what it is we have to face and to challenge.

The Sickness of the World.

"A radical uncertainty about the meaning of life"—that is his diagnosis of the sickness of our world. The cause of the sickness is

familiar. For a short time man's unparalleled scientific progress seemed to make man the measure of all things. Progress appeared to be a moving staircase which nothing could prevent going up and up for ever. "This establishment of man involved the disestablishment of God." Religion was banished from the centre of life. All values became relative to the good of man albeit there was no absolute standard by which that good could be defined. Then came the Twentieth Century and this man-centred system began to show all the signs of collapse from internal stress and strain. The crisis of the sickness is the whirling confusion in which we find ourselves.

The Sickness of the Church.

The question springs at once to mind "Why does not man turn back to God and to the wise counsel of religion?" I believe that it is vital for us to understand the reason. It is what Dr. Kraemer calls, "The Crisis of the Church." He would remind us that the Church also is sick. There has been an atrophy of man's religious instinct. Supreme amongst the factors which have atrophied this religious instinct is the notion utterly erroneous but all too frequently supported, even by the great religious institutions themselves, that "religion essentially deals with the uncharted region of human experience." As a result with each new widening of man's horizon God was banished further into the background.

"So gradually religion has slipped out of the life of untold masses, and God and His reality, being usually identified with religion, has constantly been driven further back from the field of life, either evaporating to the vanishing point, or being kept in reserve for man's still unanswered questions, or forming his last resort in times of extreme need and impotence."

The relevance of God to the actual problems of life has appeared obscure. The Church which purports to be concerned with God has shared this irrelevance. Hence in the hour of utter perplexity men are not seriously turning to the Church. If anything they are turning away from it. Do not let the occasional conversion of this or that young intellectual blind us to the fact that there is in our day as yet no real turning to God and most certainly no turning to the Church. I deliberately want to plunge you in gloom for I believe that it is only when we humbly accept our position in the valley of Achor that we shall find our eyes able to see the door of hope. But if we focus our gaze on will-o'-the-wisps we shall not see yonder a shining light where is the gate through which we are to go.

No, let us be realist and admit the fact that men and women are not turning to God and to His Church. But because man is incurably idealistic and spiritual, men and women are turning to pseudo-religions to which they feel able to give their loyalty. Men are prisoners of hope; that is how they are made. That for instance, is the secret of the appeal of Marxist materialism. Dr. van Dusen brings out this significant fact about Communism that it really is a Gospel. For Communism,

he says, " although it professes atheism, affirms that history is in the grip of forces which are inexorably advancing society to higher and higher levels in the direction of an ideal goal. In other words atheistic communism is the only vigorous evangel of optimistic determinism claiming the convinced adherence of great numbers of the western world to-day. Here is the suggestion of its power over the religiously minded. What an illustration of the condition of paradox which infects the current situation ! And of the apostasy of religious leadership to the modern age ! "

Religion has acquiesced in the general notion that it was essentially concerned with " the uncharted region of human experience." It has made way for irreligion which insists that the everyday affairs of men are of the very stuff of reality.

My fathers and brethren, we stand under judgment. For it cannot be denied that we, as Evangelicals, have made our contribution to the apostasy of religion. We have all too frequently given the impression that we believed that the soul was the personality. In our deep and earnest anxiety for the salvation of man's soul we have tended to forget his mind and particularly his body. We have over-simplified salvation by suggesting that salvation consists in a transaction between God and a man's soul. That is pietism. And pietism is not Evangelical Christianity. Evangelical Christianity is nourished on the objective word of God and not on the subjective adventures of the soul. Personal experience is vital but it has to be tested by God's word, and by God's word made Flesh. I quote from Dr. Temple's most recent commentary : *Readings in St. John's Gospel*. " The Word became flesh. The Word did not merely indwell a human being. Absolute identity is asserted. The Word is Jesus ; Jesus is the Word. And it is said that the Word became flesh because ' flesh ' is that part of human nature commonly associated with frailty and evil."

The Way of Healing.

God came to redeem the whole man and not just man's soul. Yes, and God works to redeem man's environment. For the whole cosmos is the object of God's redeeming activity. God's activity embraces the whole, the known and the unknown. And the proper sphere of religion is that part of human experience which *has been charted*. The heart of religion is not a mystery but a mystery which has been revealed. The proper object of Christian worship is not a " *mysterium tremendum* " to be approached through a priesthood which stands and veils the mystery, and affords to the worshipper only a carefully guarded glimpse. The veil that covers the mystery has we believe, been rent. At Calvary the heart of reality was revealed.

" O Saul, it shall be
A Face like my face that receives thee ; a Man
like to me,
Thou shalt love and be loved by, forever :
a Hand like this hand
Shall throw open the gates of new life
to thee ! See the Christ stand ! "

Now translate all that from poetry into prose. The Communist, and even the Fascist dismiss as sheer romanticism a religious outlook which enables "a very rich man and a very poor man to feel the sense of brotherhood between them, and to be exalted by it, without it ever crossing the mind of either that there is something odd in a brotherhood that has no relation to the provision for the same practical needs of each." So Mr. John Macmurray describes the unreality of our religious fellowships. "Love," he continues, "is, indeed, the sense of community. . . . But a communion which consists in the idea and the sentiment of being members of one body, however strongly thought and felt, still remains illusory and 'mystical,' so long as it does not express itself in the provision by all for the material needs of each. That, we are inclined to feel, is economics not religion. The feeling is the measure of our idealism. Religion either includes and dominates economics or it is empty of all substance, without real significance."

But "the word became flesh." That with all its implications is part of redemption.

It is Mr. Paton who tells of a recent preacher before the undergraduates of Oxford University who suggested that "St. Paul, or one of his fellowship, would say not as we do, 'I wonder what the world is coming to,' but 'I know what has come to the world.' Christ Jesus has come, the Saviour, full of grace and truth."

Translating Ideals into Action.

To the world's perplexity we must bring a dynamic conviction of the "here and now" relevancy of the Gospel. Man's extremity is our opportunity. We believe in the living God active in history, active in that very realm of human experience which *has been carefully charted*. That activity is an activity of salvation but it is also an activity of judgment. The Bible demands that we take man and his sin as seriously as we take God and His grace. For we are sinners and our way of life is sinful. Let us be truly radical in facing that fact. I quote Dr. van Dusen again :

"True Christianity is incurably, indomitably radical—radical in its relentless exposure of the inadequacies, the brutalities, the stupidities of the prevailing order ; radical in its restless and unappeasable dissatisfaction with things as they are ; radical in its unwearying struggle for change—drastic, fundamental, ultimately revolutionary change."

The radicalism, he continues, is partly due to the fact that religion has seen the ideal and knows it to be practicable. Partly also is it due to religion's more profound insight into contemporary existence. It sees things as they really are. Sin really is rebellion against God, and not a stumble on the upward climb. But more than all this the radicalism of religion is the radicalism of action.

Yet it is not enough to look back and to claim as we fairly can, that religion has performed the function of parentage for almost every great enterprise for human improvement in the Christian centuries. It is not enough to say that religion has been the father of the prophets.

☛ We cannot live on our past. The world in its perplexity needs not only the challenge of a dynamic conviction. It demands the convincing demonstration of dynamic action.

I believe it is true that Communism started when Marx said, "Let us turn from ideas to reality, let us look not at people's theories but at their actions." The Churches were condemned by the test our Lord had recommended, "by their fruits ye shall know them." In humble penitence let us accept our condemnation and by God's grace demonstrate the fruits of the spirit. But ideas are pale ghosts until they are embodied in a person. The Incarnation remains God's method of redemptive activity. The Gospel cannot confront the world and meet the world's need unless you and I confront the world and as the channels of grace meet its need.

We want this Conference to issue in something practical. We are prepared to live dangerously. May I then focus your attention on just one issue which will provide all the adventure we want and to which adventure I believe we Evangelicals have a special destiny.

God's International.

We are members of a world order in which men everywhere are suddenly finding themselves to be intimate neighbours with people whose habits and manners are foreign and uncongenial. Thanks to the wireless and the aeroplane those remote people who were so picturesque as seen through the telescopic lens of our imagination, are now on our doorsteps. Is it any wonder that men are turning to rabid nationalisms and racialisms in order to draw the distinctions that can separate them from unwelcome neighbours? The world has become a neighbourhood but we are all bad neighbours.

In this world there is a society, one of whose fundamental tenets is that there is "in Christ Jesus" neither Gentile nor Jew, but that all are one in Him. Over against the nationalism of our day we throw the challenge of the true internationalism. But do we believe it? Do we really believe in the "New Israel" in which spiritual unity transcends all racial barriers? I believe we have here the greatest single issue facing the Church of our time. Do we really believe in Christ's one Holy Catholic Church in which there is no distinction of race or class, and membership of which transcends every other loyalty? Let us consider some practical applications which will test our belief.

If I do believe this, then an African Christian on the Zambesi, a Chinese Christian on the Yangtze is closer to me, more intimately related to me, more immediately my fellow than the charming, erudite, polished pagan who lives next door.

If I do believe this, then the perspective of all my thought must be a very wide one. I will consider Christian strategy as embracing the world. I shall therefore abandon all ideas that Western Christianity must of necessity dominate the development of the Church of the future.

If I really believe this, then I shall not make the mistake of thinking that Christianity is bound up with Western culture or Western

Imperialism. A certain Church paper some weeks ago contained this naive paragraph in its Editorial on the subject, "Christian liberty and War." The paragraph referred to a speech by an eminent Free Churchman who had been warning the Assembly of the National Council of Evangelical Free Churches at Bradford that if war came, the Government might try to dictate to the Church. To that he would reply, "Only Christ can lay down the law for His Church." The editor makes this comment, "That is true enough but it does not take account of the sacrifices of Christian liberty which a Government might fairly ask when (and now mark these words) *the very existence of Christianity, let alone democracy, was at stake.*"

According to this writer, and let us frankly admit he represents the thinking of most Christians in this country, Christianity is bound up with the *status quo* and the British Empire. But that is an illusion. I prefer to follow Saint Augustine, who, in the hour of an Empire's downfall and with the enemy on the frontiers of his own native land, could realize that he was the member of a community not limited to any race, the citizen of a City not made with hands.

Again, if I really believe in the Christian Church I cannot be content with any recall to religion which recalls men to a limited religion cribb'd, cabin'd, and confin'd by its denominational heritage and its national outlook. We've got to beckon men on, not call them back. And there's a world of difference between the two attitudes.

Our Opportunity.

But I believe our day of opportunity is far more significant than we dream. Mr. Geoffrey Allen in his book, *The Courage to be Real*, has an interesting comment that is relevant to our subject. He says :

"When I was crossing Canada on my way to China, I was told of a deeply interesting statement of Professor Whitehead's. I am told that he said to someone in conversation, that Christianity had made one great adjustment in its history, when it went out into the Greek world, and absorbed the tradition of Greek philosophy into itself; that he then added that there was one further adjustment of the same magnitude which still lay ahead. There was the further step when the stream of Western Christian tradition flowed on and joined the stream of Eastern tradition. From this there then would come a second birth of new life into the world."

Mr. Geoffrey Allen adds :

"Is it possible that the world is waiting for the dawn of a new renaissance, a new enlightenment; that that new birth will come as barriers are broken, and the tradition of the West meets with that of the East? From the cross-breeding of two cultures we may expect a new season of fertility, comparable in magnitude with that which came from the meeting of Greek and Hebrew thought. Such a meeting of culture has already happened in the material field of trade and commerce. If it is happening there, it is clearly urgent that it should happen too in the spiritual field of our religious heritage. As yet in that field it has only happened in timid primitive form. As there comes a mutual understanding and flowing together of the two traditions, we may expect a new form of life and thought and worship, whose future splendour is as yet wholly unknown."

The Cost of Purchase.

Have we got the courage to see that vision? It will mean living dangerously for us Evangelicals. We have no right whatever to assume for instance that the forms of worship of the Churches of the East will of necessity bear any close relationship to the forms worked out in the West. Again, for all our belief in the importance of our own convictions, we must have the saving sense of humour which recognizes that the peculiar relation between the Church and the State, the source of so much of our Western sectarianism, has no place in Eastern experience. To suggest that under the influence of the prestige of Western Christianity the East should be shackled with the result of Elizabeth's immortal compromise, or impeded by legacies left by the vagaries and chronic instability of the Stuart dynasty, is simply grotesque.

Unless then we are to claim that the Anglican alone speaks the language of Heaven, we must recognize that Anglicanism will at most be a contributing factor, and should not be the dominating factor in the religion of Africa and the East. That is part of the adjustment to reality which is demanded of us.

Our Prayer Book again, enshrines certain truths which are of fundamental importance. But it is the truths that matter supremely and not the shrine. As the report of the Tambaram Conference expresses it, "To-day, African, Chinese, Indian, Japanese and other indigenous expressions of the Christian religion are taking shape. There may, indeed, be forms which do not truly represent the Gospel. Nevertheless, it is not in principle wrong or illegitimate that there should be, as interpretations of the one Gospel, many forms of Christianity."

This Report of the Tambaram Conference is great reading. It is also significant reading. There we see the younger Churches insisting on their freedom to develop and to work out their own vision of God. But brethren, is it not something to be supremely glad about that we see in the Report that the great truths of Evangelical religion are, as a matter of fact, the truths by which the younger Churches are living to-day? The emphasis which runs through that Report is that the foundations of the Christian life that these younger Churches are reaffirming as their own are the twin foundations of "a personal experience of God in Christ," and "a continuous nourishing of life upon the Bible."

Can an Evangelical be anything but profoundly glad that as a result of a century and a half of Protestant missions that is the dominant note which appears in the witness of the younger Churches?

Our fathers laid a sure foundation. The Church which is growing up overseas is a Church in which at point after point we can recognize the true fundamentals of the Evangelical approach to God. That has been our great contribution to the One Church. That contribution must be maintained and increased.

Now comes the challenge to our day and generation. Can we see beyond the narrow bounds of our English Christianity and the immediate situation in England and see the great Church—God's international

—and in the light of that vision recognize the imperative need of losing all pre-occupation with our own survival in this country? It is those who lose their lives that find them. It has been the glory of Evangelicalism that it has recklessly flung its best into the service of God in the foreign field. The great triumphs of the Cross in Africa, India and China, which we record to-day, are the direct fruit of the tradition that an Evangelical conversion led automatically to the man or woman so converted giving immediate and primary consideration to service overseas. I believe that Evangelicalism in this country will perish and will deserve to perish when that tradition from being a living experience becomes a mere record of history. For we are set in trust with a Gospel which knows no limits of frontier and whose horizon is always further on.

We are living in a day when God is wondrously opening doors of opportunity but those doors are for the most part overseas. In the divine economy that is where the opportunity lies at the moment. That is where our best and our ablest are wanted. And by every effort in our power we should see that they be encouraged to go, and ourselves also be ready for any demands that God may make on us.

I said at the beginning of this paper that it was meant to be a challenge to live dangerously. Let me finish by giving you one of the urgent findings of the Tambaram Conference. Those assembled there plead with us assembled here :

“ That urgent attention be given to the use of available resources of personality and finance in areas in which the leading of God and the responsibility of the Church are indicated by *widespread responsiveness to the Gospel*. That large numbers of people should ask in vain for Christian fellowship, instruction and leadership in their quest for God, *while those who are qualified to help them are occupied elsewhere in efforts to awaken interest in the Gospel*, should lead us to the most searching examination of what is the will of God.”

God grant that a narrow preoccupation with ecclesiastical statesmanship will not blind us Evangelicals to the glory of our heritage, our exceeding precious trust and the opportunity which God is asking us to buy even at the cost of sacrifice.

I Was In Prison is the title of a series of letters from German Pastors (Christian Student Movement Press, 1s. net). It contains extracts from letters by German pastors in prison to their families or friends. Many thousands of the German edition were circulated before the booklet was confiscated by the police. The fact of its confiscation is sufficient to show that the German Government dare not face the statements of faith, constancy, courage, devotion and perseverance in their maintenance of the truth which these letters display. They will be read by many whose sympathies will go out to those who are thus joining the historical roll of the sufferers for the Faith.

THE GOSPEL CONFRONTS THE WORLD

(B) "THE WEAKENED CHURCH."

"ONE . . . THAT THE WORLD MAY BELIEVE."

By the Rev. G. FOSTER CARTER, M.A.

Vicar of St. Andrew's, Oxford.

THE words from our Lord's High-priestly prayer which are used to explain the title of this paper leave no room for doubt that its function should be to consider the great subject of Christian Reunion, a subject indeed with which this Conference has been concerned since its inception, in the desire for which it may even be said to have been born.

I shall endeavour to deal shortly with the progress of the Movement for Reunion, especially in the homeland, and its position to-day, and then try to indicate the great hindrances, and wherein consists the call to prayer and action.

I remember an article long ago in the *Review of Reviews* on "Cecil Rhodes' Religion," in which W. T. Stead described it as being a desire to co-operate with God in what he considered to be God's present action in the world : and, as in those far-away days it seemed a possible interpretation of what God was doing in the world that He was engaged in painting its map red, Cecil Rhodes' religion consisted in efforts, not altogether unsuccessful, to assist Him in that particular. (Painting the map of the world "red" has assumed another significance since those days, and it is perhaps some gain that those engaged in it no longer think they are helping the Almighty.)

But, however false the interpretation, the principle of Cecil Rhodes was not at fault. The follower of Him Who said : "My Father worketh until now, and I work," who knows that Christianity is a dynamic religion and that the Spirit of God is ever at work amongst men, must always feel that "he is here to help God," and must, above all things, desire to be in the line of, and to be taking his part in, the fulfilling of God's present Will. If that be so, our subject is of the first importance. For who can doubt that, in these days in which we live, God is "working His purpose out" by the begetting in the hearts of His people a longing for unity such as no other age has witnessed.

It has been, indeed, His age-long purpose. Our Lord's purpose was to found a Society in which His followers would be bound together in the ties of brotherhood, and it is this Society which has come to be called the Christian Church. To quote Lambeth, 1920, "Everything which the New Testament teaches concerning the Church presupposes its essential unity."

Whether or no there are to be found in the New Testament two conceptions of the nature of the Church such as we are accustomed to call the "church visible," and the "church invisible," there is no manner of doubt that the real one-ness of those who are His, the exact numbers and individuals of whom He, and He alone knoweth, was to be manifested in a Society, visible on earth, known to men by its oneness, and showing a world where sin is ever the sunderer the way to a unity where love reigns.

Nor in the minds of His followers has that Divine purpose been wholly lost sight of. Hence, in the scanty records of the early centuries of Christianity which have come down to us, their appearance of being almost wholly occupied with combating the heretic and schismatic who would rend the Church's unity. Hence the conception of the Middle Ages, of One Holy Catholic Church, embracing all nations who would in her fellowship. Hence, too, when such unity of "one faith, one baptism" had become only attainable by the practical denial of "One Lord," those who, at the Reformation, broke that unity, attempted in smaller spheres, whether of the nation, or of identical fundamental belief which cut across national boundaries, to make but one outward Church of Christ. We should not, for instance, forget the greatness of the ideal which in England made Puritan and Anglican refuse to admit each other's right to exist in the Church of Christ in one nation, however much we deplore its actual results. It is, after all, but a mark of the last couple of centuries that the phrase, "The Churches" has been substituted for "The Church."

And God is recalling men to-day to rediscover and to try to fulfil His great purpose of "One Church, one faith, one Lord."

He is leading Communions of His followers, long sundered, and organized in view of their differences from each other, to seek and find organic union in a greater whole. What else do the recent Unions in Presbyterianism, in Methodism, and what else do the South India proposals mean? (I name but the most outstanding examples of a movement which runs through all Christendom.)

He is leading those in all Communions (save one) to search how a real unity may be found in faith and order, helped along by a newly discovered unity in life and work.

A quickened sense of the duty of social service and the development of the Missionary enterprise have brought home the waste and evil of separation, and have revealed in clearer light the need and the possibility of closer co-operation. The rise of militant secularism, and of the totalitarian conception of the State, challenging the existence of the Church, are flaming signals to many Christians that "God wills Reunion."

Amongst members of the Church of England there has been an urge to Reunion in two directions. In the Anglo-Catholic section of its members there has been born a great desire to escape from a position in which they unchurch every other Christian community except one which unchurches them. Years not long past have seen approaches

to the Church of Rome, but the wholly abortive Malines Conversations have made it clear even to those least willing to be convinced that Rome's only terms for Reunion, for any outside her pale, are those of Hitler for Czecho-Slovakia.

But Anglo-Catholic eyes have been directed towards other Communion than that of Rome, the Eastern Orthodox Church and the Old Catholics. And, though it might be thought that any measure of Reunion attainable with Churches whose sphere of action—not to say whose whole intellectual and spiritual development—is far removed from our own, would have few practical results either in deepening appreciation of truth, or in united action against a hostile or sceptical world, they have nevertheless concentrated their attention on those bodies, because they are on the Catholic and not on the Evangelical side of Church tradition. Their zeal, however, in the cause of Reunion (though thus limited), may well be envied and should be imitated. So great has it been that the recognition of the validity of Anglican Orders has been secured by the Church of Constantinople, and by the Conference of Old Catholic Bishops. And thus, at the 1930 Lambeth Conference, while there was little to report with regard to the Free Churches at home except sterile discussions, attention was focused on the Orthodox and Old Catholic Churches. With the former, indeed, no further steps towards intercommunion have been taken. But with the latter, free and full intercommunion was officially authorised by the Conference.

The result of this, whether it were in the minds of those chiefly responsible for it or not, was that the Free Churches felt themselves cold-shouldered, and, to all appearances, the movement for Home-Reunion had suffered a setback.

Since 1930 also, further approaches to the Church of Roumania, and the recognition by that Church of Anglican Orders, after a presentation to them of Anglican doctrine which in part was contrary to its formularies and was entirely unacceptable to Evangelical or Moderate Churchmen, indicated another attempt to direct the course of the movement towards Reunion into a channel which promised no practical usefulness and which could be only successful by compromising or mis-stating the Anglican position.

But it is time to turn to the consideration of the Movement for Home Reunion. It is this which this Conference has had particularly in mind ; not that it does not long for the Reunion of all Christendom, nor that it is wholly pragmatic in its outlook, but because it believes that the differences between us and the Free Churches are differences not of faith, but of order, and that the stress laid on order as if it were of the same, or even (as it would seem) of greater importance than, faith, is fatally wrong.

The movement for Home Reunion has a history which goes far back beyond 1920. But the Lambeth Conference of that year may well be our starting point, for that Conference issued a powerful appeal for unity : and in it, referring to what it described as "the great non-episcopal Communion standing for rich elements of truth, liberty and life, which might otherwise have been obscured and neglected," it

says, "we thankfully acknowledge that their ministries have been manifestly blessed, and used by the Holy Spirit as effective means of grace." In 1923 a statement by the Anglicans on the Joint Conference appointed at Lambeth as a result of appeal asserts that "such ministries are real ministries of Christ's Word and Sacraments in the Universal Church."

Yet that same statement, holding that such ministries may nevertheless be irregular or defective, went on to insist that in any United Church, existing Free Church ministers must be episcopally ordained. The Council of the Free Churches answered this by saying that they were unable to see the consistency of a position which, at one moment acknowledges that Free Church ministers are already ministers of Christ's Word and Sacraments in the Universal Church and, at the next, says that they must be ordained to the ministry of that very Word and those very Sacraments—and unhesitatingly refused to accept Episcopal ordination as a necessary preliminary to Reunion. And, although this was afterwards modified by a suggestion of ordination *sub-conditions*, the Free Church Council in 1925 returned the final answer that "the question of authorization must be answered by some other method than ordination."

That year, and the statement by the Free Church Council ushered in "a pause" in the approaches between Anglicans and Free Churchmen and the Joint Committee appointed by Lambeth did not meet again. Although in the five years much had been gained in the way of mutual knowledge and understanding, yet, as the last statement of that committee expressly said that its discussions had been in no sense negotiations for Reunion, it was not unnatural that in the next five years the movement for Home Reunion languished: and the events of Lambeth, 1930, may well have had the effect of making the rank and file of Free Churchmen (at any rate) feel that the wind of Reunion was blowing in a contrary direction.

But, in spiritual warfare, battles may be lost, but not a campaign. And the movement towards Home Reunion has gathered strength in the years that have followed Lambeth, 1930.

One great reason for this has been the "Faith and Order Movement." Although its first gathering at Lausanne, 1927, evinced little more than the ability to agree to differ with mutual respect and courtesy, at the second, at Edinburgh last year, the measure of agreement, not all of it agreement by formula, at which representatives of Churches as widely sundered as the Orthodox and the Baptists arrived, was remarkable.

A greater reason was the clamant call which came from the mission field. A definite plan for a Union between the Anglican Church of India, the Wesleyan Methodist Church and the South India United Church (mainly Congregationalist in form), in an area of South India was submitted to the Lambeth Conference, and its promoters were encouraged to proceed with it and the Churches of the Anglican Communion were urged to stand by their brethren with generous goodwill. It was on lines suggested by this South India Scheme that, after Lambeth 1930, Conferences between Anglicans and Free Churchmen

were restarted. Their very strenuous labours since 1930 have advanced the whole matter of Home Reunion a stage further.

Apart from important pamphlets, they have produced, in 1935, *A Sketch of a United Church*, and this year have amplified this in an *Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches in England*. Its authors invite for it wide attention. Its Preface indeed reminds readers that its purpose is but to give a general outline of the kind of Church in which the Churches represented might find themselves united without loss of what is specially valuable in their respective traditions, and that the stage for actual negotiation has not yet been reached.

Nevertheless, Lambeth 1940, might well be a starting point for such actual negotiations : for here is the vision of what might be a Church of England in fact, as well as in name, a Church in which there would be unity in variety, which would not mean the absorption of any present Church in any existing body, nor involve a flat and meagre uniformity, but rather conserve, and make widely available, the spiritual treasures at present cherished in separation. It is based on "the Lambeth Quadrilateral," on the acceptance of Episcopacy as the best instrument for maintaining the unity and continuity of the Church. It does not contemplate the enforcement of one form only of public worship, though it suggests a norm for the administration of the Sacraments. It contemplates an organization in which three organs of government, the General Assembly, the Diocesan Synod, and the Congregational Council would play all-important and absolutely essential parts. It visualizes an Episcopate, the oversight exercised by which would not be only territorial, but, at least at first, sectional, and makes the interesting suggestion that, in the initial stages, each of the uniting Churches might be represented in each Diocese by a College of Bishops. In its provision for inauguration, it outlines an Episcopate composed of existing Anglican Bishops, and of presbyters chosen by the other uniting Churches for immediate consecration, and for such consecration to be done by ministers in those Churches who have hitherto administered ordination in conjunction with at least three Bishops : and it admits all other ministers of the uniting Churches who have been ordained as ministers of the Word and Sacraments to the status of presbyters in the United Church at its inauguration.

This represents a step forward in the history of the Anglican approach to the Evangelical Free Churches.

I think our first reaction to it must be one of thankfulness. That it has been issued by a Lambeth Committee and that it is commonly called the "Lambeth Outline" must mean that, whether it be actually presented to Lambeth, 1940, or no, it cannot be out of that Conference's view : and that there either the Movement will go forward to some practical proposals or receive a severe set-back. And we do not want the almost certain opposition of a party in our Church to mean that its destiny shall be the limbo of forgotten ideals. Our first duty then is to study it thoroughly.

And the next to get it down to our people. For whatever other difficulties there are in the path of Home Reunion, the greatest hindrance of all is the apathy, if not the present hostility, of the rank and file of our congregations. Despite the movements—amongst the leaders on either side—of the last twenty years, despite the amazing drawing together of Churchmen and Nonconformists (so ably set forth in the Tract, 1662 *and To-day*), so that the old antipathy, except perhaps in remote country districts, has been replaced by respect and co-operation, neither the majority of Church lay-folk, nor the majority of Nonconformist laity as yet even desire Reunion : and a vast amount of spade work has to be done ere they will.

The reasons for the apathy are, of course, in the main, the narrow outlook which we know as parochialism, the entire content with the little or the much which one's particular place of worship or denomination has meant to the person. But also, amongst our own people, there is the feeling, bred by pride in a title, and with centuries of political and social ascendancy at its back, that it is the affair of the sun-dered Communion, not of the Church of England, to take steps towards Reunion. Amongst the Free Church Laity there is also the fear of absorption and of loss of identity and importance in a larger communion, and the revolt of a sturdy individualism against what it fears would limit its expression.

A great deal of it is indolence of mind, and more is prejudice. But there it is. Nor is it only the Anglo-Catholic opposition, but opposition from a large number of Congregationalists which is holding up the South India scheme to-day. The first need of to-day is that our respective people shall be awakened to the scandal of the real hindrance to Christian witness of our unhappy divisions, that they shall learn the general lines on which Reunion is likely to be pursued, and can alone be pursued with any hope, and this should, on the one hand, capture imagination and reason, and, on the other, allay the worst of their fears.

Here then, lies the main part of our work in this cause, and not least in the months before Lambeth.

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A second line of action for us appears from the reception which the Lambeth sketch has received from those Free Church bodies which have officially considered it. The Congregational Union, for instance, have appointed a Committee to report upon it, and that Report is definitely favourable ; but it ends with these words : " We cannot close without expressing our profound regret that, as the pamphlet *The Practice of Intercommunion and the Doctrine of the Church* shows, the movement is still hindered by the refusal, however conscientious, of the Anglican Church of what the Free Churches practise amongst themselves and desire to be the universal practice—Intercommunion—as the most impressive symbol of the Unity in Christ of all believers and the most effective step to promote Reunion."

In line with this the very influential Committee of the Methodist Church which represented it at Edinburgh, in their Report on that

Conference, have asked the Methodist Conference to adopt this Resolution, "In view of the repeated and recent testimonies to the unifying influence of common worship, the Methodist Conference reaffirms its conviction that nothing would do so much to realize the Unity of the Spirit as fellowship at the Lord's Table between the members of different branches of the Church Universal. The Methodist Conference believes that the failure to overcome our divisions at this point, is not only a grave hindrance to progress in our quest for Unity, but also a scandal with immeasurable results in the life of the whole Church of God."

Statements like these should come to all who hold the Evangelical tradition in the Church of England with compelling force. Most of us are certain, from the accounts of its institution, and from the references in the New Testament, that it is the Divinely appointed means not only of sealing a unity already achieved, but of healing distrust, jealousy, and all the opposites of love and union. We believe that it was intended for the building-up into a fuller unity "all who love the Lord Jesus Christ in sincerity," and that "the Lord's Table should be open to the Lord's children." Convinced as we are that (in the words of Lambeth 1920) the ministries of the Free Churches have been manifestly blessed and owned by the Holy Spirit, we have been for long willing to admit members of their Churches to our Sacrament, and have had no scruples at receiving the Sacrament at their hands. Some, like the author of this paper, can testify to blessing so received. We have long believed that "spiritual Unity" and refusal of Intercommunion are a contradiction in terms. We know that the Rubric at the end of the Confirmation Service, which has been brought forward as a reason why we may not, though we would, practise Intercommunion, is proved, by the course of its history, never to have prohibited the admission of (or even, alas, the almost forced attendance of) Nonconformists at Anglican altars, and that the rule of Confirmation before Communion is one of the Church of England for her own children, and for them only.

There is no ground of principle whatever upon which we, as members of the Church of England, should not meet this desire of our Free Church brethren. And it is for us to lose no chance of declaring its rightfulness as well as its urgency in the present situation, and to use all opportunities which lie in our power for such Intercommunion.

Here is the second line of action for the Cause of Reunion now.

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But, in practical action, however, that can only mean that we must not go beyond using such opportunities as are or shall be allowed by lawful authority in our Church. We shall not serve the cause of Reunion by adopting a lawless attitude in our own Communion, and our aim is that our whole Communion may be won over to this view, which is so consonant with its past practice, and which now, if wholeheartedly adopted, would help Home Reunion more than anything else.

But here we come to the crux of the whole question as it confronts us to-day. For the pamphlet on *The Practice of Intercommunion and*

the Doctrine of the Church is probably right when it says that the majority of Anglicans regard Intercommunion as the culmination of union rather than as a method of reaching it. They feel that it is impossible for Christians to receive the Holy Communion together unless they are fellow-worshippers of one worshipping Society with an Apostolic ministry, that such a ministry is necessary to a valid Sacrament, and that they must, therefore, exclude from reception those who accept some other form of ministry.

The pamphlet refers to another class of Anglicans who object to any practice of Intercommunion, not because they do not feel that Sacramental grace is fully offered through non-episcopal ministries to those who seek it in penitence and faith, but because of the present fact of schism, in that denominations are organized in detachment from one another. For them the requisite for full Intercommunion is not the episcopal ministry as such, but the actual unity of the Church. But those who feel thus are few in number, and surely hold in effect that there is no valid Sacrament in the present state of things anywhere.

But the attitude outlined above, which is that of the far larger number of Anglo-Catholics, is one which seems to us to be fatal to the prospects of a Union such as the Lambeth scheme visualizes. In view of it, it is hardly surprising that the Report of the Edinburgh Conference tells us that "No Union has been consummated between a Church of radically 'Catholic' and one of radically 'Evangelical' tradition. The doctrine of 'Apostolical Succession' has prevented it." By that is meant the view of it (all of us, as Edinburgh said, believe in Apostolical Succession in some sense or another), as consisting in a succession of bishops handing down and preserving the Apostolic doctrine, as given only by the laying-on of hands, and, as such, the true and only guarantee of Sacramental grace and right doctrine.

But the Lambeth Outline proposes that those who hold views on this subject which differ *toto caelo* from each other shall be included in the one Church of the future. Indeed, it says that the Church which is to be would neither affirm nor exclude the view that Apostolical Succession determines the validity of ministry or Sacraments.

One is obliged to ask whether there is not a difference so fundamental in such acceptance or rejection that a Church in which, not only both views will be held, but will be rightfully held side by side, would not in practice hold together. It is urged, as against this, that both views are held side by side in the Church of England to-day. But each of those therein who hold these opposing views is convinced that their own is the true and only interpretation of her formularies, and, if it were to be authoritatively pronounced that one or the other were her necessary belief, there would be a secession of Anglo-Catholics or of Evangelicals at once! Is not, in this important particular, the basis of union suggested too broad? Would not a Union, so achieved, be in danger of being a Union by formula?

In view then, of this, the greatest difficulty in the path of Home Reunion, what is necessary? Further ground of agreement must be sought for, and found, as to the nature of the Ministry. But then, as

the Methodist Report on Edinburgh shows, and as the thought-provoking book of Dr. Goudge's states clearly, differences of view as to the Ministry can only be solved by agreement on the prior question of the nature of the Church.

But again, all are agreed (in the words of Edinburgh) that, "Through Jesus Christ, and particularly the fact of His Resurrection and of the Coming of the Holy Spirit, God's Almighty Will constituted the Church on earth," and that "the Presence of the Ascended Lord in the Church His Body, is effected by the Holy Spirit."

Then our great need is to go back this step also, and to search for some more fundamental agreement on the doctrine of the Holy Spirit, since it is what we believe about the Third Person of the Blessed Trinity which will determine what we believe about the Ministry and the Church.

If that be so, well may a Conference on spiritual rearmament consider this question of Reunion. For the finding and the formulation of a doctrine of the Holy Spirit will be doubtless beyond human efforts. "The wind bloweth where it listeth and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth." But any approach at all to such a doctrine will mean the search for the experience of the Living Spirit. The greatest service then, we can do for this cause of Reunion, is just that to which the world's need also calls us, to ask for, to be willing to receive in ever fuller measure, the Spirit of God. For it will be by way of the deepening experience of the One Spirit that "One Lord, One Faith, One Baptism," will be realized.

The Promise of the Father, by R. H. Malden, Dean of Wells (Oxford University Press, 8s. 6d. net) "aims at furnishing material for a re-statement of the doctrine of the Holy Ghost with a view to promoting unity in the Church." The Dean does not try to propose any scheme or policy for ending our present divisions, but desires to suggest a way in which the question should be approached. His first chapter presents the Present Situation with its tension between Christianity and modern thought. He then gives a historical account of the various phases of re-statement and re-interpretation of doctrine down to the modern conditions represented by Modernism and Liberal Catholicism. As an appendix to this section he gives an interesting account of the Eucharistic Theology of John Calvin. A chapter on the Character of the Christian Tradition leads to the consideration of belief in the Holy Ghost with the Old Testament background, the teaching of the Apostolic Church and a general outline of the Gospel tradition. The concluding chapter on the fulfilment of the promise deals with recent statements on the validity of Orders and the various theories of the Ministry. The volume contains much useful information on many historical and doctrinal issues, and points to the Unity of the Spirit as the goal rather than by any methods of diplomatic negotiation to overcome obstacles.

THE GOSPEL CONFRONTS THE NATION

I.—THE HOME.

“SIN IS A REPROACH TO ANY PEOPLE.”

By W. LESLIE LAND, ESQ., M.A.

Headmaster of Seaford College.

WHEN I first came to meditate upon this subject there came to my mind the many types of homes represented by the boys in a school. I thought of those favoured souls of whom it might be said, “From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” Thank God for those homes! A sentence written by one of God’s saints many years ago comes back to me: “Merciful God, what a city of refuge hast Thou ordained in the Christian home.” I thought, too, of those others, alas the majority, splendid fellows humanly speaking, who come from homes where religion of a kind is administered as an indispensable factor of respectability—“having a form of godliness, but denying the power thereof” (2 Tim. iii. 5). I thought also of those fellows whose background and home life is seemingly Christless and pagan. Two verses of Scripture came to my mind; one is in Romans x.: “How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” The other is in Galatians i.: “But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.”

I will deal with our subject under three headings:

1. The Authority of the Gospel Confronts the Home.

There has come into my experience and into my soul during the last year or two an increasing sense of the responsibility of preaching. I speak as a layman, true, but a layman with a pulpit—a School Chapel—a pulpit, need I assure you, with one of the world’s most critical audiences. I believe there is a crying need to-day for a return to powerful preaching—preaching with authority. Surely if we really grasp the greatness of the Gospel—“the power of God unto salvation”—we shall preach it fearlessly, with all the authority of the Word of Almighty God. If people reject it, presenting it apologetically and diluting it will not help matters. Sensible people will never love what they

cannot respect. There is no respect in a home—and certainly none in a School—where authority of the right kind is lacking. I have often tried to analyse the admiration sometimes shown by modern youth for the dictatorships of the world. The fact is, they despise the shilly-shallier. They like something with a bite. A famous Viennese psychiatrist ventures to account for the rapid rise of dictatorships since the Great War by the fact that authority has left the home, and the “authority complex” has been satisfied in a new centre outside the home, viz. under a would-be dictator. Young people to-day are longing to touch the “absolute scale” of things, and that is surely the unique glory of the Everlasting Gospel. We have a commission which has the sovereignty of God behind it. We have a Word which is an impregnable rock, or, to change the metaphor again for one of Spurgeon’s, we have a lion which only needs letting loose. I am reminded of those words in Matthew x., “These twelve Jesus sent forth”; and of the strong injunctions in the Divine commission which followed. I think of the God-inspired assurance of Peter at Pentecost: “Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” And when they heard this, they were pricked in their hearts and cried, “Men and brethren, what shall we do?” And some three thousand new names were inscribed in the Lamb’s Book of Life. And you will remember how that, a little later on, when those hide-bound scribes and Sadducees saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and they took knowledge of them that they had been with Jesus. And although we do not read that those religious humbugs found the way of life, we note that another few thousand souls left the authority of darkness for the Kingdom of God. And so on right down through the history of the Church of Christ, where the preaching of the Gospel has been with assurance and power, bearing the hallmark of the authority and sovereignty of God, there has come conviction and conversion, and human hearts and human homes have been transformed and transfigured by being born into a family relationship with God the Father. Things have changed? Yes, very much so—but not *sin*—not *human nature*—not the *Holy Spirit*—and not the *Word of God*. I am absolutely convinced that where the everlasting Gospel of Christ is proclaimed to-day with that same unflinching boldness and authority (a thing only possible, surely, when the one who preaches it is full of the Holy Spirit), it still breaks through into modern lives and homes, where apathy and moral laxity have reigned. As a magnet brings into alignment the molecules of the iron under its sway, so the Gospel of Christ brings a human heart and home into line with the will of God. It brings parents face to face with a new responsibility, not only Godwards, but manwards and childwards. It brings a holy discipline into all the relationships of husband and wife; it brings the child into an atmosphere of the fear and admonition of the Lord; a city of refuge indeed—a veritable cradle of eternal life! One thing is certain—if any man preach any other Gospel, he will never behold Satan as lightning fall from heaven; he will never witness the fall of the strongholds of Satan in human lives.

2. The Narrowness of the Gospel Confronts the Home.

Of all the adjectives which our Lord might have applied to the way of life, he chose the one most dreaded—most despised—narrow is the way ; “ strait is the gate and narrow is the way which leadeth unto life, and few there be that find it ” (Matt. vii. 14). It is common experience that in the home circle especially we do not mind being labelled a great many things, but we do shrink from being called narrow. And yet, on the authority of the Christ of the Gospel Himself, the way of life is narrow, and with the sad result that, apparently, few find it. And if we are commissioned to preach a Gospel which can transform personal life and home life, how dare we broaden the way to meet the exigencies of modern soul traffic ? The Lord changed the life to fit the way. The Gospel is narrow, for we know it has only one theme—the relationship of the soul to Almighty God. Nay, it is narrower, for it deals with the relationship of *your* soul and *my* soul to God, and, narrower still, it deals with the individual soul through one Person, and Him crucified. As one has said : “ It is as narrow as the holiness of Almighty God.” That is the kind of Gospel which confronts us, and our home life, to-day, as ever. And let the holy seeds of it be sown in our personal life and home life, then under the unchanged power of the Holy Spirit it can still bring forth the fruits of the Christ-transfigured life.

It strips the personal life of that thing which often passes for broadness and which is a cloak for spiritual coldness and moral laxity. It hallows every relationship in the home : of husband to wife ; of parents to children ; of mistress to maid ; it sanctifies the marriage bond, for no man shall put asunder what God has really joined. It enables him and her who took the oath to fulfil it. And when the real thing perfumes the atmosphere of the home—and not a legalistic imitation—it so clearly defines the pathway of holy living, holy thinking, and holy speaking, that the young child of slender and impressionable years may learn to walk in the narrow way. What a background !—what a send-off in life for such a favoured child ! That way becomes the way of peace, and out in the maze and wilderness of life, that child’s heart—like the trembling compass needle—will find no rest outside the narrow way. If, in the mystery of iniquity, he leaves the narrow way, God forbid there should ever have been times when, to those keen and watchful young eyes, we, who preach the narrow way, were not to be seen there ourselves.

I am well aware that the “ Gospel of the narrow way ” will provoke criticism and much opposition in the world and in the professing Church. Such a Gospel, many would say, cannot make its impact on the modern home. True, of course, if we reckon without Christ ; “ Apart from Me ye can do nothing.” Perhaps we need to return to a very elementary but fundamental point : The Christ of God did not come to this world and die, and all to make men happy. He came to save them ; not to bring *palliation*, but *salvation*. “ Think not that I am come to send peace on earth ; I came not to send peace but a sword. For I am come to set a man at variance against his father ; and the

daughter against her mother ; and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me" (Matt. x. 34-37).

It is not the *happiness* of the home—not the *peace* of the home that is the issue ; it is *the saving of human souls*. The malady of sin is dreadful and fatal, and the only remedy is the Gospel of the narrow way. This Gospel—in all its holy narrowness—confronts the home to be received or rejected. The issue is *life*—or *death*. The destiny is *heaven*—or *hell*.

We were all of us, no doubt, very interested not long ago in a number of letters written to *The Times* by well-known people, and dealing with the question of Moral Rearmament. Later these letters were edited in book form by a prominent sportsman. You may remember some of the Editor's words in the Preface as he reviews his successful and brilliant career. He writes : " Underneath it all, lurked a baffling sense of futility which I could not explain. The crisis came : we were all faced with the possible end of civilization. War threatened my wife, my daughter, my parents, and all I cared about, with destruction. It seemed uncanny to think of putting my baby daughter in a gas proof tent. Tennis did not help much now." There were references in the book to " the four standards of absolute honesty, purity, unselfishness, and love."

To my mind it was all as though I had been looking out upon a beautiful, tranquil, sunlit lake—in the foreground a sailing boat. To the artistic eye, a pretty sight in a lovely setting ; to the man in the boat, a bitter disappointment, for that sailing boat is a useless, powerless thing without the wind of heaven in its sails. My dear Mr. Editor—if you want the ethic, you will need the dynamic ; if you want your home, your wife, your parents, your child, yourself to have an anchor that will neither give nor drag in the storms of life, it must be within the vail. The Gospel in all its narrowness confronts you. It will take you to a Cross and lead you out along a narrow—and often steep and rugged way—to life. Moral rearmament can only come through spiritual rearmament. Sin is a reproach to any people, and the Gospel of Christ, or rather the Christ of the Gospel, is the double cure.

3. The Divine Ethic of the Gospel Confronts the Home.

The supremest quality which the Gospel brings into the human heart is Grace—or—in the apostle's words : " Grace upon grace." And a right concept of redeeming grace—grace first received and then passed on—transforms personal life and home life. I have used the adjective " divine," for the simple, yet profound, reason that " flesh and blood cannot reveal " this thing to us—only our Father which is in heaven. We know that the Gospel does not *end* with the fact that we are saved by grace. If it ends there, then the Christian life and walk fall back on a naturalistic legalism. It does not *end* there : it *begins* there. For God was in Christ on the Cross, not merely rescuing the sinner from the ruins of sin—not merely sheltering him from judicial

doom—but that He might turn the very tables on sin and its ruler : for in the counsels of God it was foreordained before the foundation of the world that He would reconstruct being—recreate us in Christ—that Christ might be the Head of a new creation, accomplishing an end in the second Adam far transcending in glory that which was lost in the first Adam. “ That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” And the whole conception of the New Testament of the new life is that it shall be lived as a response to divine grace—grace received—grace passed on ; walking in it—growing in it. Let the Holy Spirit be free to inspire this concept of redeeming grace into the heart and mind of a believer and it will transform his personal life and the life of the home in which he lives. Nay, it would soon transform our national life and the life of the world ; for the brotherhood for which the race is pining and often making frantic effort can never spring from treaty, or flesh and blood. It must spring out of a common sense of grace—grace first received and then passed on. We read : “ And the multitude of them that believed were of one heart and of one soul ; neither said any that aught of the things which he possessed was his own ; neither was there any among them that lacked ” (Acts iv. 32). Just a flash of this redeeming grace ethic in operation. What a glorious Gospel that can do that !

To illustrate the point still further : you will remember, in 1 Corinthians viii., that Paul raises the question of our personal relationships in life by a nice question of conscience. He asks : “ May a Christian eat meat which has previously been offered to an idol in some heathen temple ? ” In one sense, “ Yes ” ; for the meat is not contaminated, and the idol is “ nothing.” But suppose a weak brother should see Paul eating such meat. That alters the whole case, said Paul, and sooner than injure this brother—“ for whose sake Christ died—I will never eat flesh as long as I live, never ! ” Again, in Romans xiv., Paul considers another Christian who is inclined to look down on the weaker brother, and say : “ Why should I be ruled by your silly scruples and weak conscience ? ” And Paul gives the answer : “ Destroy not him with thy meat *for whom Christ died.*” *Christ died* for that weak brother : *that* alters everything, controls all your conduct ! It is the redeeming grace ethic shining out in all its radiance. There is no ethic like it to affect moral action : it is the tenderest and the deepest in the universe. No socialism that fails to rise to this height can ever meet the deep need of humanity.

We know well enough that there are times—especially in the circle of family relationships—when things seem to go wrong—when it is especially difficult to live out this great grace principle. In seeking to justify our failure to do so we stand upon our so-called “ rights,” and appeal to conscience. We need to recall the example of our Redeemer on the way to Calvary. Why did He not allow his conscience to resist that evil mob in the garden—the mock court in Pilate’s Hall—the tormentors as they nailed Him to the tree ? Why not summon those twelve legions of the heavenly host who might justifiably have shot lightning into the breasts of those Roman soldiers ? There is only

one answer : His was a redeeming conscience ; it had the burden of the redemptive will and purpose of the grace of God upon it ; and even the blackest sin of all time—that of killing the Lord of Glory—was there and then placed not under a thunder cloud of judicial wrath, but under the radiance of a rainbow throne.

And if the disciple's conscience is a truly redeemed conscience, it will be "all in" with His redeeming purpose, acting and prompting in line with the grace of God.

With such a Gospel confronting us, we cannot destroy our fellow man with our meat, our drink, our conversation, our money, our pride, our position, our so-called rights, or our anything—for the all transcending reason that Christ died for him ! Nothing matters more ; and nothing less can shape our outlook and our acting. The sanction of atonement is upon everything. Christ died for me : that must control all my personal life. Christ died for one's wife, for one's children : that hallows all family relationships. He died, too, for the maid and the charwoman in the kitchen : in the light of that, the disparity between the scullery and the study may remain a desirable convention for time, but it ceases to be a judicial assessment for eternity ! Christ died for the gardener, the postman and the telephone operator. And when things go wrong, that glorious reality of grace shall surely over-rule all our speaking—shall sanctify all our doings—the Holy Spirit of God keeping alive in our hearts that response to grace received.

The everlasting Gospel, with all its abiding authority, in all its holy narrowness, and with all its unchanged and unchanging plenitude of grace upon grace, confronts the home, and it still has its old-time power to make that home a type and pledge of that heavenly home which our redeeming, risen, and returning Lord has gone to prepare for all who love Him.

Professor Emil Brunner is already well known to English readers as the author of *The Mediator* and *The Word and The Ordinances*. He was associated with Barth but has parted from his leader on certain important points which are explained by the Rev. David Cairns in his Introduction to his translation of Brunner's *God and Man* (Student Christian Movement Press, 5s. net). The volume contains four Essays on the nature of personality. In these, various types of philosophical thought are considered. First "The Philosopher's Idea of God," and "The Creator God of Faith." Having noted the essential differences he deals with "Faith in Justification and the Problem of Ethics." This is followed by the consideration of "Church and Revelation," and the last chapter deals with "Biblical Psychology." Mr. Cairns has written an Introduction in which he gives a clear exposition of Professor Brunner's teaching in these lectures, and the reader will be grateful to him for the insight which he gives to the Professor's line of thought and his mode of expression, for while the dialectical theology is among the most important influences to-day in theological thought it presents many difficulties to English readers, very largely due to the German mental outlook.

THE GOSPEL CONFRONTS THE NATION

II.—THE COMMUNITY.

“NONE OF US LIVETH TO HIMSELF.”

By the REV. J. W. AUGUR, M.A.

Vicar of St. Giles, Northampton.

MY task is to relate the general subject of the Conference to the material and spiritual prosperity of the community in which we live. In this connection we can learn some important lessons from the present-day utterances of our leaders in literature and art, and in politics and industry as compared with those of the past. In 1611 (the date of the Authorized Version of the Bible) Francis Bacon wrote to King James I as follows: “Your people are military and obedient, fit for war and used to peace. Your Church is enlightened with good preachers—a heaven with stars.¹ Your nobility at a right distance between Crown and people . . . your servants in awe of your wisdom, in hope of your goodness. The fields growing from desert to garden . . . your merchants embracing the whole compass of the earth.” With this example of fulsome flattery before them, we are not surprised that the translators of the Authorized Version of the Bible struck the same note and began their eulogy, “to the most high and mighty Prince, James . . .” with the words, “Great and manifold were the blessings, most dread Sovereign, which Almighty God bestowed upon us the people of England, when first He sent Your Majesty’s Royal Person to rule and reign over us . . . the appearance of Your Majesty, as the sun in his strength, instantly dispelled supposed and surmised mists and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness and Your hopeful seed, by an undoubted title, and this also accomplished with peace and tranquillity, at home and abroad.” The only comment to be made is that within forty years the whole country was seething with rebellion, and the then king was swept from the Throne and beheaded.

Let us now make use of two modern illustrations. My first is taken from one of the last addresses delivered by Lord Baldwin before his resignation of the office of Prime Minister. It was on the Strain of Modern Industry, and in the course of his remarks he said, “I see a danger ahead that our people may become mechanized, not only in

¹ I think he must have had in mind the mysterious stars known as Nova, that appear for a time in the heavens and after rapidly attaining exceptional brilliance, gradually fade away and disappear.—J. W. A.

body, but mechanized in mind. I dread the loss of that independent individualist character which has made this nation what it is. I dread the growth of that materialistic view of life which, to my mind, is a danger both to body and soul. We must see to it that in some way we can preserve the character of our people to meet the changed conditions of the age, and see that our character triumphs over our environment."

My second illustration is found in the appeal recently issued by eighteen influential laymen to the men of good will in every part of the world. It makes two practical suggestions towards spiritual re-armament. In the first place it recognizes that no nation can find a lasting solution of its problems save in a spirit of co-operation with others. Secondly, though the word itself is not used, an appeal is made for the consecration of the entire nation to God in full submission to His Will. Dr. Grensted in his recent book on *This Business of Living*, has summed it up: "The Way of Life is also the Way of the Cross." There can be no doubt that if these illustrations represent generally the modern mind we can be thankful that our leaders to-day give much better and wiser advice than was customary in the seventeenth century.

The problem with which we are faced is an old one—How can character triumph over environment? We know that history is strewn with the wreckage of civilizations that have failed to adapt themselves to their environment and consequently gone under. The triumph does not come suddenly with the waving of a magic wand as is done by the fairy in a Pantomime. When environment changes too rapidly or too abruptly for adaptation to keep pace with it, there is extinction.

Those of us who have worked in industrial parishes have noticed the rapid changes in industry which have taken place during the past twenty years. Generally speaking the conditions of work are better but the rate of the mechanized production is tremendously increased. In the great factories of the Midlands with which I am familiar, there are thousands of girls whose work consists solely in watching noisy automatic machines producing at immense speed millions of nuts and bolts every day of the week. I am now living in Northampton. In 1830 a worker took two days to make a pair of shoes; in 1934 they could be made in an hour, and it is reported that there is now in existence a machine which can make shoes without any human intervention at all! In 1914, fifteen hundred hours of work went into the making of a motor car. Only two hundred and thirty hours are required to-day. Workmen now have all the stress and strain of hard labour without the satisfaction which comes to the craftsman who sees the complete article which his labour has helped to produce.

We are not surprised that there is no more common ailment to-day than "a nervous breakdown."

The editor of an American magazine with a huge circulation and a big letter-box, recently summed up his opinion of the people who wrote to him, in these words, "They all carry the same burden as the man who was led to cry out, 'What must I do to be saved?' They

don't word it in that way but in this. What is the matter with life—it doesn't taste good. What is to be done about it?"

Mr. H. G. Wells has also had something to say about the same problem for he has told his public that "Mr. Polly was not so much a human being as a civil war." The streets are full of "civil wars" of this kind—"fightings within, fears without." A well-known psychologist took his stand at a street corner and closely examined the looks on the faces of those who passed by. Not one in twenty seemed to be happy—most of them revealed worry, fear, hurry, illness, weariness, boredom or suspicion. Humility and repentance are conspicuously absent from modern life and our novels and plays give remarkably plain pictures of "life without God," and it is a life which is desperately miserable. The romantic view of the innate goodness of all men is not borne out by the hard facts which are revealed. It is, of course, no new discovery.

Rousseau and Wesley were contemporaries for sixty-six years, and their differing views on life have a bearing on our subject. The former believed that man is a noble savage spoiled by his environment. He was concerned mainly with the appalling conditions in which the masses lived. We go a step further and ask, What was the character of the environment in which the leaders of Society lived? They certainly had an infinitely easier and more comfortable existence—did it result in happier moral conditions and produce ideal characters? Some of the best pictures of this society are found in a book recently published called *The Young Melbourne*, by Lord David Cecil. It deals with the earlier years of the Prime Minister who had such a dominating influence over Queen Victoria before her marriage to Prince Albert. I will quote from it to illustrate the results of their environment. First in regard to religion, p. 83: "There was a little uncertainty at first as to what profession William should adopt. He had been destined for the Bar; but now Lady Melbourne, his mother, suddenly suggested that he should become a clergyman. It was a curious idea, considering that he doubted Christian doctrines and disapproved of Christian morals. But the Whig aristocracy did not regard faith as an essential qualification for Holy Orders. . . . William's scholarly tastes and relatively discreet private character seemed to make him especially fitted for it; with any reasonable luck he should be a bishop before he died. However, he did not show any enthusiasm for the proposal" and nothing came of it. In regard to Morals, one must say it quite bluntly, they had none. There were six children in the Melbourne family, and to quote from the book (p. 33): "William was universally supposed to be Lord Egremont's son, George, the Prince of Wales, while Emily's birth was shrouded in mystery."

Rousseau's philosophy of life whether applied to the masses or to the leaders of Society has long since proved to be false and fatuous. Blindness of the understanding is as much to be pitied as blindness of the eyes.

It is not necessary for me in this gathering to take time to show the way in which Wesley's message stood every test which was applied to it. Christianity always comes with a "to-day" as well as a

to-morrow. Samuel Butler's aphorism is proved true : " Repentant tears are the waters upon which the Spirit of God moves."

We turn from the past to the present. Have we any assurance that it is really better than the past ? Is there something based on eternal values in the present world situation which justifies a confident hope for the future ? You will remember that in More's " Utopia," private property is abolished and gold is worthless. The priests are few *and good* and there are no lawyers ! But More realized that it was not possible for all to be well unless all men were good, " Which," said he, " I think will not be yet for many years."

In this Conference we have no doubt about the reality of the panacea for all the ills of mankind. " We are not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth."

The Dean of St. Paul's has rightly said that " one of the effects of the Madras Conference should be to disabuse people's minds of the illusion that the Christian Church was in full retreat. When men pointed to signs of decay in the older Churches, they could point in turn to the new life in the younger Churches overseas and ask : ' Who has begotten these ? ' "

I began this paper with a quotation from one of Lord Baldwin's speeches. I will conclude with two further quotations from prominent Christian laymen. The first one is from an address given in St. Mary Woolnoth Church by Mr. A. P. Young, the Manager of the great electrical works at Rugby. It is included in a book recently published entitled *Plan and Serve*.

" Henry Drummond in a wonderful essay, tells us that the greatest thing in the world is love. His spectrum of love has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. These attributes make up the supreme endowment of the perfect man . . . Christ spent a great proportion of His time simply in making people happy, in doing good turns to people.

" Christianity is something not confined to Churches, prayer books, or even the Bible—it is a living spiritual force which can activate and actuate every one of us every moment of every day. Christianity manifests itself and can only manifest itself, in a living human being. It is expressed in his mode of life ; in his human relationships ; in his thinking and actions ; in his attitude of mind and above all, in the spirit of his endeavour . . . The future of our civilization depends not on the scientific mind but on the spiritual evolution of man. In the bending of his spiritual nature so that it may truly align itself with the spirit of Christ. . . . In these days of stress and strain by far the greatest thing a man can do for his city and country, is to be a good man."

The second quotation is from an article by Sir Walter Moberley in one of the Crisis Booklets published by the Student Christian Movement. He is talking about Moral Rearmament :

" Well, you may say, what is it you suggest we should *do* ? Two things are necessary. We have got to broaden our religion and we have got to deepen it. First we must broaden it. . . . The test question was asked in my hearing only the other day. It is this : ' If I were not a Christian what would I do that I am not doing now, and what would I cease to do that I am doing.' It was added that for most laymen, at least, the difference does not at present amount to very much. . . . We have

got to wake up to our personal share in responsibility for the social and international order in which we play our part. We have got to bring that order under a Christian judgment as the prophets in the Bible did.

"Secondly, we need immensely to deepen our religion through prayer, through Bible reading and through Church going. . . . If we are to do anything practical we must get together with our fellow-Christians. In their company we may be led to revise our ideas of how the Church should worship and what it should do ; we may even find that we have a contribution to make to its work and worship which we can't make from outside."

I have used these quotations not because they are utterances which have never been made before (most of the clergy are making them every Sunday) but because they are made by eminent laymen. That is the really significant feature of our national life compared with the normal life of the people in other countries. To a much greater extent here than in any other country the great mass of the laity are really swayed and influenced by Christian idealism. Our Labour Movement is not anti-Christian ; our political parties, in any great moral issue, are on the side of the Church ; our leaders in industry are frequently office bearers in the Church and supporters of all philanthropic work. The amount of money raised by the B.B.C. charitable appeals and its religious services and addresses, amaze the inhabitants of other countries.

I would therefore urge that the rallying cries which come to us from the Christian laity on the lines of the quotations which I have used in this paper, bring to us both confidence and hope in regard to the future of the community in which we live. "None of us liveth to himself." Neither our life nor our death is due to and concerns only ourselves. Our lives are always necessarily related to others, but St. Paul in the passage quoted reaches out to a greater and more profound truth of universal joint relationship "in Christ." That is the ideal set before us and that is the ground of our hope for ultimate world peace.

SATURDAY SERMONS. By the Very Rev. Cyril A. Alington, D.D.,
Dean of Durham. *Frederick Muller Ltd.* 3s. 6d. net.

The writer is one of the outstanding personalities in the Church of England. For some years he has contributed a weekly sermon in the Saturday's issue of the *Daily Telegraph*. By request he has selected a number of these sermons which form this volume. The plan of the book is in the main that of *The Church's Year*. There will be many readers who will be glad that these helpful messages have been put in a form so complete and permanently useful.

C. E. WILSON.

Meditations on the Holy Communion, by the Rev. A. Wellesley Orr, M.A. (James Clarke & Co., 1s. net), is recommended by the Dean of Durham in a Foreword as clear, simple and vigorous. The meditation will be found helpful and suggestive.

THE GOSPEL CONFRONTS THE INDIVIDUAL

“WHAT MANNER OF PERSONS OUGHT YE TO BE.”

By the Rev. H. DROWN, M.A.
Rector of Darfield, Yorks.

THE Gospel is the Message of God to man. His authentic and final message. The Good News of Salvation wrought for man by a Saviour crucified, risen, ascended and returning. It takes priority over everything else. It touches us at every point. It is absolutely relevant. And unless its challenge is met, everything else is irrelevant. It faces all the facts. There is nothing outside its scope. It does not give a complete answer to every question or a final solution to every problem, here and now. That will not happen until the Day of the Lord. “For now we see through a glass darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.” But the Good News heard and responded to furnishes us with a satisfying provisional answer to every question and solves our major problem. It gives us the *right way of approach*. When the Gospel is faced and embraced, the difficulty of forming opinions is enormously simplified.

“What manner of persons ought ye to be.” The context of these words, and the words themselves, determine the point of view from which we consider the Gospel as confronting the individual. The Gospel stands over against a world-order which is destined to perish. Something vastly different will succeed it. There will be “a new heaven and a new earth wherein dwelleth righteousness.” Attempts are being made in many ways to make this earth a better place. And from many points of view it *is* a much better place. But there is another side. There has been loss as well as gain. Who will survey the modern world and declare with conviction—“Behold it is very good.” Indeed, what is happening all round us, and under our very eyes, is sufficient to show that so far from being on the highway to perfection we are heading for disaster, unless God, in His mercy, decisively intervenes.

It is evident that the futility of belief in a gradual glide by easy stages into the Millennium is being increasingly recognized. As a result some, in disappointment at the miscarriage of their schemes for setting up a kingdom without a King, are eating, drinking and being merry in anticipation of inevitable death ; some are enlisting under the banner of Might and Force ; while others are turning back to the Gospel as the world’s only Hope. For once again, as always, the Gospel confronts us. The future, it says, is safe. The best is yet to be. God will carry out His programme in His own time and in His own way. Much of it, doubtless, by human instrumentality, but under His supervision and

control. He does not ask us to do things that we cannot do ; nor the things that He Himself will do. In mercy He offers us an opportunity—a few short days of opportunity. He bids us go one step at a time, and to take the first step first. The first step is to *get right with God*. The second is to “work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”

In this day of big things we sometimes wonder whether the individual, as such, can possibly survive. He is an insignificant unit in a population of teeming millions. He is called upon to contribute his infinitesimal mite to support a National expenditure which is “colossal.” He scans the columns of a newspaper whose circulation is “mammoth.” He lends his tiny aid in a humble capacity to a business concern whose operations are “world-wide.” He takes his recreation by helping to swell a crowd whose proportions are “gigantic.” Centrally controlled and directed at every step and in every way from the cradle to the grave, does the individual count at all? Sometimes we are tempted to think he does not. And yet in our bones we have a deep respect for individuality. The odious tyranny of a Dictatorship, whether of the Left or of the Right, is abhorrent to us all. It is the denial of that personal liberty which is still our most cherished possession. And if standardization or bureaucracy is eliminating the individual, we are ready to cry out and bid him pull himself together and reassert his individuality.

In this revulsion against the suppression of the individual, the Gospel of Jesus Christ is our most powerful ally. It is the Love of Jesus for the individual that in the last resort makes Christianity what it is. The Gospel deals and can only deal with the individual. And unless the Church—which is the blessed company of all faithful *individuals*—is touching the individual, her real work is not being done. The Lord Jesus Christ spent much of His time dealing with individuals, to some of whom He imparted His deepest teaching. His method was not to write a book, or set forth a policy, or create a machine, but to draw to Himself a few individuals and to send them forth in His name. Straightly and sternly does He press home the literally vital importance of individual decision. And we are confronted with His call to-day. The individual must be found of God before he can find himself. The demand of Christ is absolute. But when it is met the individual becomes possessed of :

1. *Conviction.*

The man who can say, “I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day,” is the man whom God will use. This conviction is based upon facts, deepened by experience, and confirmed by a “cloud of witnesses.”

2. *Courage.*

We are miserable cowards by nature. But Christ makes the weakest strong. The victim of inhibitions finds release, for Christ sets free the prisoner of fear and arms him with a power not his own.

3. *Cogency.*

The dialectical gifts of the Christian may or may not be strongly developed. One genuine servant of Christ does more to influence others than a score who have only opinions to offer. He has the message of God on his lips and the love of Christ in his heart. His whole being is united and enlisted in one great aim, and his argument has a cogency that only consecration can give.

Sir Cyril Norwood, speaking to the Union Society of the University of London recently, uttered an impressive warning against some dangers of to-day. He felt that democracy in these Islands was living in a fool's paradise. "The old standards had been shaken off, and there was nothing as yet to put in their place. Spiritual sanctions were in abeyance for the majority, and morality was a matter of opinion, to be decided by self interest. The old social ties which were the cement of commonwealth, such as marriage and the family, duty and patriotism, commercial and international good faith, had become just old clothes. As the result of the industrial revolution there had been a swarming of mass-man, mass-produced, and thinking mass-thoughts. Not only morality but reason was dethroned, for the mass-man was not concerned with reason or truth. The need to-day was of a spiritual re-birth, for individuals and for nations." What an indictment! And if true, what a challenge to the Church! Spiritual re-birth for individuals! Is the Church, in its multiplicity of laudable endeavours, reaching the individual? The Church to-day is attempting big tasks on a big scale. Large sums of money are being raised. Spectacular services are being staged. Magnificent Cathedrals are rising up. World conferences are being held. Machinery is being overhauled and brought up to date. Doubtless means to an end, but is the end being attained? Are individuals being confronted with the Gospel?

Our National Church has a special responsibility in this regard. To her the winning of the individual is all important. Her ministry has ever been parochial, pastoral, personal. Some of us, at the most solemn moment of our lives, were addressed by our Father in God in these heart-searching words—"See that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement into the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life." Could any words declare an ideal more lofty; or, alas! reveal a failure more pathetic? "No place left among you either for error in religion, or for viciousness in life." As we look at Town or Village in the light of this solemn charge, do we not feel inclined to scrap everything else and concentrate on personal work of the most intensive kind?

The Gospel confronts the Individual. In the long run everything depends upon the individual. In the earliest age of the Christian Church it was the quality of life manifested by individuals that impressed the heathen world. And so it is to-day.

There are three outstanding characteristics of the individual confronted and converted by the Gospel.

1. Serenity of Outlook.

He is serene because he looks for the "Day of God." He has staked his all upon One who has never failed, One in whom all the promises of God are Yea and Amen. How great is the influence of the calmness which comes from the Peace within, which peace is the Saviour's unique gift to each one who receives Him. This calmness does not mean coldness. The Christian is sensitive to all that goes on around him and has a warmth of heart that shows itself in sympathy and love. Rather is it an indication of strength—the strength that comes from the certainty that "the world passeth away and the lust thereof: but he that doeth the will of God abideth forever" (1 John ii. 17).

2. Seriousness of Purpose.

Nothing in this world is done without concentration and hard work. The Christian who would be taken seriously must take his Christianity seriously. His life is yielded to the Lord. He has, therefore, a purpose to fulfil. To carry it out he needs abundant grace. This God has promised to supply. The cause of Christ has often been injured through carelessness and forgetfulness and levity. The Christian must never forget whose he is and whom he serves. He must be an enthusiast; as eager to establish the Kingdom of God as any man of the world to conquer a territory. The Christian must not be a crank—no one will pay attention to him if he is. Nor a bore. To be one is effectually to defeat his object. But he can and should, by the very greatness of his calling, put to rout the frivolities and inanities which bear unhappy sway in so many lives, destroying their happiness and usefulness.

3. Separation from the World.

There *must* be a distinction between the Christian and the world, though it may not be possible to define it in words. In essence it is surely this: absolute fidelity to Jesus Christ in everything. The Christian has to act for himself according to his own special circumstances. He cannot delegate his responsibility to anyone else. In some respects he must run counter to the world's opinion. Wherever the honour of his Lord is concerned; the truth of His message; the welfare of those for whom He died, the Christian will find it necessary to draw a line of demarcation. Let each one be severe with himself and not censorious concerning others. But do let each of us remember that every consideration of decency and loyalty and comradeship should predispose us to give support to a Christian brother who is fighting a battle for his Lord. Too often it has happened that a stronger brother has acted contemptuously towards, rather than come to the rescue of a weaker brother. Such things ought not to be. Puritans (with a sense of humour and of proportion) are sadly needed to-day. For, as Bishop

Moule said in a letter to *The Times*, August 21st, 1915 : "The heart of the Puritan principle is close akin to the essence of Apostolic Christianity. It is the deep conviction that common life, personal and social, should be brought, all through and all over, into loyal obedience to the law of Christ."

Someone may say, "That is not separation from the world, but approximation to it." Precisely not. The world will never be won by assimilation to its low standards. That is not the meaning of "loyal obedience to the law of Christ." The Church would do well to strike out on a line of her own and eschew dubious methods. She should act up to her high profession, "the law of Christ" in everything. And what is true of the whole Church is true of the individual who is part of the Church.

We have fallen upon evil days so far as things spiritual are concerned. The Lord's Day has been turned into Man's Day. Public Worship is attended by a mere fraction of the population. Many old-fashioned customs, such as Grace before Meat, and Family Prayers have become increasingly rare. Possibly much of the discarded practice was merely conventional. But, explain it how we will, comfort ourselves how we may, the fact remains that the Christian Faith is not much more than a convention in many homes. That certain laudable habits of Christian piety should have fallen into desuetude might not in itself matter much if the people were being confronted with the Gospel and brought into living touch with Jesus Christ. But are they? Is it possible on any showing to assert that a strong, earnest Christian spirit animates the bulk of our population? Is not Sir Cyril Norwood nearer the mark when he says (in words already quoted) "the old standards have been shaken off and there was nothing as yet to put in their place. Spiritual sanctions were in abeyance for the majority, and morality was a matter of opinion to be decided by self-interest"? The crying need of the age is to restore the "old standards" which have been shaken off. For there is no guarantee, nor indeed any reasonable expectation, of righteousness, national or personal, unless it be based on the revealed will of God.

"God was in Christ reconciling the world unto Himself." That is our standing ground. That is our final resting place. "Be ye reconciled to God." That is the building on to the foundation of the individual. It is fundamental. Unless the foundation is well and truly laid the superstructure will fall. The weakness of the Church largely consists in a defective foundation. In our Church of England it often begins at Baptism, and is carried a stage further at Confirmation. Then the defects begin to be seen; nominal Christians; nominal Communicants; nominal Churchmen. Yet each one ought to be manifesting the Christ life.

Praise God for all His faithful people in the Church Catholic. They are the salt of the earth. Many a beautiful life of peace and joy, and purity and love irradiates a hallowed influence and is a perpetual benediction. But we cannot be content with things as they are. The great desideratum is a multiplication of the Saints. Faithful

dealing, plain speaking, willingness to suffer, a definite taking-up of the Cross by each one, ordained and unordained alike, must characterize every Christian in times like these. The Christian fight is a soldier's battle. Skilful generalship, modern equipment, perfect organization, exemplary discipline do not count for so much as individual fidelity and initiative. Each one has his assigned post and his definite duty. From each one the message must pass to others until individuals are confronted with the Gospel, not only in England but throughout the world, and the Lord's people are gathered in to make up the number of His elect.

The Four Recorders is a little book on the four Gospels by J. B. Lancelot, M.A., Examining Chaplain to the Bishop of Liverpool and Hon. Canon of the Cathedral. It is issued by the Church Book Room (1s. 6d. net). He believes that there must be intelligent laity who while busy with other pursuits are yet ready to be interested in New Testament studies provided results are set before them in language that is neither too speculative nor too academic. These addresses were given in his own church in order to meet the need which exists, and they are well calculated to effect their purpose. In quite simple fashion an account is given of the views held by scholars to-day in regard to the composition, order and purpose of the four Gospels. He gives an account of St. Mark as the oldest of the writings and explains its relation to the other synoptists. St. John's Gospel is in quite another category and its characteristics are simply explained. The Acts of the Apostles are brought in to explain the relationship between St. Paul and St. Luke and the special qualities of St. Luke's writing is set out. Two useful addresses are added; one on the question, "Do the Gospel Miracles really Matter?" and the other "A Study in Titles." In this an interesting account is given of the various titles applied to our Lord. In an Epilogue he urges a more complete study of the Gospels, as one of our needs to-day is a real knowledge of the Person and Work of Christ. A wide circle of readers should find Canon Lancelot's book stimulating and instructive.

What a Layman Should Believe is the title of the Bishop of London's examination of the Report of the Commission of Doctrine in the Church of England (Longmans, 3s. 6d. net). He sets out the teaching of the Church on some of the vital matters of the Creed and denies that the Report leaves people free to reject articles of the Faith.

Dr. Claude Jenkins delivered the Maurice Lectures, 1938, on *Frederick Denison and The New Reformation* (S.P.C.K., 3s. 6d. net). He gives an interesting and instructive account of Maurice's views on Theology, Socialism and Education. As one of the most influential personalities of the Church in the nineteenth century, Maurice deserves the careful study of his thought which Dr. Jenkins provides.

REVIEWS OF BOOKS.

THE NEW TESTAMENT. Translated by John Wesley : with an Introduction by the late Prof. George C. Cell. London, 1938 : *Epworth Press.* 3s. 6d.

THE BOOK OF BOOKS : the New Testament complete and unabridged. Edited by the Rev. R. Mercer Wilson. London, 1938 : *Epworth Press.* 2s. 6d.

It was fitting that in a year which witnessed the second centenary of John Wesley's conversion and the fourth centenary of the order for placing the English Bible in our English Parish Churches, some memorial of both events should be issued by the R.T.S., now known as the United Society for Christian Literature, through its agency, the Epworth Press. Better or more suitable memorials could hardly have been chosen. Outside the Methodist Churches, the number of persons who knew that John Wesley had gone to the immense labour of translating the New Testament, and that his translation had many excellent qualities, based on a better Greek text than was available in 1611, must have been comparatively small. One reason must be that his modern biographers for the most part make no reference to it. It is a good thing, however, that this interesting work should be made accessible in so convenient a form.

The Book of Books is a presentation of the New Testament in paragraph form with the object of making it more attractive and more easy to read with interest and understanding. It is excellently printed on slightly toned paper in a good clear type, and certainly is very pleasant to handle and to read. The headings which are supplied are a useful assistance to the reader and are generally sufficient, without being too numerous. The text is a moderate revision of that of the Authorized Version. Here and there, there are changes which seem unnecessary, but they are few, and on the whole it is remarkably well done. We congratulate the editor, the Rev. R. Mercer Wilson, and his helpers on this result of their very considerable labour. It should induce many people, especially young people, to read the New Testament with the same ease as they read any other book unencumbered with verse and chapter divisions on every page. The price, 2s. 6d., is very small for a book produced so well as this is, and should make a large circulation possible.

W. G. J.

THE COURAGE TO BE REAL. By Geoffrey Allen. *Maclehose.* 5s.

This is a volume of independent essays by the author of *Tell John*, which he wrote in conjunction with Roy McKay, and, *He That Cometh*, in both of which Mr. Allen aimed at relating the Message of Jesus to Present Day religion. These were followed by *Christ the Victorious*. Formerly Fellow and Chaplain of Lincoln College, Oxford, Mr. Allen is now lecturer in theology at the Union Theological College, Canton.

Of this post he writes : " I am indebted as I write to the Church Missionary Society, which has placed me in a field so rich in new needs and interests and openings." He offers the royalties on this book to the Centenary Endowment Fund of the Diocese of Hong Kong. He believes that in the grace of our Lord Jesus Christ we find the courage to be real. So he writes of Grace and Truth, the Kingdom, Growth, Fear, the Love of Money, the Crowd, Evangelism, Missions and last of all, of God. And from this last chapter let us quote one of the many challenging sentences in this book : " The radical cure for war is contained in the phrase : ' I believe in one God.' " This book has been born out of the experience of a real Christian. You will not agree with him always but he has the courage to be real.

A. W. PARSONS.

EXPOSITORY STUDIES IN ST. JOHN'S MIRACLES. By T. Torrance, F.R.G.S. *James Clarke*. 5s.

We have witnessed recently in all the churches a marked return to the expository preaching of the Bible. A few years ago, under the influence of destructive criticism, preachers were almost afraid to expound the Scriptures lest they should unwittingly say something unscholarly. We are now beginning to see that the book is alive when it is expounded by those who are spiritually in harmony with its teachings. It is " spiritually discerned." We welcome any volume, therefore, which expounds the Scriptures and we are particularly glad when it deals with the miraculous. John's " Signs " are amongst the most important passages in the Four Gospels. Mr. Torrance believes that all these " Signs " exhibit the fullness of grace and truth in Jesus. He finds that these mighty works wrought at Jerusalem follow the sequence of the Jewish yearly feasts. Ten of our Lord's miracles are expounded in simple straightforward language. Many clergy and Bible class leaders will be grateful for these illuminating expositions.

A. W. PARSONS.

WITH JESUS IN PALESTINE. By The Rev. A. J. Macdonald, D.D. *Skeffington*. 3s. 6d.

A prince among preachers once said that three principles, *docere*, *placere*, and *movere*, should guide the preacher in the preparation of his sermon. All three are evident in the twenty sermons published by the Rector of St. Dunstan-in-the-West under the title, *With Jesus in Palestine*. Throughout the entire series Christ's teaching is related to present day problems in a most convincing manner. Dr. Macdonald repeatedly " puts his finger on the spot." The contentious spirit of those who criticized Christ in forgiving the sins of the paralytic is seen as reproduced in those where " Confusion of mind and contrariness of spirit are often the attitude of the clever people of this world toward the divine claims of Jesus " (p. 94). Self-righteousness and pride are in those who view God as " a mere factor in the problem of philosophy." By such, says the author, " He is not sought as an inspiration to life, but as a solution to the intellectual problem of the universe. Mental peace, not spiritual peace, is what the humanist seeks " (p. 100).

The fire and zeal of the prophet is perceptible in the sermon, "New wine and old bottles." The topics treated cover a wide field, including, "Mental Healing," "The Function of the Church," "The Anger of Christ," and "The Sabbath." Dr. Macdonald's style is smooth and direct. Never once does he cast his eye towards the gallery. He sets an example that many might profitably follow in that he never stoops to the use of "slang." Clergy and laity alike will profit by a careful perusal of these instructive, pleasing and moving addresses. E. H.

THE JEW AND HIS NEIGHBOUR. By James Parkes, M.A., D.Phil. S.C.M. 3s. 6d.

The present time is certainly ripe for a re-issue of Dr. Parkes' book *The Jew and His Neighbour*. The book was first published in October 1930. This present edition has been brought up to date and published at a cheaper rate. Dr. Parkes has mainly confined himself to "the historical side of the Jewish question" (p. 27), tracing anti-semitism to its different sources and marking its course through the centuries. In his introduction, Dr. Parkes issues a warning and an explanation. "If it be said that I have spent most of my argument upon exonerating the Jew, and that I have shown him distinct partiality in my treatment, I can only reply that where there is much hostility fairness must often appear to be partiality. I have become convinced that the roots of the question lie in history and not in the unalterable characteristics of the Jew" (p. 8).

The book opens with a study of "The Jewish Dispersion," and "The Nature of the Jewish Problem." Then, the religious, economic, political and racial elements of anti-Semitism are discussed. The concluding chapters deal with "The Inner Evolution of the Jewish Community," and "The Effect upon the Jew of His Position in Society." The last chapter sums up Dr. Parkes' conclusions, which are most helpful in studying this most difficult problem. The author has been fearless in his treatment of the subject and deserves the thanks of all. Some may think that the case has been overstated. Yet whether one agrees or disagrees with the main thesis, the careful reader will be glad to have the opportunity of studying the conclusions of one who has given both time and thought to the subject. E. H.

THE SAYINGS OF CHRIST. By J. W. Mackail, O.M. Longmans. 4s. 6d.

This collection of Christ's sayings was first published in 1894. A revised and enlarged edition appeared in 1917 which had a wide circulation among the troops then serving abroad. It has now been judged opportune to reprint that second edition with a view to meeting present day needs.

Included in the collection is to be found a number of extra-canonical sayings of the Lord recovered from Egypt, also that splendid sentence preserved in St. Paul's charge to the Ephesian Elders.

The sayings have been grouped according to subject, no attempt having been made to preserve chronological order. A foreword says

that "the wording of the Authorized English version has been slightly varied where clearness was to be gained by doing so" (pp. 5-6). Some of these variations are most interesting. One appears on p. 67, taken from St. Luke 17. "Which of you, having a servant . . . does he thank that servant because he has done what he was told? I fancy not. So likewise you, when you shall have done all that is commanded you, say, 'We are unprofitable servants; we have only done our duty.'" It is to be noted that Dr. Mackail retains the short sentence which the R.V. omits.

There can be little doubt that the book will meet the needs of some people. E. H.

THE PRECIOUS JEWEL OF THE WORD. By the Rev. W. A. Rice, with a Foreword by Mr. F. H. Chance. *Marshall, Morgan & Scott.* 2s.

This is a popularly written account of the way in which the English Bible has come to us. It will be of special service to those who have not time to read longer books but who would like a brief historical sketch of the subject, and will make a good introduction for those who desire to proceed to a more detailed study. One of the features of the book which will appeal to its readers is the number of testimonies from leaders of opinion, writers, politicians, etc., to the value of the Bible, which are scattered throughout its pages. As a gift to Sunday School teachers and parochial workers it is to be very cordially commended, for it cannot but encourage the wider reading of Scripture, and is therefore most timely in this present year, the 400th anniversary of the setting up of the English Bible in the parish churches of this country. W. G. J.

THE PRAYERS OF THE APOSTLE PAUL. By John A. Bain, M.A., D.D. *The Lutterworth Press.* 2s. 6d. net.

To all earnest students of the New Testament the prayers of St. Paul have presented a subject not only of interest as representing the character and thought of the Apostle but also as containing much of spiritual and devotional value. They have often been the subject of consideration, but Dr. Bain's book will be valued as a fresh and stimulating study that gives an insight into St. Paul's religion and theology. The opening chapters explain the character of St. Paul's prayer, to whom it was addressed and the elements of adoration and thanksgiving which form so large a part of them. Each of the prayers is then considered in detail and its special characteristics considered. It would be impossible to deal with every aspect of them, but some of their features are indicated in their subjects as for example—for unity, for love, for holiness, for comfort, for hope, and for peace. The prayers of St. Paul are a suitable subject for a course of sermons or Bible class instruction, and Dr. Bain's treatment of them may well provide a useful basis for study.

CHRIST AND PRAYER. By C. F. Andrews. *Student Christian Movement Press.* 3s. 6d. net.

Mr. Andrews has been visiting various Universities and Colleges in different parts of the world and has been addressing the students on the subject of Prayer. The present volume represents "the outcome of many quiet talks and retreats combined with personal interviews in different parts of the world." The addresses are admirably adapted for the instruction of those for whom they are intended and will help them in the pressure of the external conditions to which Mr. Andrews refers. He follows a well-beaten path, beginning with Christ as the Teacher, the nature of prayer, the place of faith, and the two great branches of intercession and thanksgiving, but he illuminates each portion out of his own deep experience and reveals the great realities of prayer for those who have followed Christ's guidance. As he says of his earlier chapters, "I have written them out of the sense of joy and freedom which came to me when I found at last how clear and direct Christ's teaching is, if we are ready to follow it, and how light and easy is His yoke." He thus discovered how possible it was to pour out his heart in devotion to God in a way that brought him back in spirit to the first joy of those days that followed his conversion when his whole life was filled with light and peace. Those who absorb the spirit of intense earnestness which inspires these thoughts on prayer will, we are sure, be able to share in the joyful experiences which they present.

PSYCHOLOGY AND MODERN LIFE. By Cyril H. Valentine. *S.C.M. Press.* 1s. 6d.

In his Preface to these four lunch-hour talks originally given in the Church of St. Edmund the King, Lombard Street, the author expresses the hope "that serious students of psychology may be deterred from reading what was never intended for their reception." Yet at the same time he hopes "that busy people who travel in trains may be able to read these pages with ease and recognize the voice of one who, like themselves, finds the going none too smooth." The topics here treated are very important. He deals with the troubles of Mr. Baulked-Ambition, Mr. Quickly-Hurt, and Miss Prudence Much-Afraid, whilst the third chapter deals with certain aspects of marriage. The impression not seldom left in one's mind after reading quite a number of psychological studies is that men and women act so much like mere machines instead of free individuals. So much is this the case that one might easily become hopelessly depressed. The last of these studies leaves no such impression and is the most characteristically Christian of them all.

E. H.

WHY BELIEVE? By A. Rendle Short, M.D., B.Sc., F.R.C.S. *Inter-Varsity Fellowship.* 1s.

The man with genuine religious doubts is one to be respected, and Dr. Rendle Short is quite the man to present the Christian position to him. This small volume of Christian evidences is a most suitable

book to put into the hand of the pre-occupied man, having been written for the Sporting Man, the Revolutionary and the Philosopher of the University Common-Room. It covers familiar ground in an arresting and up-to-date manner. Yet Dr. Short is aware of the difficulties of awakening souls to their need of God. On p. 102 he faces up to it: "The demand that God shall advance on us such proofs as will dragoon our minds, and make it intellectually impossible for us to do other than believe, is sheer impertinence." The way to faith is well presented. We are indebted to Dr. Short for this presentation of the truth, but he would make us more so, if he would present the position with equal force to those who cloke their moral problems under a guise of intellectual difficulties.

E. H.

THE VISION OF CHRIST. By George Cowan, A.R.I.B.A. *Allenson.*

5s.

Apocalyptic writings have always presented problems. There can be little doubt that these "Tracts for bad times," as they have been called, had direct messages for the ages in which they were written, but their somewhat veiled utterances are not always clear to us. In his book, *The Vision of Christ*, Mr. George Cowan, who obviously is a layman, has given us a careful and suggestive study of the Revelation. It is useless to presume that this study will satisfy all the varied views regarding the Apocalypse, yet it must command the attention of those who are interested in the subject. The author plainly upholds the Johannine authorship of the Revelation and connects it with the Fourth Gospel. At the same time he does not shrink from a re-arrangement of the text, suggested in an "Addendum" at the close of the work, on p. 253. He puts aside the Historic, the Praeteristic, and the Futurist interpretations of the book in favour of a Symbolic interpretation, and on pp. 25, 26 gives his interpretation of the symbols used in the book. Much is made of the first verse of the Revelation, and the suggestion is offered that God gave the revelation to Christ during the forty days in the wilderness, and that in turn, Christ related the revelation to St. John. In this connection a difference is seen between the Revelation and the book Daniel. "The prophets beheld their visions as spectators of a drama, but the Central Figure here is the Revealer Himself; we are transported to a rarer atmosphere" (p. 42). After the first five chapters which are largely devoted to a study of the Person of Christ, the Revelation is examined in detail. For this purpose the book is divided into eight parts and studied accordingly. The book reveals careful and detailed study, and makes a real contribution to the study of the Apocalypse. A misprint in the Greek quoted on p. 84 should be corrected in any subsequent issue.

E.H.

THOUGHTS ON WORSHIP AND PRAYER. By Edward G. Selwyn, D.D.,
Dean of Winchester. Pp. viii + 113. *S.P.C.K.* 3s. 6d. net.

The Dean of Winchester is at his best in these lectures delivered at the Vacation Term for Biblical Study in August last year. The title of the lectures, "Communion with God in the worship of the

community and of the individual," while more adequately describing the contents of this volume, was probably considered too lengthy to be retained. The introductory lecture discusses the relationship of Communion and Worship and emphasizes the special place and need of worship in a materialistic and secular age. It proposes for the following lectures consideration of three characteristics of worship, based upon the pleas that worship, resting on revelation, is dogmatic; mediated through fellowship with Christ, is Christocentric; finding its highest expression in fellowship with the brethren, is corporate.

The three succeeding chapters, with these three postulators as their basis, reveal an understanding and a devotion which charm the reader even while his convictions reject what the Dean would instil. There is much that is valuable and helpful on public and private worship and prayer, written with sincerity and with restrained power. Evangelicals will join issue at many points with the Dean, but will take from the book thoughts and suggestions that will promote a deeper devotion and a more acceptable worship.

WILLIAM GRANT BROUGHTON: BISHOP OF AUSTRALIA. By F. T. Whittington, LL.B. Pp. xiv + 300. *Angus & Robertson, Ltd., Sydney.* 7s. 6d. net.

It is a remarkable fact that hitherto no one has attempted the task of writing the life of one who occupies a unique place in the history of the Church in Australia. The Ven. F. T. Whittington, Archdeacon Emeritus of Hobart, Tasmania, was well qualified to supply the lack. He had already written of other Australian bishops. The time, too, was appropriate. Last year Australia celebrated the centenary of the founding of its first episcopal see, the passing of the Continent from the status of an archdeaconry of the diocese of Calcutta to the dignity of a see state.

On the whole, Archdeacon Whittington has done his work effectively. Here and there it is made obvious that his sympathies lie with the originators of the Oxford Movement and their successors. Bishop Broughton was himself of that particular school though not an extremist. His choice of men for work in Australia was influenced in that direction. It must have been a bitter blow to him when two of his chosen clergy perverted to the Roman Catholic Church. Yet the Bishop, himself, was a determined opponent of the Roman Church. One of the great battles which he waged in Australia was in opposition to what he considered unwarranted intrusion into Australia of Roman Catholic Bishops bearing local titles.

The figure which the Archdeacon paints of Australia's first bishop is decidedly attractive. He exhibits him as a man of deep piety and of tireless energy. He shows the reader a man gifted as an administrator, with extended vision and with a very high estimate of episcopal position and power. All his gifts he placed unsparingly at the service of the Church in Australia. How well he laid the foundations for future developments the reader of this book will easily appreciate. His work upon a proposed constitution form a valuable basis for future efforts in the same direction.

His life was full, but all too short. Yet it was sufficiently long to produce fruit which continues to this day, which remembers with grateful thanksgiving Bishop Broughton.

PROBLEMS OF FAITH AND CONDUCT. By Rev. W. S. Hooton, M.A., B.D. *The Inter-Varsity Fellowship.* 1s.

This is one of the little books which we cordially welcome. Of late a number of books have been issued which deal with various aspects of the life of discipleship and suggest answers to problems which the faithful encounter on their pilgrimage. In this book the author discusses from the Evangelical standpoint such problems as are suggested by the words which follow: "Guidance," "Gospel," "Prayer," "Criticism," "Prophecy," "Advent," "Controversy," and the limits of "Co-operation." It is all very helpful. It is an important little book.

A. W. P.

THE CHRISTIAN'S CLAIM ABOUT JESUS OF NAZARETH. By Clement F. Rogers, M.A. *S.P.C.K.* 2s.

Professor Clement Rogers has re-written, enlarged, and brought up to date a little book published some years ago. He provides an abundance of evidential material in the brief compass of 128 pages, and at a cost of only 2s. Not only does he marshal strong arguments, but he puts the reader on the track of other learned writers, for all his contentions are supported by references and apt quotations. The book is well produced and has a good index. A very useful manual.

H. D.

SIR, WE WOULD SEE JESUS. By D. T. Niles. *S.C.M.* 2s.

Mr. Niles is a young Tamil at present engaged in evangelistic work in Ceylon. His earnestness is as commendable as his grip of the missionary situation and of the English language. How the viewpoints of a Church which is so gravely compromised by Anglo-Catholic developments as the Anglican Church in Ceylon, and of the other Churches at work in that Island are to be harmonized is a problem. Mr. Niles holds that the key to the situation is Evangelism. There is much food for thought in his book.

H. D.

THE CHURCH AND THE WORLD. By C. E. Hudson and M. B. Reckitt. *George Allen & Unwin, Ltd.* 7s. 6d.

The perplexities of the ancient world about such matters as Property, Industry, Wages and Pacifism (to mention only a few) seem to have been as harassing as they are to-day. An abundance of material is here provided for those who are unable to undertake original research, but who yet desire to trace the influence of the Christian tradition upon the life of the people. Quotations from authoritative writers are given at length, and the connecting links by the Editors give coherence to the whole. This very useful compilation, which deals with a difficult and obscure period, is to be followed by a further volume which will carry the story down to modern times. Students of Christian Sociology will be grateful for the material thus placed at their disposal.

H. D.