
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

The Churchman

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Editorial

THE value of History is that it presents a treasure house of experience from the past to guide and inspire in meeting the problems of the present. In this Thesaurus it is the contribution made by the richness of God indwelt personality which provides some of the finest gems. Such lives must ever stimulate and inspire those who ponder their works and ways and above all their walk with God.

It is a pleasure to be able to publish in this issue an appreciation of one such recently pronounced by the Lord Bishop of Bradford (Dr. A. W. F. Blunt), preached in Haworth Church at the recent bi-centenary Celebrations of Grimshaw of Haworth at that famous Yorkshire Church.

We also present the final chapters of the " Life and Works of John Newton " and in doing so feel as Bishop Heber, when he wrote :

> They climbed the steep ascent of Heaven
> Through peril, toil and pain
> O God to us may grace be given
> To follow in their train.

Yet History provides its warning also in this 20th Century. We are reaping the consequences of that secular illusion based on man's false philosophy of Life which has developed the exaggerated goddess—Nationalism of so many people and finds its full expression in Nazism. Miss Farion's exposure of this in her article " The Nazi Edda " is arresting and challenging.

The final article dealing with " The Jesuits " and their machinations, by the Rev. A. W. Parsons is a warning from history to the Church itself of the danger of the policies of men being construed as the Service of God.

Mr. A. F. Wallis' article " Evangelical Churchmanship as a Layman sees it " is a penetrating survey which will cause many deep searchings of heart—especially amongst the clergy.

Once again many of the Books reviewed are a direct outcome of the War and its concomitant evils and especially of the Christian challenge involved in it all although it is refreshing to find, on the other hand, many Christian thinkers are still giving time and thought to the fundamental doctrines of the Faith.

The *tout ensemble* will, it is hoped, prove to be palatable and stimulating reading to subscribers of " The Churchman ".

As the next issue will be essentially an Oxford Conference number, it is hoped to publish in advance of our usual date of Publication.

Grimshaw of Haworth: Bi-centenary

Sermon preached at Haworth by

THE RIGHT REV. THE LORD BISHOP OF BRADFORD

IT is 200 years since Grimshaw became Vicar of Haworth. Some of you will already know the main facts about his life and character. But they must excuse me if I recapitulate them for the benefit of those who only know his name.

He was a Lancashire man, born in 1708. He had served curacies at Rochdale and Todmorden before, at the age of 34, he came to Haworth, where he remained for 21 years as Vicar until his death in 1763.

Life and manners in the country districts of England were then rough, and Haworth, lying off any of the main high roads of the North, was rougher than the average. The Haworth people of the time are described as "ignorant, brutish, and wicked." There is little doubt that they were a tough crowd, and that a Parish Priest who wanted to succeed with them had himself to be a tough man, both physically and spiritually.

Grimshaw was certainly such a man. His nickname was "mad Grimshaw"; and the stories of his odd ways and forceful methods are still familiar to many people. In particular he is remembered as the Vicar who used to horse-whip into church those of his parishioners whom he found lounging about in the streets at the time of the Sunday sermon.

But he was much more than an eccentric with rough ways suited to ministry among a rough people; and it is of the deeper qualities of his nature and experience that I would speak.

He had begun as a man of the world, "proficient in wickedness," says Newton, his friend and biographer; and though, as far as we can make out, he indulged himself only in the less gross forms of dissipation, he was at first, judged by any standard of Christian vocation, a trifler and a worldling. His Ordination in 1731 made him a parson, but did not make him a converted man. But he must have had in him a possibility of spiritual honesty and earnestness, for his spiritual growth came to him, we are told, as the result partly of sorrow and bereavement, partly from a sense of his own spiritual incapacity, and mainly as the fruit of devout and persistent study of the Bible. His conversion took place in 1734. But it was not till 1738 that his dedication to God really matured. He then entered into a covenant of service to God, which he wrote down at the time and subsequently renewed on at least three occasions at intervals of about eight years, in 1744, 1752, and 1760. Anybody who reads that covenant will realize the religious whole-heartedness of the man and the spiritual zeal which possessed him; and from 1738 onwards his ministry showed in ever-increasing force those signs of complete dedication to God which made him a power for Christ in all this district. He was in the first place a preacher, and he was quite indefatigable in such work, both in Haworth and in the neighbouring parishes, where he conducted a

roving ministry, often preaching nearly 30 times a week—and we may remember that the sermon of those days seldom lasted less than an hour and often stretched to two. Like his friend John Wesley, he was criticized for thus trespassing in other men's parishes; and undoubtedly he was violating the conventional regulations of the Church of England. But in those days of the Church's supineness, a man who, like these two, felt a burning compulsion to evangelize the people, was unlikely to sit too obediently to a system which condoned utter negligence on the part of only too many clergy. It was in virtue of this evangelistic ministry that he came into relation with the earliest activities of the Methodist revival. Like the Wesleys and all the first Methodists, he was no separatist. His reverence in the conduct of his church services, the growth of his congregation and the increase in the number of communicants at Haworth Church during his ministry, testify to his steady loyalty to Anglicanism. The separation which later took place between Methodism and the Church of England was something to which neither he nor John Wesley would ever have consented. Undoubtedly their own actions, in going beyond the accepted organization of the Church, and in encouraging Methodist classes and meetings, distinct from the parish system, blazed the trail for future separation. A wiser or a more earnest Church would probably have known how to preserve the Methodist ideal within the Church; and the separation certainly did grievous damage to the power of Christian witness in the nation. But if both Anglicanism and Methodism have cause to regret and to repent of the division which arose between them, both of us can at least look back to Grimshaw as a common ancestor; and both of us can hope and pray and work for a day when once more we shall find the road back to a re-union which shall enable us to edify one another, instead of suspecting and holding aloof from one another.

Grimshaw was not merely a preacher. He was also a pastor, who knew his flock and was known of them. His ways were often strange, and his disposition was autocratic. But he was simple, humble, and hospitable. He cared for his people. He knew and understood their qualities, good and bad. Above all, he had a heartfelt zeal for their souls' health. To him they were all children of God, for whom Christ had died, and for whom he would have to render account to God.

The secret of his power lay in the fact that he was a really converted man. His favourite text was "To me to live is Christ and to die is gain"; he lived and worked in the conviction which that text expresses. Nothing to him was so terrible as Sin. He would have had violent words to use about the easygoing modern delusion that sin is merely good in the making. In his view it was positive rebellion against God. It was the self-will of man preferring to go his own way rather than God's. It was the thing which spoils men and obstructs God's purpose for their welfare. His ideas as to the gravity of specific sins were the ideas of his time and of his school. The Puritans, of whom the Evangelicals of Grimshaw's time were the descendants, had been prone to lay perhaps more stress on the severity of God's judgment than on the wideness of His mercy. Like many other preachers of the austerity of Christianity, they tended—as a favourite modern hymn puts it, to "Make God's love too narrow By false limits of their own, And they

magnified His strictness With a zeal He will not own." But none of us will wish to challenge or to modify what was their deepest conviction, that man has gone wrong through preferring his own will to God's. Grimshaw's whole ministry was afire with the belief that he was set to preach redemption from sin by the blood of Christ and the reality of divine Grace by the power of the Holy Spirit. In other words, Grimshaw laid the foundation of Christian living in Christian belief. To him nothing mattered so much to a man as that he should get right with God. The keynote of his conviction was " Believe in the Lord Jesus Christ, and thou shalt be saved." But belief to him—as to every Christian who really understands his religion—was not the mere consent of the mind to an idea, for that is merely the assent of a part of the man. Belief meant the committing of yourself—body, mind, and spirit—to a divine Person Who may be trusted to put you right with God and with your true self. He is One Who exacts hard service ; Grimshaw spared neither himself nor anybody else, in his conviction that Jesus calls us to aim high and to strive hard so as to " work out our own salvation with fear and trembling." But Jesus is One also Who gives sufficient grace for the effort ; we are to work out our own salvation, but " it is God Who worketh in us both to will and to do of His good pleasure ; " and if Grimshaw left his hearers under no illusion as to the extent of Christ's claims, he also left them in no doubt as to the reality and efficacy of His help.

So then, " to live is Christ." Life only reaches its full meaning and possibility as it is lived in Christ. The only fulness of life for men comes from its nourishment from beyond with the grace of the Lord Jesus Christ. To live is Christ, for Christ is the Life. And, when life has become like that, then death is only the event by which man ascends nearer to the source of his life. Death, as Grimshaw showed when the time came for him to meet his own death, is no departure to an undiscovered country. It is a going home. To die then is gain, for it is a home-coming. To live is Christ. To die is more Christ, Christ seen clearer, Christ understood more fully, Christ enjoyed at closer quarters. In that faith Grimshaw himself lived and died. In that conviction he laboured to bring his people to know Christ and the power of His Resurrection. Men criticized his ways, or laughed at his oddities, or resented his zeal, or accused him of narrow fanaticism. But within himself, in the secret chamber of his soul, where Christ and he met, he had the spring of conviction, the seal of dedication, the inspiration of service, which made him the man, the pastor, the preacher that he was.

Times have changed. Grimshaw's ways of action would not suit this generation, any more than his ways of speech would be its idiom. But we do well to remember with honour this fiery evangelist and devoted parish priest, for the example which he gives to later times of a wholly converted life and a wholly dedicated ministry. Well for us if he stimulates us to look to the same source of grace and to build on the same foundation of conviction as he did. For, just as all good has its source in God above, so other foundation can no man lay, upon which the life of man or of nations will stand firm and secure in a changeful and troubled world, than that foundation which is laid, even Jesus Christ. My brethren, Church people and Methodists alike, and

indeed all who love the Lord Jesus Christ in sincerity, we may look to Grimshaw most of all neither as Churchman nor as Methodist, neither as preacher nor as pastor, but as a Christian man who, in an age of religious negligence and indifference, showed how a man can live in Christ and so find life a vocation, and dying to sin with Christ, can find death a gain.

The Jesuits

THE REV. A. W. PARSONS, L.Th., O.C.F.

" *There is nothing generically new or peculiar in the Reformation; it was a return to Truth and Reality in opposition to Falsehood and Semblance.*" Thomas Carlyle " The Hero as Priest " in " Heroes and Hero Worship."

" *The Jesuits now hold the view that, in many instances, a good intention can justify even the choice of less good means.*" René Fülöp-Miller. " The Power and Secret of the Jesuits " p.151.

III—THEIR FAITH AND FAILURE

THERE can be little doubt in any impartial mind that the Jesuit system of morality is vicious and destructive to faith, to morals, to the higher interests of the Church, and to individuals. The founder, Ignatius Loyola, was not an immoral man. But he and his followers, living in an age of abounding licentiousness and impiety, conceived the idea that God's Laws were too strict for frail human nature, and that it was necessary, in order to save souls and keep them within the Church, to relax God's commandments and to make excuses for sin. As Macaulay wrote : " The first object was to drive no person out of the pale of the Church. Since there were bad people, it was better that they should be bad Catholics than bad Protestants." While old, blunt, honest Thomas Carlyle wrote : " Men had served the devil, and men had very imperfectly served God, but to think that God could be served more perfectly by taking the devil into partnership, this was the novelty of St. Ignatius." Their methods and policy are exposed through their own writings by the Roman Catholic " Father " E. L. Taunton in his : " History of the Jesuits in England." The thirteenth Proposition of " The Spiritual Exercises " of Saint Ignatius Loyola is certainly open to the gravest criticism. (Edition, Wiseman, 1847 p. 180). " That we may in all things attain the truth, that we may not err in anything, we ought ever to hold it as a fixed principle that what I see white I believe to be black if the Hierarchical Church so define it so to be."

PROBABILISM

But the worst and later side of their teaching gathers around their theory of Probabilism " by which directors were trained to transform all deadly sins, even murder, adultery, and theft, into venial offences, and their casuistry became a method for the entire guidance of souls." (Lindsay, *History of the Reformation*, Vol. 2, p.611).

What is this doctrine of Probabilism? Suppose a man wishes to do an act but is in doubt regarding its lawfulness. He finds that there are two opinions on the point; the one probably true, that the act is lawful; the other more probably true, that the act is unlawful. He is at liberty to follow the probable opinion. An opinion is probable if a single Jesuit writer has pronounced in its favour though a score of others may have condemned it or even if a man can imagine in his own

mind something like a tolerable reason for doing the act. Pascal in his "Provincial Letters" shewed that almost any crime might be condoned if some sort of excuse were found for it. Jesuit Casuists have gone a step further, however. They have released men from the easy condition of imagining some good end for the wickedness they wish to perpetrate and have left them free to sin without the trouble of finding an excuse or assigning to themselves any end at all. This they have accomplished by an ethical science unknown to those ages which were not privileged to bask in the illuminating rays of the Society! They argue that it is the soul which does the act, so far as it is moral or immoral. As regards the body's share in it, neither virtue nor vice can be predicated of it. If, therefore, while the hand is shedding blood, or the tongue bearing false witness or uttering a lie, the soul can so abstract itself from what the body is doing as to occupy itself meanwhile with some holy theme, or fix its meditation on some benefit likely to arise from the deed which the body is committing, the soul contracts no guilt. A priest who buys a benefice must, by a powerful act of abstraction turn his mind from the thought of sinning to some lawful purpose, such as that of acquiring an ample subsistence, or of doing good by instructing the ignorant.

Condemned in France

In 1792, the King of France ordered his Parliament to examine the works of the Jesuits and report the result. A Commission was appointed consisting of five Princes, four Peers, seven Presidents of the Courts, thirteen Councillors of the Grand Chamber and fourteen other functionaries. They were all professed Roman Catholics. They examined the works of one hundred and forty-seven Jesuit writers and gave quotations from them all, each extract being verified. In their report they assert that the Jesuits "are guilty of authorising theft, lying, perjury, impiety, all evil passions and crimes, teaching homicide, parricide and regicide, subverting religion and in its place substituting superstitions favouring magic, blasphemy, irreligion and idolatry." Their expulsion followed, and their works were ordered to be burnt by the common executioner.

Expelled in Europe

Up to 1860 the Order was expelled no fewer than 70 times from countries in which it had existed and applied its principles. It has been banished from every R.C. country in Europe. In 1773 Pope Clement XIV suppressed and abolished the order. He refers in his Bull to the dangerous seditions, tumults, discords and scandals arising from the teaching of the Jesuits; to the countries from which they had been banished, and to at least ten Popes who had censured the Order. He charges the Society with adopting "certain idolatrous ceremonies in contempt of those justly approved by the Catholic Church," and with inciting the hearts of the faithful to party spirit, hatred and enmity." The Bull concludes "We, therefore, abolish and do away with FOR EVER their statutes, habits and customs, degrees and constitutions so that from henceforth the Society of Jesus no longer exists." "The present ordinance shall remain in full force and operation from henceforth and for ever."

Father Taunton observes " It required the calm determination of so firm a Pontiff as Clement XIV to do the deed. He saw that . . . the Jesuits were in no way necessary to the Divine Mission of the Church, under whose name they only sought their own ends. So after a long enquiry, over which he would not be hurried by the clamour of the Bourbon Courts, after scrupulously weighing the whole case, he issued, on July 21st, 1775, his famous Bull ' *Dominus ac Redemptor Noster* ' and suppressed the Jesuits." On laying down his pen after signing the Bull, Clement said that he had signed his death warrant. He was then in full vigour and health. In April of the following year he began to decline without any apparent cause, and no medicine availed. To the physician who was baffled by his complaint he said: " You will find it described in the 91st Psalm as the pestilence that walketh in the darkness." " Several days before his death," says Carracioli, " his bones were exfoliated and withered like a tree which, attacked at its root, withers away and throws off its bark. The scientific men who were called in to embalm the body found the features livid, the lips black, the abdomen inflated, the limbs emaciated and covered with violet spots. The size of the heart was diminished and all the muscles were shrunk up, and the spine was decomposed." Embalmment was, of course, out of the question, and it became necessary to hasten to place the body quickly into a coffin before the limbs became entirely separated ; and the Roman people had for this time to go without the spectacle of the exhibition of a Papal corpse in full Pontifical Robes. Griesinger remarks, " It may then be admitted that Clement XIV died from poison, but the question was, who had poisoned him ? The people of Rome quickly furnished an answer and exclaimed with one voice, " This the Jesuits have done."

It has been truly said, " If Popes are not liable to err, they are liable to sudden death."

Their Crimes

It would be impossible to narrate all the crimes for which the Jesuit Order has been held responsible. In 1584, for example, the Prince of Orange was murdered by one Gerard, who had been kept in the Jesuit College and encouraged and even consecrated by them for the deed ! In December, 1595, an attempt was made on the life of Henry IV. of France by Chatel, who stated that he had come from the College of the Jesuits, and that he bitterly cursed them. Five Jesuits were banished as accessories to the crime, and Father Guiguard was hung as a copy of a book of his was found in Chatel's rooms in which he approved of the assassination of Henry III. by Clement, another Jesuit, and advocated the same measures against Henry IV. The conspiracies and massacres that took place in Portugal during 200 years of that country's history ; the murder of Coligny and the massacre of St. Bartholomew's day in France ; the attempted assassination of Queen Elizabeth ; the infamous Gunpowder Plot ; the Spanish Armada ; the French Revolution—these dark events in history have all been traced to the Jesuits. No wonder that the French Abbe Arnauld, himself once an admirer of the order, said of them, " If you wish to excite troubles, to provoke revolution, to produce the total ruin of your country—call in the Jesuits."

In England we remember that the Jesuit Fathers Oldcorne and

Garnet were put to death for their share in the Gunpowder Plot. It is a matter of history that the Pope raised the Jesuit Father Oldcorne to the ranks of Venerable together with two others, Nicholas Owen and Ralph Ashley, lay brothers of the Jesuit order who were concerned in this plot and who will ultimately be canonized as saints. Father Garnet's cause was "deferred for further investigation." The late Cardinal Manning said of the authors of this plot: "While on earth they wore the garb of felons, in heaven they stand arrayed in white and crowned. Here they were arraigned in a dock as malefactors, there they sit by the throne of the Son of God."

The suppression of the Order by Pope Clement was eternal, but the "for ever" of the Bull lasted only in actual deed during the brief interval that elapsed between 1773 and 1814. That short period was filled up with the awful tempest of the French Revolution. Diderot, Helvetius, Robespierre, D'Alembert and Voltaire its leaders, were all pupils of the Jesuits. As Father Taunton says, "The Jesuits had had the education of Catholic Europe practically in their own hands in the 17th century. What brought about the suppression of the Society brought also the Revolution."

During the period of their suspension the Jesuits had assumed various names and characters, such as the "Adorers of Jesus," "Brothers of the Congregation of the Holy Virgin," "Fathers of the Faithful," and "Redemptorists." These last were founded by Lignori, the author of the idolatrous "Glories of Mary" who throughout all his writings quotes the works of the Jesuits. When the infallible Pius VII. revoked and annulled the Bull of his no less infallible predecessor, the brotherhood once more stalked forth in their black birettas.

Jesuits in England

A word must here be added about the English Jesuits. The first formal mission to this country did not occur till Queen Elizabeth had been seated upon the throne for more than twenty years. The three most famous English members of the Society were, curiously enough, contemporaries, and joined it in the reign of Elizabeth. These priests were Edmund Campion the preacher and dogmatic writer; Robert Southwell the poet, and Robert Persons or Parsons, who was famous as a politician. Of this trio, Parsons alone died in his bed; the other pair were hanged, drawn and quartered at Tyburn. Campion's halter was buried in the grave of Father Parsons. Parsons was exceedingly clever. On one occasion, entering a village inn, he saw posted up a rude portrait of himself with a notice of a reward offered for his capture. He immediately pulled the placard to pieces, saying to the host, "How dare you keep the portrait of such a villain in the house." On one occasion Queen Elizabeth, who had expressed a desire to see the famous Jesuit, is reported to have observed a well dressed man, walking proudly among the crowd of persons near her. Enquiries failed to elicit who he was, but later on it was found that he was no less a person than the Father Parsons, S. J. Once, the Jesuit hid himself under a heap of hay while his pursuers searched for him and almost fell over him. Another time he himself joined in the hue and cry shouting out "There goes Parsons!" The invasion of England by the Spanish Armada was planned by him. Had the Armada been victorious he confessed that

he would have advocated the establishment of the Inquisition in London. He wrote innumerable controversial pamphlets. His impudent tract on the succession to the English Crown had an immense circulation. He resorted to equivocation and openly advocated it in his writings. On the death of Elizabeth he tried to get Spain to send an army to depose James I.

After the death of Robert Parsons the Jesuit best known in English history is Edward Petre, whose unhappy accession to political power under James II. was one of the chief causes of the ruin of the Stuart kings.

The Papal Bull restoring the Jesuits was received with keen regret by the majority of Romanists in England. Sidney in " Modern Rome in Modern England " contends that the restoration of the Society in England was invalid as the Pope only intended that his Bull should apply in countries whose rulers were not opposed to the Jesuits. Had the British Government behaved firmly in the matter, the Jesuit Province in England could again have been crushed. All that was done officially was to insert certain clauses in the Emancipation Act declaring the presence of Jesuits in Great Britain illegal. No official attempt has ever been made to carry these restrictions into operation. Consequently in no European country have the Jesuits since led a more peaceable existence than in England and Wales, as their prosperous establishments at Old Windsor (Beaumont), St. Bruno's (N. Wales), Preston, Bournemouth, Chesterfield, London, Stonyhurst and Roehampton tend to prove. The Jesuits exercise great power on the London press. Their literary staff in London keeps itself in touch with all that goes on in the world of letters, and any author who writes unfavourably of the Society is bound to be attacked. Notwithstanding this the verdict of history is dead against the Society and, to their discomfiture, this has been clearly established by several Roman Catholic writers, such as Charles Dodd, Canon Tierney, Joseph Berington, Sir John Throckmorton, Charles Butler, E. L. Taunton and Dr. Law.

In spite, however, of all the opposition which the Order has encountered; in spite of all the blows that have been dealt it by its foes and its friends, it still retains its power. The Jesuit Order still dominates the Papacy and shapes its policy. There is a shadow standing behind the Papal Throne—a black Pope standing behind the White Pope.

In conclusion, the present head of the Jesuit Order in Rome is Father Vladimir Ledochowski. He is General of the Society of Jesus and at the time of his election to this post in 1915 he was forty-eight years of age. He was born in a part of Poland which was, at that time, under Austrian rule. His uncle, Cardinal Ledochowski, was imprisoned by Bismarck as a Catholic and Polish patriot. One of his sisters, Mother Ursula, now dead, was head of a religious teaching order, known as the Ursulines. A move is on hand at present for her canonisation. Another sister, Mother Maria, still living, is head of the Polish Carmelites, an enclosed order. It is unusual for three members of one family to be heads of religious orders.

During the twenty-six years Father Ledochowski has been head of the Jesuit Order its membership has increased from 17,000 to 26,000.

The Life and Works of John Newton, 1725-1807

A Study in Five Parts

The Rev. F. H. DURNFORD
(*Rector of Howick and Vicar of Longhoughton*)

PART IV

The Ministry at St. Mary, Woolnoth

At the end of December, 1779, Newton entered on what may be termed the fourth stage of his career—when he was instituted to the interesting and important parish of St. Mary, Woolnoth—where he was to exercise his ministry for the next 27 years, till his death on December 21st, 1807, in his eighty-third year. Although perhaps the matter is of no great moment, it is perhaps worth noting that this day—St. Thomas' Day—was a fitting day for this aged servant of Christ to pass to his rest. John Newton throughout all his ministerial career insisted on the sin of unbelief and the absolute necessity of belief.

He himself must be numbered in a very special way among those who not having seen, yet have believed. His hymn, " Begone unbelief," is a transcript of real personal experience.

His opening sermon was preached on December 19th, 1779, apparently before he was instituted. This was printed and sent round to his parishioners. He called it " The subject and temper of the Gospel ministry " and based the sermon on Eph. 4. 15, " Speaking the Truth in Love." This sermon, though written 160 years ago, still bears reading and reveals a high ideal. It must have been a singularly interesting scene. The little man (Newton was of small stature) standing in the pulpit, clad in full-sleeved preacher's gown, wig, and bands, and looking down with strong, but kindly, face on his hearers. The Church would be packed with an expectant congregation. Many of them would know the story of Newton's early days—and doubtless Newton would think of the contrast between his sojourn on the coast of Sierra Leone and his present position.

He was now 55 years of age, and he held this important London living for nearly a quarter of a century. St. Mary's was in the heart of the city—close to the Royal Exchange and the Bank of England—and was looked upon as one of the important churches in London. Personages like the Lord Mayor would be among his parishioners. Although London was very small as compared with what it is now—it was still a metropolis.

Although the actual city was, as it is now, comparatively small, London and its suburbs in 1801 contained some 960,000 persons. Woolnoth was very different from Olney. Newton attracted the poor at once ; and the manner in which St. Mary's filled up caused some

embarrassment to his more wealthy parishioners—many of whom lived over their businesses. Newton—as at Olney—was exceedingly hospitable, and at one time, besides providing for his aged servants, took in some poor blind. Doubtless he remembered John Thornton's remarkable generosity to himself. In London he opened his house to visitors every Tuesday and Saturday, and carried on a real ministry through the medium of his vicarage. He arranged breakfast parties. In this way he soon gained the reputation of a spiritual counsellor and exercised a powerful influence in the lives of many eminent persons in Church and State in the England of 1780—1810.

Among those who came directly or indirectly under Newton's influence and guidance were William Wilberforce, Claudius Buchanan, Daniel Wilson, Richard Johnson; we have already referred to Thomas Scott.

The historian, Lecky, in his well-known work on the Eighteenth Century, describes Newton as "one of the purest and most unselfish of saints." Again Lecky writes, "he acquired by indomitable perseverence the attainments requisite for a clergyman and continued for the space of forty-four years one of the most devoted and single-hearted of Christian ministers."

It is somewhat strange that when such signal praise comes from a so-called "secular historian," many ecclesiastical historians pay scant attention to his life and character. Even in the Birkbeck Lectures on Church and State in the eighteenth century already referred to, John Newton is not even mentioned, though quite a considerable section is devoted to Thomas Newton, who complained strongly about the penury of the see of Bristol.

Another historical tribute to Newton's influence is given by Dr. Coupland in his "Life of Wilberforce." There the historian clearly proves that Newton had much to do with helping Wilberforce to go on with his decision to start his campaign against the slave trade. It was in December, 1784, after a good deal of debate with himself that he decided to ask the rector of St. Mary's for spiritual advice. From then onwards he formed a real friendship with this elderly minister. During the years 1784-1787, no one was more intimate with Wilberforce than Newton. None knew better what torments the young penitent had lately passed through, and what vows he had made to prove himself worthier of grace. Is it not likely that the old pastor seized the opportunity, and spoke long and earnestly to Wilberforce of the field in which, as he knew so well, a great redeeming work was crying to be done?

Coupland's words are very convincing, and we may hold it to be a fact that it was largely owing to Newton's influence that the great emancipator decided on his momentous step. Let it be said here that an aunt of Wilberforce and her brother, John Thornton, the banker, were already friends of Newton, and the young nephew would thus have known about him previously.

It is said that Wilberforce, while yet a boy, was introduced to Newton—and when he went to ask his advice, was told that ever since their first meeting Newton had never ceased to pray for him. In another way in later days we find a link between the two men. When in 1797, Wilberforce published his "Practical View of Religion,"

Newton wrote of this book, " I can scarcely talk or write without introducing Mr. Wilberforce's book. It revives my hope, that ripe as we seem for judgment, while the Lord raises up such witnesses for His truth, He will not give us up."

" The author's situation is such that his book must, and will be read by many in the higher circles to whom we little folk can get no access. If we preach, they will not hear us. If we write, they will not read ; may the Lord make it useful to the great men both in the Church and State."

It is worth mentioning here that in the sixth edition of " The Practical View " the Preface of 74 pages is written by Bishop Daniel Wilson, of Calcutta. The book impressed Newton's pupil in the same lasting way.

Another (afterwards well known) personage who was set on his way by Newton, was Claudius Buchanan. He was a young Scotchman who had left his studies at Glasgow to set out to wander over Europe with his violin (like Goldsmith with his flute), but did not get further than England, and found himself in want in London. The story of his romantic career is fully told by his biographer, Pearson. When in London he used to address his parents who thought he was in Europe " as from Florence." In reality, he was in an obscure lodging where he had to sell clothes and books in order to live. One day he attended St. Mary's, heard Newton preach, and wrote an anonymous letter, begging for an interview. Newton gave notice in church stating that the unknown writer would be welcome if he called. The ultimate result was that, at the expense of Henry Thornton, the son of Newton's benefactor, Buchanan was sent to Queen's College, Cambridge, and afterwards through Simeon's influence as chaplain to India.

Again, Newton was used by Providence to influence the career of Daniel Wilson. In 1796 we find Wilson consulting Newton at two interviews. In October, 1832, Daniel Wilson stood on the banks of the Hoogly as Bishop of Calcutta.

Another worker for the church who was helped by Newton—one whose name is but little known—and yet was a pioneer in the Kingdom of God in those thrilling last years of the eighteenth century, was Richard Johnson, the first clergyman to go out to Botany Bay as a chaplain with the fleet. This first ordained minister to enter Australia is a missionary whose memory should be preserved more faithfully. His work was a particularly difficult one, and his name is somewhat overshadowed by that of Samuel Marsden.

In the church of St. Mary, Aldermanbury, just opposite the Mansion House Underground Station, is a tablet on the wall put up to his memory.

When Johnson started on his hazardous enterprise, Newton penned the following verses to his friend :

> The Lord who sends thee hence will be thine aid,
> In vain at thee, the lion Danger roars ;
> His arm and love shall keep thee undismayed
> On tempest-tossed seas and savage shores.

Go bear the Saviour's name to lands unknown,
Tell to the Southern World His wondrous grace ;
An energy Divine thy words shall own,
And draw their untaught hearts to seek His face.

Many in quest of gold or empty fame
Would compass earth—or venture near the poles,
But how much nobler thy reward and aim,
To spread His praise and win immortal souls.

This was in 1786. In the next year Mrs. Hannah More was added to the number of Newton's friends. But the most interesting instance of the friendships thus formed is found in the story of the origin and development of " The Eclectic Society. " The story of this Society is one of much fascination, and also of primary importance to students of eighteenth-century ecclesiastical history. It was founded in the year 1783 by a few London clergy " for mutual intercourse and the investigation of religious truth. " The first meeting was held on January 16th, in the Castle and Falcon Inn, and consisted of four members. John Newton, Henry Forster, Richard Cecil and a layman, Eli Bates. The numbers increased to about fourteen, besides country members and occasional visitors. The meetings were held once a fortnight in the vestry room of St. John's Chapel, Bedford Row. The Society included two or three dissenting ministers.

A great deal of valuable detailed information is known about this Society because from January 8th, 1798, till January 17th, 1814, detailed and careful notes were kept by Josiah Pratt.

It would be hard to find in religious annals of this kind more interesting details. Pratt records notes of the conversations and discussions of something like 300 subjects—dealing with matters which concerned the English Church and Nation in those momentous years, 1780-1820. Incidentally there is included in the notes, short, most valuable biographical sketches of both Newton and Cecil just after their deaths.

Among the members are found the names of J. Venn, R. Cecil, T. Scott, Dykes of Hull, Charles Simeon, Charles Grant and occasional visitors like Henry Martyn and R. Johnson and Samuel Marsden.

It was through the influence of this Society and arising out of one of the discussions, that on Friday, April 12th, 1799, the Church Missionary Society was founded. Three times at meetings of the "Eclectic" the question of " Missions " was brought forward. In 1786, when " the best method of planting and propagating the Gospel in Botany Bay was talked over. In 1789 they again turned their minds to consider the East Indies and in 1791 Africa was thought about. But in 1796 Charles Simeon went further and propounded the question, " With what propriety, and in what mode can a mission be attempted to the heathen from the Established Church."

No longer Botany Bay, the East Indies, or simply Africa are thought of—the evangelization of the whole world, however remotely, is contemplated.

Moreover the phrase " Established Church " shows that the brethren felt the Church of England should have its own missions. Only three out of the seventeen present were favourable to a definite attempt.

The majority were afraid to interfere with the S.P.C.K. and S.P.G. But their fears were groundless. There was room in the Church of England for all three societies. The C.M.S. came into being and now 142 years afterwards continues to be one of the largest Missionary Societies in Christendom. As was stated, the notes of the Eclectic Society do not begin until 1798, hence we have no record (in those particular notes) of the three meetings where "Missions" were discussed, but we may be sure that John Newton would have thrown in all his influence on the side of promoting the missionary cause.

It makes quite an instructive exercise to go through all these voluminous notes in Pratt's volume and pick out the contributions made by Newton. We should recollect that at the time the notes begin Newton was 73 and could not therefore contribute to the discussion with the vigour of a younger mind.

At this same date Scott was 51, Cecil 50, and Pratt 29. Cecil has been described as "the one clerical genius of the Evangelical Party." Pratt linked up the two centuries, and lived on till past the days of the Oxford Movement.

We find then John Newton a prominent and much trusted member of an influential group of evangelical clergy and laity, who took a big share in the upholding of the Christian faith in England at the end of the eighteenth century. And these years, 1770-1820, were indeed thrilling years in English History both in Church and State. They were the years of the French Revolution, the foundation of the U.S.A., the Industrial Revolution and the Napoleonic Wars. The group of Christian believers known as the "Later Evangelical Fathers" were certainly called upon to do their particular work in exciting times. It was surely an act of supreme courage and imagination to have founded the C.M.S. in such a year as 1799.

Newton was fully alive to the greatness of the age in which he lived, witness his sermon preached on February 21st, 1781, "The Day appointed for a General Fast," when he took as his text Amos iii. 8, "The Lion hath roared, who will not fear."

Like many of his fellow evangelicals he did not always appreciate the work of the Holy Spirit in other spheres of action besides those of religion. For instance, he preached a long series of sermons on the words of scripture made use of in Handel's Messiah.

In 1784, Handel's great Oratorio was all the rage in London and Newton felt strongly that Londoners went to hear it simply to enjoy a musical entertainment (which no doubt was quite true in the case of many). On the other hand he did not realize how God speaks sometimes to the soul through the medium of musical compositions—and one wonders what Newton would have said to Dr. Söderblom when he describes Bach's Passion Music as a fifth Gospel.

We must not omit to mention the genuine humility of Newton's character. When offered a D.D. by an American University he refused the offer on the score that he was not a learned enough person to be given it. The story of this offer is referred to in his "Letter on Political Debate."

There remains still to be discussed Newton's place as a writer of religious literature, which subject will be left for the final part of this study.

PART V

Newton's Contribution to English Religious Literature

Newton the man was greater than his writings, but nevertheless it is through his writings that his influence was and is most widely felt. This last study will be concerned with Newton's merits and talents as a writer.

His hymns have already been referred to, and as stated above, he set to work on a Review of Ecclesiastical History which inspired Milner to write his " Church History. " This work, though out of date, is still valuable for the full extracts from the Early Fathers incorporated in it. The book had much influence on Cardinal Newman.

Newton wrote a life of Grimshaw, the eccentric, but none the less very effective Vicar of Haworth. The profits of this work were characteristically devoted to the use of the Society for the Relief of the Poor Clergy. He wrote the book apparently in 1798 in his leisure time away from home, but he had commenced the book two years before. And again his treatise entitled " Reflections on the Slave Trade " is a most convincing piece of literature on the iniquity of that great evil. Coming as it did from an ex-captain of a slaving ship, it must have carried much weight with those who took evidence.

This treatise is printed in full in the sixth volume of Newton's works and is a convincing statement of plain facts : " The ship left the coast with 218 slaves on board. " " I find by my journal of that voyage (now before me) that we buried 62 on our passage to South Carolina exclusive of those who died before we left the coast. " He thinks that the English ships purchased some 60,000 slaves annually upon the whole extent of the coast and that the annual loss of lives could not have been less than 15,000. Again he describes how one mate in a long boat, angered because a child about a year old was crying, tore the child from the mother and threw it into the sea. When the mother could not be silenced in this way in her agony, the mate considered her too valuable to be thrown overboard, and transferred her to the ship. There can be few more realistic descriptions of the conditions of life on the ships than this " Thoughts upon the African Slave trade. " Where the slaves were packed " close to each other like books on a shelf." The above is only the briefest extract from an evidential document which must have helped on greatly the efforts of Wilberforce and his friends in one of the greatest and grandest humanitarian and political struggles in English history.

Another interesting example of Newton's literary powers is " A letter on Political Debate printed in the year 1793 to the Rev. D—W—." This reveals clearly Newton's attitude towards politics. He was first and foremost a minister of religion—and although doubtless a patriot he was interested most in the spiritual condition of his fellow countrymen, and how the nation should be viewed in the sight of God, and in God's judgment.

" Shall not my soul be avenged on such a nation as this ? "

He greatly admires Pitt. " I cannot but think that the Providence of God raised up Mr. Pitt for the good of these kingdoms and that no

man could do what he has done unless a blessing from on high had been upon his counsels and his measures." But speaking of himself as a minister and of his ministerial calling he writes, "The Lord has not called me to set nations to right, but to preach the gospel, to proclaim the glory of His Name, and to endeavour to win souls." This threefold description of the ministerial office might well be recollected in ministerial circles in the different churches even in the twentieth century. On the other hand, Newton did not lay sufficient stress on the reality of the vocation of every true servant of the State whether in a great or small work: and the derogatory language in this treatise against politicians is somewhat extravagant. But Newton's chief contribution to English religious literature is found in his collection of letters. In that eighteenth-century age of famous letter writers, Newton, like his friend Cowper, takes no small place. He published "Letters to a Wife" as well as 41 letters under the signature of Omieron, and the still more important collection known as "Cardiphonia." Josiah Bull had in his possession a large number of further letters, but these will not be considered in this study.

"Cardiphonia" is Newton's best known work. The title "Utterances of the Heart" was suggested to him by Cowper. It was published in 1780, but the letters were written on and off during the eighteen previous years. The book consists of 158 letters written to twenty-five correspondents between the years 1762 and 1780, and as Dr. Alexander Whyte stated in the preface to the latest edition," is an English classic of rare excellence." Newton's distinctive office in the evangelical revival was to be a writer of spiritual letters—and "Cardiphonia" is full of passages of genuine beauty. The author wrote to the different recipients of these letters and asked their permission to publish. It says something for Newton's reputation that they complied and sent them. The names of the recipients were not published, and no indication was given of the circumstances under which they had been composed. Josiah Bull, writing in 1868, felt at liberty so long afterwards to reveal the names of the different correspondents; among these were several well-known characters in the evangelical world such as Thomas Scott, Mrs. Wilberforce, Mrs. Thornton and many others. The first twenty-six were addressed to a nobleman who was the Earl of Dartmouth; he is the earl immortalised by Cowper in the lines, "We boast some rich ones whom the gospel sways, and one who wears a coronet and prays."

He advocated the evangelical cause both among the nobility and court, and used his influence to aid the evangelical clergy.

He was so polished a Christian gentleman that Richardson said, "he would have realized his own idea of Sir Charles Grandison if he had not been a Methodist."

"Cardiphonia," although indeed "a religious classic of rare excellence," would in our day be considered dull reading, and perhaps not many laymen would read the book unless they had a keen taste for perusing letters confined to religious subjects. But as Lacey May has written: "Certainly a small devotional and practical manual for clergy might be compiled from 'Cardiphonia.'" The letters do create a real atmosphere.

Although William Law, being a notable genius from his youth up,

was a far greater writer and deeper thinker than Newton, there is in the style of " Cardiphonia " something that reminds the reader of the immortal " Serious Call, " the famous classic which influenced three such diverse minds as John Wesley, Dr. Johnson and Cardinal Newman.

As with Law's book, so Newton's letters carry the reader on from page to page. Three ever-recurring subjects come before us in the book and constitute Newton's main message to his age—and his contribution to permanent religious literature :

(1) The natural depravity of the human heart ;

(2) The all-sufficiency of Jesus Christ to restore the fallen nature of man ; and

(3) The truth that lies behind the Doctrine of a Particular Providence.

In a brief survey of this kind it is not intended to enlarge on the way Newton deals with these three most profound truths. It would only be tedious to reproduce the somewhat long sentences and quotations on these matters in " Omieron," " Cardiphonia " and " Letters to a Wife " found in six volumes of his published works.

It is, however, worth remarking that in the year 1808 the publishers of religious literature in that year—in this case " Hamilton, Adams and Co."—thought it worth while to print for the public John Newton's life and works in six volumes, each running to some 700 pages of the most perfect type. It says something again for Newton's fame that this very long six-volume work ran into a third edition.

These writings are by no means out of date, and it was given to Newton to write much that is of permanent value. He used emphatic, often one-sided, but always vivid and scriptural language in discussing the above-mentioned truths. We should not now use the linguistic and verbal expressions Newton used. But it may well be that the three theological truths : the fact of sin ; the reality of grace ; and the truth of a particular providence—are precisely the theological truths that need re-preaching in the year 1942 in time of war. And the times are in so many ways similiar to the years 1780-1810. Like Newton, ministers in all the churches would do well to proclaim more plainly the fact of sin.

There is an interesting story of Mr. Gladstone in the latter years of his life. A friend asked him what he thought was the great need of his age. Mr. Gladstone paused, and replied slowly, " The sense of sin, that is the great need of the age." Newton possessed in a signal degree all through his life, this " sense of sin." He felt keenly the fact, like so many of his evangelical contemporaries, that " all men are from their birth prone to sin."

The words of the Revised Baptismal Office in the Deposited Prayer Book of 1928 may be less severe than expressions in use in the eighteenth century religious phraseology—indeed, the words are less severe than those in the original Prayer Book phrase—but the words convey the same idea ; the fact of sin in the nature of man.

In Newton's uncompromising descriptions of the sinfulness of the human heart and the reality of redemption it is not the phraseology that matters so much as the *ideas* conveyed. " The letter killeth, but the spirit giveth life. "

Since Newton lived his long and unique life, the world of theological,

philosophical and religious thought has changed. And we should express the truths he proclaimed somewhat differently, *but we need to express them all the same.*

To use the word " unique " is no exaggeration. In the year 1800 there were probaly rather more than 10,000 clergy in the Church of England alone—no other clergyman among them had passed through the same experience as he had. Newton, one can safely say, was the only ordained minister in the Church of England who had once been the captain of a slave trader. Newton was like Fox, " an original, no man's copy," and it is not surprising people went to hear him preach at St. Mary's. Moreover he was the particular clergyman chosen by Providence to befriend Cowper; it was not by chance the two hymn writers met.

In studying Newton's writings therefore we need to read them against the background of the countless religious publications that fill up the gap between his time and ours.

It is always a difficult problem for both readers and writers of religious literature to decide the precise value of the relationship between " the old and the new," which the Lord of all literature bade " the wise scribe " to bring forth out of his treasure.

This is certain, Newton wrote certain sentences which no one else has written either before or after him. Here are a few brief instances :

In that eighteenth century age of place-hunting in Church and State alike—and preferment seeking among bishops and clergy alike—it was Newton who wrote the following letter of congratulation to a friend who had been appointed to a living : " I congratulate you, likewise upon your accession to—, not because it is a good living in a genteel neighbourhood and a fine country, but because I believe the Lord sends you there for fulfilling the desires He has given you of being useful to souls. Church preferment in any other view is dreadful, and I would as soon congratulate a man upon seeing a millstone tied about his neck to sink him in the depths of the sea, as upon his obtaining what is called ' a good living '—except I thought him determined to spend and be spent in the cause of the Gospel.

" A parish is an awful millstone indeed to those who see nothing valuable in the flock but the fleece, but the Lord has impressed your heart with a sense of the glory and importance of His truth and the worth of souls, and animated your zeal by the most powerful motive, the knowledge of His constraining love."

Again, as Lacey May has written " English literature can show few lines more inspiring to the fisher of men that his exhortation "—

" Remember your high calling, you are a minister and ambassador of Christ, you are entrusted with the most honourable and important employment that can engage and animate the heart of man. Filled and fired with a constraining sense of the love of Jesus and the worth of souls ; impressed with an ardour to carry war into Satan's Kingdom —to storm his strongholds and rescue his captives, you will have little leisure to think of anything else. How does the love of glory stimulate the soldier—make him forget and forego a thousand personal tendernesses and prompt him to cross oceans, to traverse deserts, to scale mountains, and plunge into the greatest hardships and the thickest dangers ? They do it for a corruptible crown, a puff of smoke,

an empty fame. We likewise are soldiers, we have a Captain and a Prince Who deserves our all."

Again Newton writes to a curate, " Preferment is not necessary either to our peace or our usefulness."

Then, further, in an age when so many churchmen disliked dissenters and so many dissenters disliked churchmen, and both disliked the Roman Catholics ; in an age when promoters of the Unity of Christendom and those who stood for friendship between the Churches in England were frowned upon, it was Newton who could write thus to his friend, Mr. Bull :

" Send me the Way to Christ. I am willing to be a debtor to the wise and unwise, to doctors and shoemakers, if I can get a hint or a ' nota bene ' from any one without respect for parties. When a house is on fire, Churchmen, Dissenters, Methodists, Papists, Moravians, Mystics, are all welcome to bring water. At such times nobody asks, Pray friend, whom do you hear ? or what do you think of the five points ?"

The foregoing pages are not intended to provide a fresh biography of John Newton. A full and long biography was written in 1868 by Josiah Bull, based on long extracts from Newton's unpublished diary.

Hence Bull s " life " is based on essentially first-hand documents. But these pages are intended to be a fresh study of this eighteenth-century clergyman, and to stimulate interest anew in a unique Christian character.

John Newton was not a genius, as Josiah Bull puts it : " We do not think that his talents were of the highest order, but they were far above mediocrity and he had the invaluable faculty of always turning them to the best account."

He was not, for instance, of the same mental and intellectual calibre as John Wesley or Charles Simeon. But he was a minister " who counted " in his age. And in any estimate of the state of the Christian religion in England in the eighteenth century, Newton's life cannot be left out. Perhaps he counts for more than we think, in that exceedingly interesting period of ecclesiastical and religious history. He served his generation faithfully according to the will of God. The last entry in Newton's journal, consisting of two lines entered on March 21st, " the day of his great deliverance," is characteristic of his whole life : " Not well able to write, but I endeavour to observe the return of this day with humiliation, prayer and praise."

One can hardly improve on the words of W. E. H. Lecky, already quoted : " One of the purest and most unselfish of saints, he acquired by indomitable perseverance the attainments requisite for a clergyman, and continued for the space of forty-four years one of the most devoted and single-hearted of Christian ministers."

For a further study of the life of Newton the following books are recommended :

(1) The works of John Newton, in six volumes, edited by Richard Cecil. Third Edition, 1824 (indispensable).
(2) " John Newton," by Josiah Bull (R.T.S.), 1868. Compiled chiefly from his diary (indispensable).
(3) " Some Eighteenth-Century Churchmen (Fourth Essay) by C.L. May, 1920 (S.P.C.K.) (A delightful and learned book on the eighteenth century and full of good things).

(4) " The Later Evangelical Fathers," M. Seeley (Second Edition, 1913).
(5) " Short Sketches of Newton in different Church Histories," by Overton, Balleine, Carter, Binns, etc.
(6) " John Newton Centenary Memorials," edited by John Collis, 1908.
(7) " William Cowper and the Eighteenth Century," Gilbert Thomas, 1935. Most valuable for an unbiased and convincing view of Newton's friendship with Cowper.
(8) Biographies of Wilberforce, Venn, Buchanan, Daniel Wilson, Cecil, Scott, and other contemporaries of Newton.
(9) " The Last Years of the English Slave Trade," by A. Mackenzie-Grieve.

The Nazi Edda

The Twentieth Century Myth by Alfred Rosenberg

By GERTRUDE FARION

IN his Twentieth Century Myth Alfred Rosenberg provided the German nation with what the Edda was to the ancient Scandinavians : a description of their world, an account of their history, and a source of inspiration for their future.

The Twentieth Century Myth is one of the best read books in Germany, especially among the younger generation. It has been prescribed as suitable reading in all Secondary Schools, numerous study groups have been formed to devote themselves to its interpretation, it graces all libraries. Its author holds a very exalted position in the Party : he is one of the oldest followers of the Fuehrer, whom he met in Munich in 1919. After Hitler's rise to power he became Director of the Foreign Policy Bureau of the National Socialist Party. In 1934, the post of Dictator of Education and Philosophy was created for him, and only recently did he receive a new mark of esteem by being appointed to take charge of the German youth in wartime (March 1940). To study the views of such a man more closely will certainly lead to a truer understanding of the queer workings of the Nazi mind.

The title of the book was not chosen without a purpose. It serves to emphasize the antagonism to " reason " current in modern Germany. By opposing " myth " to "reason," Rosenberg gives expression to the deeply-rooted conviction that the intellect (*Geist*) is to blame for the failures of the past, and that only recourse to man's emotions and the subconscious strata of his personality, all that is comprised in the vague term " blood," can avail him. In a shrewd appreciation of the spiritual state of the German people in the years following the last war, with their loss of faith and unexpressed yearnings, their readiness for complete surrender and incapability to see and grasp the truth offered in Christ and His Church, Rosenberg sets out to provide a "myth" which around all these inarticulate feelings can crystallize the starting point for the development of a folk-church and all the other expressions of the folk spirit. He does so in the conviction that the Twentieth Century Myth is the legitimate successor of those " myths " which shaped both belief and destiny of the great nations of the past : the Greek myth of Olympus, the Christian " myth," and the myths of Freedom of Conscience and Research. His aim is to give the nation a religion which is worth dying for, and he claims to have found it in the myth of blood. " To-day," he writes, " there is rising a new belief, the myth of blood (viz. Race), the belief that in the blood the divine character of man is being defended, the belief, enshrined in the clearest knowledge, that Nordic blood represents the mystery which has overcome and replaced the old sacraments." (page 129).

Rosenberg is by no means original in his choice of the racial myth as the key to the secrets of the universe. The supremacy of the Nordic, or Teutonic, blood and its unique power of founding cultures had been proclaimed by Houston Stewart Chamberlain in the preceding generation whose book " Foundations of the Nineteenth Century " (1899) is based on the study of the French Count Gobineau " Essai sur l'Inégalité des Races humaines." (1853). Gobineau thought he had found an explanation of the fall of civilisations in racial deterioration through crossbreeding. But he was a Catholic, and this affected his thought in more ways than one. At the beginning of his first chapter he affirms his acceptance of the fact that the world is governed by God in the sense the Catholic Church has defined. " It is incontestible he writes, " that no civilisation perished without God willing it." Gobineau is also agreeably free from all hatred and contempt of racially inferior peoples whose inability to reach higher stages of civilisation does not, in his view, prevent them from accepting the Christian Gospel. With all his regret at the prospect facing humanity, viz. the reign of mediocrity, he does not suggest any means of arresting a development which, in his belief, has its origins in the mysterious will of the Creator himself.

It is H.S. Chamberlain who applies Gobineau's conception of three separate races, black, white and yellow with distinct racial properties, among which the white race is the only one capable of founding cultures, to the Mediterranean basin. He thereby paves the way for the self-adulation of the German people which is the chief characteristic of the Nazi creed. In Chamberlain's view the Teutons are the master race in the world. "It was Teutonic blood and Teutonic blood alone (in the wide sense in which I take the word, that is to say, embracing the Celtic, Teutonic and Slavonic, or North European races) that formed the impelling force and the informing power. It is impossible to estimate aright the genius and development of our North-European culture, if we obstinately shut our eyes to the fact that it is a definite species of mankind which constitutes its physical and moral basis. We see that clearly to-day ; for the less Teutonic a land is the more uncivilised it is." (pages 187-8). Unfortunately, the Teutonic race cannot find salvation in the Church of Christ. Though in his chapter on religion he expresses admiration for her ecclesiastical and political ideals, he comes to the conclusion that the Church constitutes a danger to the Teutonic race, because it has subjected it to the influence of alien thought and customs. For the very reason that the Church contains Jewish elements as well as those originating in the " chaos of peoples," which lived round the Mediterranean in the years immediately preceding and following the fall of the Roman Empire, it must be rejected. Among other things Chamberlain offers a justification of antisemitism on the ground that the Jewish spirit, however worthy and excellent, tends to corrode and disintegrate all that is best in the Teuton.

The " Foundations of the Nineteenth Century " are indeed the arsenal which provides Rosenberg with all his weapons. Yet the author of the " Twentieth Century Myth " differs from his immediate predecessor by the virulence of his hatred of the Catholic Church and the greater skill with which he blends mysticism and pseudo-science.

In the hands of this artful magician what had merely been the vagaries of misguided eccentrics became the centre of the most pernicious and yet mysteriously attractive teaching. With an ingenuity worthy of a finer cause Rosenberg weaves the different threads of thought of his predecessors into a net destined to catch the inexperienced. Anti-catholicism, and antisemitism, faith in the mystical qualities of the Nordic blood, the narrowness of extreme nationalism, and belief in the coming of the superman are all mixed in this new myth. In three books, entitled : " The Conflict of Values," " The Quality of Germanic Art," and " The Coming Reich," Rosenberg gives a new interpretation of life and history. In his introduction he describes as the task of our age the creation of a new type of humanity through a new myth of life. This is the myth of the Aryan or Nordic hero who, ever since his entrance into history, has given evidence of his complete superiority to all other races. All that we admire in India, in Greece or ancient Rome, the famous artists and discoverers of the Renaissance, the great kings and princes of European civilisation, they have all belonged to the Nordic stock. Whatever was cunning and treacherous, unbalanced or divided in spirit from St. Augustine (!) to Machiavelli was of racially inferior origin. Certain qualities are unmistakably Aryan : a keen sense of national honour and personal dignity, unfailing loyalty, and a courageous spirit of childlike simplicity. Above all, the Nordic hero is at peace with himself, possessing as he does a complete trust in his Almighty Father. We meet him first in the guise of the Aryan conquerors of India, we see a different side of his character in the Persia of Zoroaster, the Greeks of the Homeric age show him at his height, the integrity of ancient Rome is his, and yet another trait is added in the descriptions of the Edda, where this hero in warfare, profound philosopher, and superb artist reveals himself as the eternal seeker, prepared even to sacrifice an eye on his quest. (Odin). Wherever this superior being appeared, all the blessings of civilisation followed in his wake.

In the explanation of the inevitable fall of the Aryan empires, Rosenberg offers the same theory as his predecessors : the pernicious influence of the conquered races. He renounces the evolutionary conception of history in favour of a static one. In his view the developments of history are conditioned entirely by the struggle between the superior and the inferior races. He shows that this struggle has at all times had the same form—the complete conquest of the aborigines by the Aryan invader, the establishment of a highly developed culture, its gradual disintegration through the influence of the racially inferior elements of the population, and lastly its collapse. History teaches that inferior races have invariably brought about the fall of the superior by spoiling their stock through intermarriage, and breaking their independent spirit by injecting the poison of an alien teaching. The latter weapon is even more deadly than the former. Rosenberg illustrates his point by examples taken from the different periods of history, the most interesting to us, no doubt, being the fate of Greece.

In Greece, the difference between the conception of life of the Aryan conquerors and the aborigines is most marked. On the one hand we have the radiant Gods of Olympus with their beauty of

harmony and their divine indifference to suffering, on the other the dark Gods of the earth, such as Demeter, whose service involves mysterious orgies and occult ecstasies. The Homeric age shows us the Nordic conqueror with as yet unsapped strength. " These deeply pious creations of the Greek spirit show the unbent and pure spiritual life of Nordic man." They are religious confessions of the highest degree, expressions of faith in oneself and in the deities which are conceived with the naiveté of a genius as propitious spirits. " Homer neither dogmatizes nor does he enter upon polemics," says Erwin Rohde (" Psyche "), and in this one sentence he describes the nature of all genuinely Aryan religious feeling. Again this profound student of the Greek spirit says, " Homer has no interest in, nor tendency towards, the mysterious and the ecstatic." This is the mysterious straightness of best race which resounds from every authentic verse of the Iliad and from all the temples of Hellas." (pages 55 and 56).

But only too soon is the self-confidence of the stalwart hero undermined—life is no longer taken for granted. A study of the plays of the great tragedians reveals an increasing tendency to question life and the justice of fate. The gradual development of the critical spirit is not natural to the pure Aryan and can only be accounted for by crossbreeding. The fateful intellectuality which is characteristic of the Age of Pericles proves the influx of racially inferior elements into Greek life. Socrates, however admirable he may have been in his own way, was definitely not an Aryan. His exterior shows that he belongs to the subject race, but even more his mental outlook. All his teaching concerning the relations between virtue and knowledge, the existence of a " good " which can be apprehended by all men, the very quality of his intellect, show traces of inferior origin. For the Aryan, besides being by nature aristocratic, possesses so sure an instinct that he can dispense with reason altogether, which he despises as the stigma of the slave. Once this servile spirit had penetrated Greek culture it was doomed as is every other civilisation in which the racially inferior elements gain the upper hand.

The history of Christian Europe gives an account of the struggle between the Nordic Aryans and the " chaos of peoples." This struggle is still continuing, and it is therefore of supreme importance that statesmen and people alike should be alive to its implications. From the outset the Aryan was faced by a powerful foe who endeavoured to overthrow him by his usual policy of intermarriage and subjection to alien ideals. Wherever the Aryan asserted himself, civilisation flourished, and it is indeed worth noting that during the highly creative age of the Renaissance in Italy it was only the Africanised region of southern Italy which failed to make its contribution. Yet all the time the Aryan was fighting against great odds; for the " chaos of peoples," the racial underworld, had succeeded in building a very powerful organisation for his overthrow: the Catholic Church. This was indeed a most deadly weapon. By preaching an ideal which was so alien to the Aryan, the Church succeeded in injecting the element of doubt into a character by nature not divided in itself. Rosenberg is firmly convinced that the great dogmas of sin and redemption have nothing to do with the real teaching of Christ Who was himself of pure race. " The doctrine of original sin would have been unintelli-

gible to a people of unbroken racial character. For in such a nation dwells a faith in itself and its own will, which it conceives as its destiny. Homer's heroes know as little of " sin " as the ancient Indians, and the Germans of Tacitus and the Saga of Dietrich. On the other hand a constant feeling of sin is a concomitant of physical hybridisation. Racial incest leads to disintegration of character, lack of direction in thought and action, inner insecurity, the feeling as if the whole of existence were the " wages of sin," and not a mysterious and necessary task of self-formation." (page 88).

As Friedrich Nietzsche had done before him in his Genealogy of Morals, Rosenberg endeavours to discredit Christianity in the eyes of the world by pointing out origins both degrading and obscure. In his opinion as in that of his master, the Christian ideal, as it has been developed in centuries of Christian civilisation, shows all the signs of the slave's mentality. In complete misunderstanding of spiritual realities he contrasts honour, dignity, self-assertion and pride with charity, humility, self-denial, and submissiveness, and pronounces judgment in favour of the former. Blinded as he is, he sees in the Christian virtues no more than individual efforts at sanctity, which are unable to affect the destinies of nations. In his view, the entire struggle of the Germanic spirit for self-expression is contained in the conflict between the two values of charity and honour. Wherever charity has triumphed, honour has been trampled underfoot, and it is only when honour, conceived in a strictly nationalist sense, is victorious that the spirit of the Aryan German can develop to its full stature. What, Rosenberg asks, has this teaching of charity resulted in ? It has resulted in the preservation of all that is " inferior, diseased, crippled, criminal and rotten " ; it has undermined the proud dignity of the Nordic peoples and robbed them of their original surety of instinct, thus rendering them a prey to unscrupulous foes.

To free Christianity, if it is to be preserved at all, from all foreign accretions, notably those of Jewish origin, is the foremost task of the responsible leader. The exclusion of the Old Testament and the Pauline Epistles would seem an obvious demand. All study of the Gospels must concentrate on those traits in Christ's character which show him as the dauntless hero, the Mighty One in the temple. The Man of Sorrows, Whose sufferings redeemed the world, does not appeal to the sturdy Germanic spirit. For the German looks upon life as a process of self-education. He is interested in the life of Christ, not in His death. In this Goethe, the greatest of all Germans, is his model. Concentration on the sufferings of Christ betrays a slave's mentality, and has purposely been fostered by the Church and the power-loving hierarchy in order to break the proud independence of the Aryan spirit. In this she has proved all too successful in the past.

Throughout the centuries, according to this reading of history, the battle has been pitched between the liberty-loving Nordic peoples and the overbearing claims of an alien organisation. The " Reformers" from the Albigenses onwards have taken part in it. The rise of National states in Europe marks one of its stages. All the northern States : Great Britain, Holland, the Scandinavian countries and last, not least, Prussia, have taken sides in it. It is only through their efforts that the Aryan stock has survived at all. But the battle is

not yet won. The springs that poison the thought life of the Aryan are still flowing. The danger of racial deterioration through crossbreeding is still imminent. The fate of France affords ample proof that this is so. Her vitality has been undermined through intermarriage with inferior races and nothing can now restore her to her former glory.

Rosenberg does not fail to evolve a scheme for the ordering of the world in conformity with the racial theory. The future of the nations is conceived of in the form of a system of racially pure States. In Europe, under the hegemony of Germany, the Nordic stock will be dominant. A Nordic North America will control the South American Continent. In Asia, the Japanese will hold the key position. The British Empire, governed as it is by a Nordic race, will remain intact! The Jews will be collected in a place especially set apart for them, and Africa may safely be left to her own peoples, once the negroes from America have been repatriated.

In a world of this description the Aryan will be able to devote himself to the task of founding cultures, and all that as yet has been only promise will find fulfilment. The Nordic hero who was thwarted from the very moment he entered history will then develop unimpeded. But as this glorious day has not yet dawned, it is imperative to be watchful and pursue a policy in accordance with the new ideals, especially in the educational field. Mention has already been made of the new interpretation of the Gospel, and Christian teaching is to be modified still further in the spirit of the following quotation. "All German education must be based on the appreciation of the fact that it was not Christianity which brought civilisation to us, but that Christianity owes its lasting values to the Germanic character. . . . Hence the Germanic values of character are the eternal forces by which everything else must be governed." (page 623).

The disastrous results to which such subversive teaching has led in Germany are a matter of common knowledge to-day. In pursuit of so fantastic an ideal as that of the perfect Aryan far-reaching legislative measures have been taken. The efforts to preserve the Aryan from racial contamination by marriage with Jews are crystallized in the Nuernberg Laws of 1935, which prohibit marriage and sexual intercourse between Jews and Aryans even when the Jewish element is limited to one grandparent each. Divorce on grounds of racial incompatibility has been facilitated. The Sterilisation Law of January 1934 has affected the most private sphere of the individual. To these protective measures we must add those taken to ensure both health and fecundity of the Aryan. By the Hereditary Farm Law of 1933, the entail system has been applied to small peasant holdings. These must be owned by Aryans of pure race who are thus bound to the land where, as the new theory teaches, they are more likely to preserve their racial heritage intact. Marriage facilities are granted, and the foundation of large families encouraged. To provide the State with healthy offspring is the primary duty of its citizens who are brought up to realise their responsibilities. Leaders of the Hitler Youth sign pledges that they will fulfil their obligations, and information on racial matters is freely given at the various branches of the Racial Policy Bureau.

This new conception of the world has profoundly affected German

education. In schools a large amount of time is devoted to the new subject. Moreover all others, even the most alien such as science and mathematics, are coloured by it. We have already heard of the new outlook on history. Pupils are taught that the very fact of being an Aryan affects the whole outlook of a person and lends a unique quality to his work. The intellectual and spiritual life of a people is racially conditioned, and as each race apprehends truth differently, there can be no real understanding between the nations of the world. Even where the naturally generous instincts of the Aryan would lead him to seek intercourse with members of other races, where pity might urge the Aryan child to resent the treatment meted out to his Jewish fellow pupil, he must remember that the racial inferior is only waiting to explain such sentiments which, far from being good in themselves, are in reality a sign of weakness. For only those—here an argument of Nietzsche's is resumed—who have risen above their pity are really free to govern a world which has been emptied of God.

In the Twentieth Century Myth the revolt against God which has at all times been a possibility of the human soul, becomes articulate in a form most suited to the present spiritual state of the German people. Their ardent nationalism thwarted by defeat, their pride wounded by humiliation, their faith undermined in centuries of religious disunity, they grasped at a solution, which exalts their nationalism, panders to their pride, and offers them a substitute for genuine faith. They believe, may they be conscious of it or not, that the time has come for man to set himself up as final arbiter of all values in a world, which is the sole reality. In doing so, they hope to attain that freedom and power, which they believe to be rightfully theirs.

This hope has already proved to be vain. Instead of opening up unto him realms of hitherto unrealised possibilities, this new teaching has made man subject to the hardest taskmasters the world has ever known. For the presumptuous attempt of the creature to revolt against his Creator, his yielding to that subtlest of all temptations; *eritis sicut Deus*, must inevitably lead to his complete destruction.

Evangelical Churchmanship as a Layman Sees It

By A. F. WALLIS.

THE late Rev. Charles Hole of King's College, London, in his pamphlet entitled " An Historical Review of the words " Evangelical " and " Protestant " affirms that the former has its root in *Evangelium* which the German Reformers associated with the Free Love of God; a singularly appropriate term when Western Christendom was rife with the pernicious system of Indulgences. *Evangelium* was evidently spoken of at the Council of Berne in 1523, whereas " Protestant " was not introduced into public debate until the Second Diet of Spiers in 1529. The latter term, however, marked the dividing line between the *Evangelici* (men of the Gospel) and the *Pontifici* (Papal men), and although in Anglo-Saxon speaking countries it now represents the distinction between Romanists and non-Romanists, on the Continent of Europe the word " Evangelical " is more commonly applied. In the Anglican Church, " Evangelical " refers to a school of thought born and nurtured by the Revival initiated by Wesley and furthered by Churchmen like Simeon, Venn and many more. Lecky, the historian, attributes the great spiritual change that came over England to this revival, whilst Dr. H. H. Moule in his " Life of Simeon " states that the revived consciousness of corporate life and duty in the National Church was due to the work and witness of Simeon rather than to the Oxford Movement begun by Newman, Pusey and others, and Bishop Charles Wordsworth adds that " he had a much larger following of young men and for a much longer time." Can this be said of the present? Can it also be said that Evangelicals command a majority even among laymen? Surely not. One of our post-war aims should be to regain the lost position and build up a strong representation in the Parochial Church Councils, the most important strategic point in the Church of England organisation. The Protestant outlook of Englishmen generally, on matters of religion, gives us every encouragement; the growing menace to the liberty of the incumbent by the steady encroachment thereon by central diocesan authorities on the plea of war-time and post-war emergencies, should provide an added stimulus, and be the means of drawing the rank and file of the clergy and the laity more closely together. They are the backbone of the Anglican Church, for is not the incumbent and the layman in daily life closer to the masses who have yet to be won for Christ than the principals of a diocese? Evangelicals are in an excellent position to take the lead, for although they do not belittle the governmental value of episcopacy they do not consider it to be *an essential* to the spiritual life or offices of the Church, so that any justifiable criticism of episcopal authority or proposals can be fearlessly advanced.

Endeavours to win the laity to the Evangelical cause must take into account probable changes in the post-war economic world whence

conditions may compel a reliance less upon large subscriptions from the few, and more upon small subscriptions from the many. The need for wider support from the less wealthy classes of the community will be apparent, and as to a very great extent they remain uninstructed upon the doctrine of our Church and the principles of Evangelicalism, as well as being ill-equipped with a knowledge of church government and legal matters, an important phase of the task is to educate them. Whilst the basis of Evangelicalism is of a spiritual character, none will say that common sense and reasoning is out of place. Simplicity in defining doctrinal basis, in the observance of public worship and in dealing with individuals, will be of the greatest asset. Nor must there be any neglect to impress upon them the absolute necessity of defending our Protestant heritage against the attacks that will surely be made upon it.

Doctrinally, the " *Free* Love of God " is a clear and simple definition of the basis for constructive Evangelical teaching, and one that will reach the hearts of men and women. It is the spiritual content of the Old and New Testament Scriptures, beginning with the recorded Fall of Man, reminding us that God made an *immediate* provision for his restitution that became operative long before the institution of any priestly system. John 3, 16 is decidedly Evangelical, for therein we read that God *gave* His only begotten Son, Jesus Christ, and that the reception of the *Gift* implies the exchange of eternal death for eternal life. The Gift involved the Atoning Sacrifice of Christ at Calvary, *substitutionary, satisfactory and sufficient.* It cannot be earned by works of merit, otherwise it would not be *free.* Its inclusiveness is covered by the " whosoever will " which also suggests that some may be minded to reject it. It involves membership of " the church of the freeborn whose names are written in heaven," the Invisible Church as distinct from the Visible Church. This Visible Church with which one is under no obligation to have association in order to obtain eternal life, is nevertheless divinely appointed ; those who stand aloof from it, do so either from conviction of conscience or dissatisfaction with its methods, and sometimes alas, with the lives and conduct of its members. The failure to grasp the vital difference between the Invisible and Visible Churches partly explains why so many well-meaning folk cannot understand the great gulf that yawns between Evangelical and non-Evangelical Christianity, or between the Protestant and the Roman or " Orthodox " Churches of the East. There is no doubt that the Reformers fully appreciated the difference, so that whilst they displayed an understandable reluctance to introduce violent changes at the start, their policy concerning doctrine and practice lay in the Evangelical direction. It is not unreasonable therefore, to contend that Evangelicalism and Protestantism are inter-changeable terms. The Evangelical accepts the fact of the existence of the Invisible and Visible Churches, but declares that membership of the latter does not automatically include membership of the former, into which the only entry is by the " new birth " so clearly enunciated by Our Saviour in His talk with Nicodemus.

Doubtless, all Evangelicals in the Church of England, conservative and liberal, would abide by the " Free Love of God " as being a simple definition of our fundamentals, but the increasing desire for

comprehensiveness has tended towards a careless indifference as to what is and what is not Evangelical doctrine and practice. The situation has developed to a point requiring a corrective if present and future Anglican Churchmen are to know exactly where Evangelicals stand, and the latter to know their own mind. The state of the world and the condition of the Church generally, calls for an united Evangelical front, in which the initial step is to frame a policy that should be broad enough to justify the adjective " Evangelical," but sufficiently safeguarded against an invasion by those who would unquestionably accept the fundamental belief in the Free Love of God, but at the same time display a " looseness " concerning Evangelical teaching and practice. Unity in diversity harmonizes with English character, but certain Evangelicals have carried the idea too far. It is necessary, therefore, that the policy should bear the marks of clarity as well as unity if hopes to win the laity to the Evangelical cause are to be fulfilled. There is sure to be opposition from Anglo-Catholicism and Modern Theologists with increasing intensity during the post-war years. Clarity in the policy must include an appreciation that certain definable limits are necessary to prevent anarchy, but before discussing that aspect, it may be profitable to visualise the means whereby the Anglo-Catholic and the Modern schools of thought hope to win the people to their respective sides and what chances they have of achieving success.

Concerning Anglo-Catholicism, the inability or unwillingness of those in authority to maintain discipline in our Church has left a legacy of almost unlimited licence whereby a large number of Services are conducted in a manner totally alien to the Reformation or the general desire for simplicity compatible with dignity. Their Romish character produces a familiarity that will not make difficult the final step to outward organic re-union with the Papacy when deemed to be logical and desirable by ecclesiastics labouring for that end. Only a few years ago a large gathering of Anglican clergy assembled in London and pledged themselves to work by every available means for the return of the Church of England to the Roman fold. Many are apologetic for the Reformation, whilst more are half-hearted as to its necessity. Were there more confidence that the solidarity of English Protestantism could be mobilised for a successful resistance before the evil is done, or that such a solidarity is impervious to mining operations by more subtle methods, we could afford perhaps to rest upon our oars. Unfortunately recent proposals concerning the Holy Communion can be taken as indicative of the intense opposition to the Reformed and Protestant character of our Church. Experience generally has proved that enthusiasts are never satisfied with half-measures for very long and will, therefore, make further demands. Subtilty often succeeds where more open methods fail, in which the modern craze for perpetually " doing " something or " seeing " something provides excellent recruiting ground for Anglo-Catholicism, particularly amongst the younger generation. Secular educationalists lay great stress upon the gift of Sight as a means of imparting knowledge or creating impressions, and is it to be expected that Anglo-Catholics will lag behind in this respect, having at first hand a vast accretion of complicated and fascinating ritual ? Last year an Anglican

Diocesan Bishop declared that " seeing ritual " is a useful contribution towards a Religious Education. To the emotional, the mystic and the ascetic, Anglo-Catholic ritual has a dramatic appeal that is fortunately absent from true Evangelical practice. Contentment with a popular attachment to an outward form of institutional religion, in contrast to the Evangelical view point, relieves men and women of the obligation to seek Salvation as a personal responsibility through Christ alone. To the seeker after spiritual things the Sacerdotalist offers the services of an episcopally ordained priesthood, whereas the Evangelical allows him the right of private judgment. There is a great reverence for this centralised authority on the part of those who have been nurtured therein from childhood, and where such as are not associated with any religious school of thought, even they are sometimes inclined to the " catholic " view, because they see in it a possible chance for a permanent and more or less perfect ordering of international affairs, with the Bishop of Rome as dictator in all matters both spiritual and temporal. Totalitarianism either in Church or State is not a welcome bed-fellow for true Protestants.

If the tenets and worship ascribed to Anglo-Catholicism prove attractive to one set of people, it may be supposed that Modernistic Theology will be a draw to the " intellectuals," the rationalists, and such as long for and oftimes forecast a better order in society resultant solely upon a co-operative human effort. They do not dispense with the necessity for some sort of a spiritual foundation to nerve a weak endeavour, and on minds untutored in the Scriptures and lacking that definite spiritual experience which Evangelicals call " conversion," they are naked and ready to receive the garment of man's righteousness, so long as it is composed of Religion and Reason, with more emphasis upon the latter. Complementary to this philosophy and indeed as a part of it, is the attack upon the *authority* of the Scriptures by first casting doubt upon their *accuracy* concerning statements and historic events recorded therein. These " higher " critics base their contentions mainly on modern scholarship and biblical research of a certain type, whereby they delude many into thinking that their conclusions are a repository of truth, and that a final pronouncement has been made upon perplexing biblical utterances having a bearing on moral issues. To a world that dislikes prohibitions the Decalogue is not binding upon peoples enjoying the benefits of a Christian civilisation, nor are the nature miracles consistent with the results of science. Individual sin is only an incident in the process of an evolutionary movement from animalism, wherein man's " fall " is an upward rather than a downward occurrence, the evil in his heart being but the dissatisfaction at seeing his capacity for goodness constantly thwarted. Such frustration is due to ignorance which education and mutual improvement can dispel. Therefore, the death of Christ is but an historic fact and the offering of a good man's life in the interests of the social welfare and the common brotherhood of mankind, over which the fatherhood of God presides. The Kingdom of God thus becomes " the Commonwealth of God " so that without a " kingdom " there is no necessity for a returning " king." The benefits of the " kingdom " are sought after, but the " King " Himself remains rejected still.

If this emasculation of Holy Writ and of the Gospel were but the harmless pastime of a few theologians it might well be ignored, but for the sake of thousands who grope their weary way through the half-lit labyrinths of speculative theories, Evangelicals must meet their need out of the Book that has been tested these two thousand years, believing that the spade has yet to endorse much that is supposed to have been disproved. It will be difficult enough, for the arguments of the pundits of Modern Theology are sufficiently plausible and attractive in an age that delights in man's achievements in the physical world, prone to worship at the shrine of Intellect, and hopeful that out of his own unaided efforts he will one day signalise the Triumph of Man.

I have endeavoured to show how serious will be the twofold challenge of Anglo-Catholicism and Modern Theology to the Evangelical position, and how they hope to capture the Church of England from two opposite extremes. One is tempted to dwell upon the effect produced on the national life were either or both efforts crowned with success, but a more constructive task is to suggest a few ways and means whereby Evangelicals might with God's special blessing meet and overcome the opposition. Since the last war Evangelicalism in the Anglican Church has undergone a considerable change fraught with serious consequences to its existence and its power as a witness to the Truth. In the first place certain Evangelical churches have become too colourful in the observance of the authorised Services, and in particular Morning and Evening Prayer. Processions with banners, wearing of coloured stoles, changing them during the period of worship, complicated high-brow music and a general departure from what only twenty years ago or a few more, was recognised to be decidedly Evangelical worship. Some of these innovations I have personally witnessed and have always felt that something definitely spiritual was lacking and that material things had taken its place; there was also on the part of clergy and choirmen the "professional touch." The fact that to a certain degree the sermon was evangelistic did not make good the feeling of depression or that the time was profitably spent. Congregational singing was spoiled by the type of music, and I came away with the impression that absolute sincerity was absent, with the added unhappy feling that it was not the type of service to which one could, with some hope, invite a soul seeking the way of salvation and light. Moreover, one is still unconvinced that attempts at approximation to High Church practices as a gesture in the interests of peace in the Church are anything but futile. Appeasement will fail, as we all know it has failed in international affairs. Nor has it any better chance of success by adopting the un-Evangelical practice of the Eastward Position when consecrating the Elements.

The fact that this practice was made "not illegal" many years ago, subject to the manual acts being seen by the communicants, does not make it doctrinally in accord with Evangelical teaching concerning the Lord's Supper or the intention of the Reformers. From the standpoint of history, it is undeniable that its use is associated with the idea of a propitiatory sacrifice harmonizing with the erroneous and anti-scriptural doctrines of Rome. Without entering into a descant upon its theological aspect, if the practice is *not* associated

with Roman teaching, why was the concession when made, hailed by the extreme High Church party as a great gain, and why did they continue to press for it all those years before? The answer surely is that they knew exactly what they wanted and why they wanted it. This did more to strengthen the Oxford Movement than all the ground work put in by Pusey, Newman, Ward and others during the "thirties" and "forties" of the last century. The rift thus caused between Churchmen in almost every part of the world cannot make its adoption the offering of an olive branch of peace to those whose determination is to wreck the Catholic, Apostolic, Reformed and Protestant character of our Church. Nor could it be anything but a disruptive policy from the viewpoint of Evangelical unity, and the surrender of a trust committed by Latimer, Ridley, Cranmer and many more to this and every succeeding age. There is no virtue in it, but it tends rather to obscure the spiritual significance of the Service and substitute for it a material interpretation of the Sacrament, bringing it into line with the Papal offering of the sacrifice of the Mass through the offices of a sacrificing priest, who at least adopts the position with some consistency. The framers of the existing Rubric, who lived closer to the pre-Reformation period than ourselves, had no doubt upon the absolute necessity of making a clear cut from the practice. They fully understood its meaning, and showed their consistency in authorising only the north side of the Table as the proper place for the consecration of the Elements.

The real importance of the matter to Evangelicals is that, being of a doctrinal significance, Eastward Position is the border line between Evangelical and Sacerdotal teaching. It is something more than an individual preference or custom of any particular church or cathedral. If therefore, Evangelicals who favour this practice or are not particularly opposed to it, will place their loyalty to Evangelicalism and seek its true welfare before other and less important considerations, and as a token abandon it or refuse to condone it, they will have made a valuable contribution towards a settled Evangelical policy and played a great part, at some personal cost, in the overthrow of the attempt to re-paganise the Church of England. It is to be hoped that the last will soon be heard of this subject within Evangelical circles and its disposal facilitated in the way suggested.

Other matters of no less importance must claim attention. A return to simplicity in public worship where a departure therefrom is now the order of the day, would go a long way towards regaining the active support of the men-folk in the life and work of the Church. The disproportionate attendance of women as compared with men at the Morning and Evening Services is largely traceable to the less simple form of worship which once characterised Evangelical Churches. Unless of a musical turn of mind the majority of men feel out of place where music is allowed to predominate, and quite apart from that, the general trend is towards the suppression of congregational singing which has always been a feature of Evangelicalism. The feeling that a congregation has assembled to be entertained ought to be discouraged, and the object of worship "in spirit and in truth" constantly put before the people by exhortation and example. Musical talent could be given an outlet by an occasional special mid-week

Evening Service where the choir might render some special music portraying Bible incidents and characters. The concentrated practice required would not prove irksome to real music lovers, actually they would derive some pleasure from it, and furthermore the occasion would provide an opportunity to reach the non-church going classes of a certain type if the programme included a short and concise evangelistic address. The shortening of Morning and Evening Prayer from the prescribed order, is a question that calls for minute examination in Evangelical churches as to whether the restrictive use, amalgamations and omission of certain prayers, has sacrificed the sense of Reality in the interests of speed in order to satisfy the complaints of the type of churchmanship that has not advanced beyond the stage of conventional observance. How long will the clergy continue to rob pious souls of their right to a full and proper Service as ordered at the Reformation by men who knew what they were about by legislating for the future as well as for the present? That any criticism at all should be levelled at the length of the authorised services proves the inability of the critics to understand their Scriptural foundation, and incumbents would gradually dispel the objections if one or two sermons a year were devoted to this subject.

A still more serious problem for the future is the appalling lack of knowledge by laymen generally as to the doctrine of the Church of England. Some of this ignorance is pitifully displayed at Parochial Church Council meetings. Do Evangelicals fully realise that Anglo-Catholicism thrives upon ignorance more than upon learning? Yet how often do we hear even a few sermons on Anglican doctrine? In Hosea 4, 6, the prophet cries, " My people are destroyed for lack of knowledge," that is, knowledge of the things concerning God, His Laws, His Institutions, His Worship and His Witness. All these things are enshrined in the doctrine of the Church. How important to remember that the knowledge of true doctrine is full-proof armour against false doctrine. It should be a recognised Evangelical policy to use the pulpit for the purpose of preaching, rather than rely upon the people reading the excellent books and pamphlets on doctrinal standards, which they seldom do, as personal experience in management of a small church library has proved. Akin to doctrine is Church History, upon which a great deal of ignorance is also apparent. History as taught in the secular schools does not make good the deficiency, so that it is incumbent upon churchmen to see that this is done as an integral part of corporate church life. It is hardly a subject for the pulpit, and to some a little uninteresting, if handled only in lecture form, minus the lantern. All Evangelical Societies which have as their principal object the defence of the Protestantism of our Church, would be doing a fine service if they jointly approached the Religious Film Society for the production of a series of films featuring the story of the Church of England. There could be no sound objection to the use of the film for this purpose, in fact its use is essential if it is desired to capture the imagination of the young and turn it to good account. The films could be loaned to parishes for a small sum, plus transport cost. All that is required is some well conceived plan whereby those churches who suffer from low finances can receive monetary assistance from a pooling of resources organised

and controlled by a Joint Committee of the Societies. It is to be hoped that no Evangelical Church will, after the war, be without its film apparatus for want of funds.

Membership of the Church of England carries with it a still deeper responsibility. The parochial system gives the incumbent a claim upon his parishioners and they a claim upon him. Whether they attend his church or some other, or none at all, they come under his cure, but can it be said that in every parish full advantage is taken? A complete answer to this question cannot be given here, but it is common knowledge that adverse conditions exist in many parishes that discourage regular visiting. Nevertheless, there are parsons who conscientiously feel that dogged persistence must be continued with small prospects of reaping a good harvest of souls. The temptation to abandon it for the pleasant and more fruitful work of building up the spiritual life of the congregation is great. Yet at hand there lies an alternative, waiting to be called into service. The " Priesthood of the Laity " might be transformed from a belief to a practical reality by the employment of men District Visitors drawn from the congregation; men " whose hearts God has touched," filled with the Holy Spirit and willing to spend and be spent in His service in the parish. Their function would be to visit the men of the parish with some reasonable degree of regularity in their spare time, concentrating principally upon such as are hostile or apathetic to any form of religion. These may " open up " to such a caller, whereas to an ordained minister they are merely polite for decency's sake, and remain reserved when a heart to heart talk is attempted. To the parishioner this District Visitor is " an equal " in the sense that he is not performing this office as a part of a profession. That he does it gratuitously with much personal sacrifice has a special appeal. Prejudice may, by this means, be broken down and a link formed with the church, however slender, that may lead on to greater issues. The visitor should be prepared to talk upon all sorts of subjects as points of contact, to do a lot of listening as well as talking, and try to be impervious to shocks. It is not suggested that the noble work of the women District Visitors should be dispensed with, but the state of the country and the homes of the masses from a religious standpoint, are a grave menace to the welfare of the next generation. The Church, particularly the Evangelical section, must no longer neglect the father who has been permitted by God to bring a family into the world, to be its head, and to be responsible for its spiritual and moral welfare. With the manly influence absent to a large degree from the Church, her witness has become almost effete. England needs a more masculine type of Christianity if she is to weather the storm of the post-war years. Evangelical Churchmen should pay special attention to this important business of winning the men for Christ.

A short-term training may be necessary for this type of work, in which the handling of the Word of God must play a major part, as in all forms of personal evangelism. There is great need for a series of Central Bible Colleges on the lines proposed some months ago in the Evangelical press, where a course of studies in the Scriptures could be taken at comparatively small cost to the trainee. Other relevant subjects might also be included in the curriculum, but to

obtain the maximum results, every endeavour must be made to space the Centres evenly over the country at points accessible to the public passenger transport services, because provision for such as could only attend after working hours is essential. The proposals are capable of wider application and the co-operation of the Evangelical Free Churches should be sought.

The criticisms, opinions, hopes, fears and suggestions contained in this article are but the meagre effort of a layman who has not enjoyed educational privileges open to others. It is an attempt to gauge the present Evangelical position within the borders of the Anglican Church and to offer a few possible solutions to the problems which must be faced in the immediate future. They may be considered worthy enough to be a basis, along with more commendable material, for a free and frank discussion among all Evangelical Churchmen at a conference which ought to be convened before it is too late. A conference where, with the guidance of the Holy Spirit, we may hope to discover a policy that shall unite all Evangelical Churchmen in the great redemptive work of making known the Free Love of God. The post-war period, when by God's grace it arrives, may prove to be the final opportunity for the Church of England to justify her privileged position as an established church. There need be no doubt as to what will happen, if within her borders there is a united Evangelical Party, tried and purged, spiritually re-inforced, fully equipped with well-proved scholarship, and an organisation that has its parts fitly joined together. Whether they are in the van of leadership, or the vital invisible force behind the higher temporal authority does not matter one iota, so long as Evangelical Churchmen are faithful in their witness. A weak Evangelical witness means a weak Anglican Church witness, and the latter would be written down by future historians as a great Church that lost a great opportunity.

Book Reviews

"REVELATION AND RE-UNION" A RESPONSE TO TAMBARAM.
By G. B. Broomfield, O.B.E., M.A., D.D. S.P.C.K. 7/6.

This new Apologia, from the pen of Canon Broomfield, for the medieval and Tractarian view of the Church and the Ministry, is written as a 'Response' to the Tambaram Conference statement on Reunion.

The Author deals most comprehensively with his subject so that one or two of the early chapters seem only remotely relevant to it. He presents his case most ably and charitably with a clear evidence of learning and scholarship, but with more than an occasional and a rather subtle use of the *non sequitur* and *petitio principii*, and not infrequently with pure unsupported assumptions and conjectures. For instance, as we might expect, the functions and authority of the Church, as the guarantor of, or, as our Article puts it, the 'witness to' Holy Writ, are fully stressed; and on this ground alone the claim is at once advanced for the Church as the authoritative 'Teacher' and 'Interpreter' of Scripture, just as if a competent antiquarian and Librarian is thereby qualified to be the authoritative interpreter and exponent of the contents or messages of the books, the date and authenticity of which he may be able to determine. The strength of Dr. Broomfield's arguments is therefore vitiated by the continuous employment of this faulty premiss. He also neglects Hooker's warning about the 'oversights' committed by failure to observe the difference between "the Church mystical and visible." For he affirms that we are to rely on the teaching of the Church to "correct and supplement our imperfect conclusions" of God's Truth, and he defines this 'Teaching Church' as "the blessed Company of all faithful people." But he does not tell us *where* we are to discover the official teaching of this unorganised Mystical Body?

In spite of the fact stressed by Archbishop Whitgift "that no certain manner or form of electing ministers is prescribed in Scripture," Dr. Broomfield makes a persistent attempt to equate Order with Faith; and he asserts that "the whole conception of the Body of Christ implies a divine plan for the *constitution* of the Church." But as Hooker well points out; In Scripture "the unity of the Body (or Church) of Christ consists in the acceptance of the 'one Lord, one Faith and the one Baptism," and the members of this Body need not in every place have the same precise form of organisation or constitution. One can be presbyterian or oligarchic, another episcopal or monarchic, as was the case in Corinth and Antioch in the early sub-Apostolic period. Further, even if we claim that episcopacy developed under the guidance of the Holy Spirit, this does not necessarily imply that it is essential for the life of the Church, any more than to assert, as Dr. Broomfield does, that the claims of the medieval Papacy (e.g. under Hildebrand) worked out under the guidance or providence of the Holy Spirit for the benefit of the Church at that time, although certainly not essential for its life.

The candid reason which our Author gives for his inability to join in a united Communion Service seems to contradict the statement of our Article XXVI—that the sacraments are not dependent on the type or character of the Minister officiating but that they are "effectual" because of "Christ's institution and promise." But Dr. Broomfield declares that the Eucharist is "unreal" unless the "presiding minister be one whose ministry is recognised by the whole Church," since "the Eucharist is a corporate act of the whole Body of Christ." But as he certainly does not wish to exclude the Roman Church from the "whole Body of Christ" one wonders how on this basis any Anglican sacrament can possess "reality" for him, since its Ministry is not recognised by the Roman Church?

In spite of the facts which Dr. Broomfield frankly admits, that in the Apostolic Church there was no one divinely ordered form of organisation and that presbyters and bishops were synonymous terms, and that presbyters and Barnabas (not even apostolically ordered) ordained for a considerable "interim period" till episcopacy was established; our Author refuses to allow a similar and shorter "interim use" of presbyterian Orders envisaged in the South India Reunion Scheme. It would, he declares, destroy the "organic unity of the Church."

One wonders why it did not do this in England when foreign presbyterian Orders were accepted and exercised from 1559-1660, or in Scotland after 1660 when existing presbyterian ministries were recognised in the restored episcopal Church?

He quite rightly states that episcopacy is practically necessary for a Reunited Church. But having asserted that only episcopal ordination is the "rite of ordination," his further statement that the acceptance of a reunited *episcopal* Church "implies no particular theory of episcopacy" is valueless. For this definite denial of non-episcopal ordination, however generously he may coat the pill with sugar, is the price which he demands from non-episcopalians for Reunion.

His chapter on "Christ and Episcopacy" is a laboured and elaborate attempt to prove that Christ Himself founded episcopacy "as part and parcel of His Church" and that an "episcopal ministry is part of our belief in Christ." This dogmatic assertion is based on numerous examples of special pleading, wishful conjectures, and unproved and often very unconvincing and improbable assumptions; while his frank admission that at first the Ministry varied, and that the "Apostles did not draw up a detailed scheme as a pattern to be followed everywhere" at once destroys his whole thesis. Dr. Broomfield's arguments on this point are apparently drawn entirely from Gore's "Church and the Ministry" as he virtually reproduces Gore's naïve explanation of the Alexandrian custom up to 250 A.D., of presbyters appointing and ordaining their Patriarch, by alleging that "the intention of their own ordination *must* have been to confer upon them powers greater than those of ordinary presbyters elsewhere." To complete this bald *petitio principii* assertion, we have only to add the letters "Q.E.D!" We are convinced that an impartial study of Church history in Apostolic times will confirm S. Jerome's statement that originally "presbyter is the same as bishop" and that "bishops were above presbyters rather by custom than divine appointment."

No one can doubt the sincerity and keenness of Dr. Broomfield's desire for Christian Unity or the charitable and commendable Christian spirit in which he presents his case, but we must sadly admit that his contribution does not contain anything new which is of real, practical or positive value towards the solution of the Reunion problem. C.S.C.

MIND AND DEITY. GIFFORD LECTURES.
By John Laird, LL.D., F.B.A. George Allen and Unwin Ltd. 10/6.

Since the death of the late Samuel Alexander, Professor John Laird is probably the most distinguished living philosopher in the British Isles and there should be a warm welcome for this fresh and stimulating contribution from a most fertile and logical mind. Some of us have an uneasy feeling that theologians to-day drift too easily into their theology. When we remember that this Second Series of Gifford Lectures by a professional philosopher has as their subject "Mind and Deity," it is apparent that theologues and others must sit up from their dogmatic slumber and take more notice of philosophy. Those who have read the First Series of this present course of Lectures on "Theism and Cosmology" with their conclusion that "The deiformity of the world seems to be the most natural conclusion for a realistic limited cosmology to aim at"—and still more those who like the writer of this review have sat at the feet of Dr. John Laird more years ago than they care to remember—will know what to expect in quality from this Second Series. We do not say that these two Series of Gifford Lectures are the most distinguished of this great foundation—few volumes we may prophesy will equal "The Human Situation" by W. Macneile Dixon—but we do assert that this volume and its predecessor represent the most sustained metaphysical argument of the whole Foundation.

As the leader of the Realist School Dr. Laird, appropriately enough, begins his discussion with three chapters on the alleged mind-constituted character of reality, beginning with the Ontological Argument, passing to the Nature of Mind, and concluding with a chapter on "The Implications of Idealism." The moral and intellectual aspects of Divine Personality occupy the next three chapters under the heads of "Omniscience," "Divine Personality" and "Providence." "Value," "The Moral Proofs of Theism" and "Pantheism" with a tenth chapter on "Concluding Reflections" conclude a formidable undertaking.

While this book is not everyone's meat, we are bound to say that few works that have lately been published will provide such a needed catharsis for the

theologizing mind. If the lectures seem barren of constructive and creative conclusions, the answer must be that in philosophical books these are always sadly to seek and secondly that the Scottish verdict of " not proven " is not the barren phrase it so often seems to the mere Sassenach. When we remember that Dr. Laird candidly informs us that he began his great argument with the presupposition that theism was " a decrepit metaphysical vehicle harnessed to poetry "—and still more candidly informs us that he is a stranger to conscious communion with God, we may rest content that with such limitations in advance he can yet conclude with the words " For myself I may say that I did not appreciate the force of theism when I began this enquiry . . . I may even have thought that theism was a decrepit metaphysical vehicle harnessed to poetry, I do not think so now. While I do not think that any theistic proofs establish a high degree of probability, I also incline to the belief that theistic metaphysics is stronger than most, and that metaphysics is not at all weak in principle despite the strain it puts upon the human intellect. It is quite impossible,I believe, to refute theism." Here, surely, is a conclusion worth a shelf full of popular theology. Here is a clearing of the site worth much more than the hastily throwing up of bricks and mortar with " Some Loose Stones " as " Foundations." Many points in these volumes invite and cry out for comment that is out of place here, but we have said enough to indicate not only that Dr. Laird jolts the all too common complacency of the theologizing mind but also that he has given us two books that are quite indispensable to those who can translate impersonalistic theism into the personalistic theism of our God and His Christ. A.B.L.

JESUS NOT A MYTH

By A. D. Howell Smith, B.A.(Cantab.). (*Watts and Co.*) 15*s. net.*

Christ is the supreme riddle of human history. It is impossible to explain Him, or to explain Him away. He remains the same yesterday, to-day, and for ever, like the sun which is one of His symbols. There may be a vast difference of opinion as to what the sun is when we compare the age of Abraham with the present hour, but its light and heat, without which nothing and nobody could live, remain immutable factors in man's experience. That may be questionable science but its substantial truth suffices as an illustration of the point at issue. Christ is ever the First and the Last, the Beginning and the End, finally and fundamentally a problem which cannot be unravelled. Men, however, are undeterred in their efforts to dispel this mystery of mysteries. The history of speculation furnishes instances of many such efforts which proved to be in vain. Mr. Howell Smith's book deals with one of these, the doctrine that Our Lord had no objective existence. He is the creation of the intellect and imagination like King Arthur or Robin Hood, to use the simplest analogies. The Syrian stars with shining eyes do not look down upon His grave because He never had one. This theory, known as the Christ myth, is not nearly so prominent as it was when it was sponsored by such a brilliant champion as Mr. J. M. Robertson, the famous rationalist and Shakespearean scholar. It has largely been discarded, and Mr. Howell Smith, who devotes this book to its refutation, may thus seem to be pushing an open door. But the work was well worth doing, if for no other reason, because it provides a very clear and readable manual on the subject, furnished with a copious bibliograph of English authorities, conservative and liberal. Mr. Smith avows himself to be a rationalist in full accord with Matthew Arnold's dictum that miracles do not happen. He does not commit himself unreservedly to the rationalist position since he agrees with a greater than Matthew Arnold who put the words into the mouth of Hamlet, " there are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." Mr. Smith defines his position as that of a Humanistic Mystic.

The theory that Christ is a myth similar to that which is so common in ethnic religions has never been widely held as the comparative obscurity of its champions prove. Mr. Smith cites the names of several, chiefly those of Robertson, Arthur Drews, Kalthoff, Dujardin and Jensen, as well as the American, William Benjamin Smith. One obvious comment is that the theory has never enlisted the support of outstanding theologians, even of the liberal school. Thus W. B. Smith is a Professor of Mathematics who finds a hobby in theological studies. " Experto crede " may not be a maxim suited for universal observance but cannot be lightly dismissed.

The contents of the book may best be summarized by the consideration of certain features which are common to almost every chapter. One of these is

that the theory would be impossible apart from the modern critical re-construction of the Old and New Testaments. The older rationalists like Renan and Strauss have tried to rationalize the Christ but they never succeeded in going as far as they would have desired owing to the fact that different theories regarding the nature of the Bible then held sway, but with the rise of modern criticism, it became a much simpler task for liberal students to dispose of what has been so happily designated, the fact of Christ.

Another feature is the omnipresent tendency to magnify the parallels between ethnic religions and Christianity. Many of these are quite unconvincing, and where any resemblance may be traced, it is usually confined to the barest outline. If these have any, they witness to the profound truth that the gospel literally dovetails into human reasoning and experience, God's answer to man's gropings. But the attempts to find the origin of Christian beliefs in such sources seems to be absurd on the face of it in view of the immense differences entailed. A man resembles a monkey, and he differs from a monkey " in toto." There are many and widespread legends of a god dying and rising again but they need only to be compared with the narrative of Our Lord's Resurrection to reveal the immeasurable gulf by which they are separated. That observation may also be applied to Mr. Smith's dismissal of the historicity of that crucial event because so many parallels to it can be found. Phantasms of the dead, whether or no any of them have an objective basis, are indisputable phenomena. Sir Edward Burnett has collected one hundred cases—not all of them really belong to this category—in his " Apparitions and Haunted Houses " (p. 189). When once the historic reality of Christ is challenged seriously, there seems to be no limit to the lengths to which this school will go. Thus Edward Dujardin traces the origin of the Christ myth to a Palestinian God, Jesus, originally a totemistic eel worshipped in pre-historic ages. Traces of this cult are said to survive in the references to the serpent in Genesis iii. Such a thing is purely nothing more or less than wishful thinking. The needed corrective is supplied by Mr. Smith himself with regard to all such hypotheses when he observes that the historicity of Jesus is absolutely essential to explain the emergence of Christianity in the first century. Everything demands a sufficient cause, and that is true of the gospel of grace. Its origin is of a piece with its consummation just as the acorn is the embryo of the oak. The mightiest fabric of love and logic known to man must have been unique in its beginnings, as in its development, and in its goal.

Other reflections clamour for mention but they can only be stated with the briefest comment. One is that, like so many other unorthodox doctrines, the theory of the Christ myth rests on isolated texts, and passages. Other Scriptural statements are ignored. They are not even considered in their bearing on the thesis which it is attempted to establish. Again one is disposed to query the underlying estimate of the Jewish mentality in the first century and before. It is judged to be capable of evolving and accepting the Christ myth. That is a poor estimate of the ability of men like Peter and Paul. I am reminded of the man who said that he preferred to err with Plato than to agree with the rest of mankind. This argument is double-edged. It not only degrades the intelligence of the N.T. writers, but it unduly flatters them. We are asked to believe that they were capable of inventing the Christ myth. It is surely easier to believe in the historicity of Christ. Water cannot rise higher than its own level, nor can genius. Napoleon knew better when he said that he understood men but Christ must be more than man. If the authors of the New Testament were capable of inventing Christ, then fiction could be stronger and stranger than truth. One final observation on the presuppositions of Mr. Smith's admirable survey is that the New Testament narratives are first class authorities for the events of which they tell. There are no historians or biographers like the Four Evangelists, and there the matter may be left.

H. S. CURR.

THE NATURE OF CATHOLICITY

By Daniel T. Jenkins. pp. 171. 5/- net. *Faber and Faber.*

This is a very striking work, coming as it does from the pen of a Non-conformist, and one which, if we are not mistaken, will have considerable effect upon all future discussions of Re-union. It approaches the vast problem of Re-union from a new angle and is the outcome of a fresh and vigorous mind well versed in modern theology and not too fettered by acquired or inherited prejudices. In many respects the book is a direct outcome of recent theological tendencies on the continent combined with the fresh emphasis on Churchmanship in our own

country. The author is thoroughly conversant with the more modern conceptions of the Catholic Church which have emerged in recent years and which are associated with the names of Ramsey, Hebert, Mackinnon and others. And he is quick to notice that certain of these views make " discussion with modern Reformist Churchmen possible at once." Hence presumably the present work. But the writer's susceptibilities to modern trends of thought do not end here. It is another of those, apparently an increasing number, to be influenced by the writings of the late Sir Edwyn Hoskyns to which there are many appreciative references, particularly to his great Commentary on the Fourth Gospel.

The book, therefore, differs from many recent discussions on the problem of Re-union in that it turns aside from a discussion of accidentals to what is essential and fundamental. And amongst the accidentals the author would apparently be prepared to place such things as the doctrines of Apostolic Succession or the Real Presence. Not because he regards them as unessential but because so long as there is a basic disagreement on the theological approach to these doctrines it is hopeless to go on discussing them. Indeed, as a matter of fact, the author believes profoundly in an Apostolic Succession, only it is a succession of testimony rather than any special transmission of grace (*cf.* p.23 fole). For the author conceives that " the acid test of the catholicity of any doctrine was always ' Is it the teaching of the Apostles ' ? " In his view, what constitutes the Apostle " is not their faith . . . or any special charismata . . . but their *testimony*." Perhaps on this aspect of the volume the key is to be found on p. 28 : " Since, then, apostolicity is the mark of catholicity, and the Apostle is what he is in virtue of his testimony to the risen Christ, the test of a church's catholicity is always whether its testimony to Jesus Christ is the same as that of the Apostles ' the eye-witnesses of His Majesty.' "

One of the entertaining features of the work is that the Author has a keen eye for the weak spots of other churches and not least of his own. This makes him a keen if balanced critic of the Roman Catholic Church, the weakness of whose theological position he makes abundantly clear, and we would commend to the readers what he says on pp. 76-7. It is something which needs to be said and said plainly at the present time.

In what may be described as the key-chapter, ch. iii., the author appears to find the fundamental principle of Catholicism in the historic phrase *Ubi Christus, ibi ecclesia*, and stresses the way in which exponents of traditional Catholicism fail to see that " the presence of Jesus Christ alone (is) the primary mark of the Church's catholicity." This is certainly a fresh attempt to work from the centre outwards rather than from the circumference inwards. Amongst much that is good in the chapter is the author's criticism of the pre-occupation of the Roman Church with Natural Theology, and he traces its logical development in heresy hunting, bigotry and arrogance. He regards it as an attempt " to set up another source of knowledge of God alongside Jesus Christ and thus threatens His Lordship."

Another engaging feature of the book which adds to its interest though it increases its provocative character, is the manner in which the author criticizes impartially but resolutely, institutions, ideas and events. Thus he has little to say by way of appreciation for *Essays : Catholic and Critical* which, with the exception, as we should expect, of Hoskyn's Essay, he describes as being neither Catholic nor Critical. The Doctrinal Report of the Church of England has some scathing remarks made upon it mainly on account of its theological obscurantism and unedifying compromises ! Modernism receives whole-hearted condemnation, as one would expect from a book with such dogmatic pre-suppositions. And it is on the basis of these pre-suppositions that the writer feels able apparently to state that all " the different branches of the Church of England " are " living in a state of open sin,"—a statement which we venture to predict will cause astonishment to some !

There are many other points, such as the writer's observations on E. L. Mascall's recent articles, to which one would like to draw attention but the reader must discover these for himself. It is only necessary to add that any future discussion on Re-union will have to take account of this book. C.J.O.

IN HIS IMAGE

By Bede Frost. pp. 224. 8/6. *A. R. Mowbray and Co.*

It is an interesting and highly significant fact that at the moment when life was never held more cheaply or when greater cruelty was being inflicted by man upon

man as never before in history, books should be coming increasingly from the Press on the Doctrine of Man. Many will no doubt be reading Dr. Niebuhr's Gifford Lectures, the second volume of which is eagerly awaited. And here in this volume, written from a very definite standpoint, we have a very helpful treatise on this vitally important theme. It may be that many readers of THE CHURCHMAN will be unacquainted with the writings of the Author who is, as is well known, a member of an English Religious Order. And naturally there is much in the book that readers will disagree with, and perhaps violently disagree with, but on the other hand there is much in it which is well worth pondering by members of all schools of thought. For a strong dose of sound orthodoxy can be no harm in these days and Bede Frost is nothing if not strictly orthodox. Furthermore it should be remembered that he is a staunch supporter of Scholastic Philosophy as represented by its greatest representative, St. Thomas Aquinas. Within these limits the guidance of the Author on fundamental doctrines is healthy and invigorating. But this is not an easy book to read and it would certainly come under St. Paul's category of " strong meat." It is not exactly a book for the fire-side and it is hardly a work for the busy preacher who has very little time for reflection and careful thought.

The Author commences with a discussion of certain fundamental problems preliminary to an understanding of the main principles underlying the Christian doctrine of man. In the course of these introductory chapters he goes very deeply into those principles which are implicit in the Biblical doctrine, that man was made " in the image of God." It would of course be impossible in a strictly limited space to attempt to summarize his argument or present the gist of his reasoning. But there are one or two observations we should like to make for the benefit of those readers who might otherwise hesitate to embark on this volume.

Firstly, though some may have no great liking for Scholasticism as representing an outworn and discredited philosophic system, yet they will be surprised to find how deeply versed our Author is in the Holy Scriptures. No one could know his Bible, or at all events his New Testament, better or quote it more aptly. It is refreshing to find so close an adherence to the words of Scripture.

Secondly, there is much in the book, particularly in its latter part, which should be of great assistance to preachers and teachers. For our Author never hesitates to express his own opinion clearly and emphatically. He realises that sin lies at the bottom of so many of our troubles. " The providence of God," he writes, " does not fail His creatures ; man alone is responsible for every lack of the necessities of decent human life, a traitor betraying his brethren . . ." But it is in some of the Author's more theological passages that we see him at his best : for example he has some illuminating remarks on the Love of God which must have an intellectual basis even more than an emotional one, though that is often forgotten. " For it does not consist in emotions but in willed choices and acts. ' If a man love Me he will keep My words. . . .' This is the reason why love for God can be commanded, . . . whilst human love cannot be commanded."

The Author has much of value to say on the subject of Worship—a matter of the greatest importance at this time. " Worship," he writes, " is an imperative, an obligation, a duty, not the effect of an emotion, sentiment, or an act directed towards one's own good. . . . Worship dictated by mere feeling, a ' nice ' rather than a necessary and proper thing to do, or from some selfish motive of ' getting good ' for oneself, hardly deserves the name." This is certainly an aspect of the subject that deserves the most careful consideration. So also does his outspoken definition of the distinction between two great conceptions of Worship prevalent to-day. " The fundamental distinction lies in the fact that the Protestant conception demands a fitness to worship, whilst the Church recognizes a capacity, a duty, and a need, even in the greatest sinner."

But however much one may feel disposed to disagree with the Writer of this really valuable treatise, few will disagree with what he says on the future. " The new world of a just social and economic order, of which we hear so much to-day, can never be the consequence merely of changed conditions, but only of changed men, men of changed minds and desires. . . . Peace but corrodes, as war destroys, until the peace of God reigns in men's hearts, and recognizing within themselves the divine image, they see it no less clearly in every other man. . . ."

The Christian doctrine of Man is highly relevant to the present world situation. It is the world's neglect of it that has produced the chaotic and disastrous condition which confronts mankind to-day. Every book therefore that can

help to impress upon this generation the vital importance of the Christian view of man is of value, and amongst such this volume should take a high place.

C.J.O.

THE CONQUEST OF DISABILITY

By J. C. Hardwick. (*Student Christian Movement Press*). 2/-.

To get a book published in these days needs some justification. Here is one that absolutely fills the bill. To anyone worried with a " thorn in the flesh " comes this offer of a manual of very practical guidance by a man who does not profess to be a psychologist (he does not even mention the word) yet has compressed within these 63 pages far more valuable advice to fellow-sufferers than could generally be found within a pre-war 5/- book three times the size.

The theme of the writer is that whereas a healthy whole man might be able to " afford " to ignore many of the finer qualities of the soul and mind by the force of his outward circumstances, his exercise and other diversions and fellowships, one with any disability (bodily or otherwise) needs more than ever to develop the spiritual and mental capacity to enable him to adjust his life and outlook to " compensate himself by having more control over his mind and its thinking than the able-bodied have " (p.49).

The first part deals with this subject in a positive and useful manner with chapters on Strain, Being of Use, Occupation, Nerves, etc., leading up to a most intriguing chapter on " the Question of Religion " which, *inter alia*, emphasizes the need for all—and especially the disabled—to realize that prayer is not merely petitioning for material gain : the active joining up with God (we refer to meditation) will enable him to " feel that the dominant forces are on his side, that is to say, on the side of mind against matter, of will against circumstance " (p.55). Not that individual petitions are barred, for 4 pages further on there is a reference to Mark 11. 24, which I, too, always take from the Revisers' reading, " Believe that ye have received them and ye shall have them," which would encourage the disabled to obtain at least patience and courage if the " thorn " be not removed, in which case it would not loom so large upon their horizon or make them inclined to get discouraged and feel their lives are not much use.

I think this, too, is good : " Prayer is a power that can be proved by experience "; let not our friend wait until he can explain its theory or foundation, for " it will open up a new world to him."

A most excellent two shillingsworth that is well worth buying a few at a time, as I shall do, to pass on to suitable cases, which to my mind covers not only the author's disabled in body but also the much larger field of those suffering from an inferiority complex, which, after all, equals a group of people disabled in thought who badly need a wider outlook which dwells less upon self and more upon the Living God.

F.N.D.

IT CAN HAPPEN HERE

By the Bishop of Chelmsford. (*Hodder and Stoughton* 3/6).

Many of those who have had the privilege of reading the Bishop of Chelmsford's clear and courageous messages in the Chelmsford Diocesan Gazettes on the War situation during the last two or three years have often been stimulated by his clear and lucid grasp of the present situation and many have come to regard him as a reliable prophet.

This estimate will be enhanced by his recent book " It Can Happen Here." The book endeavours (successfully we believe) to show :

(*a*) Why the present War came about.
(*b*) Why France fell.
(*c*) Why Germany has been able to achieve so much.
(*d*) The danger which faces the British people at the present time.
(*e*) How the dangers may be overcome and the Empire emerge stronger in every way as a result of the War.

The author deals with the general falling away from institutional Christianity prevalent during pre-war years and points out the hollowness of the religion of easy tolerance devoid of all imperative and spiritual ideals which tended to replace it.

As we should expect, the Bishop deplores the modern substitute which implies that humanity possesses a self-regenerating power and quotes, by contrast, the great distinctive and essential core of the teaching of the Christian Religion.

" We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy Precious Blood."

The Bishop claims very properly that it is the Christian Religion which has built up our national character. He points out that decay of national character always followed upon decline of national religion and instances the weak kneed policy of playing for safety even at the cost of principle both by ourselves and many of the nations of Europe during recent years.

The author sees in the War a definite clash of Spirit-forces in which Satan and all his host are arrayed against the pirinciples of the Christian faith and Germany's success so far is due to the fact that her power is spiritual (spiritual forces can be evil just as there can be and is a spiritual force of goodness).

France fell, says the author, because she lacked spiritual power. Germany triumphed over her because she possessed it (though it is surely the power of an evil spirit).

Of Hitler he writes—" Hitler was and is possessed of an evil spirit. He gave Germany what she had lost—a faith to live by."

" With satanic genius he lit the spiritual flame in the hearts of his cowed, broken and hopeless people. Germany arose from its gloom and despair to follow the crooked cross of Hitler's faith."

Love of country is a sacred thing but Hitler twisted it into a fiendish thing, lying, knaving, brutality—the very spawn of Satan.

The real German impetus came from the soul of a nation bound together by a common faith and fired with the fanatic zeal which only religion can give—an impetus which can be checked only by a greater and purer force of a like character.

Can England attain to that finer, nobler Spiritual force which is the only guarantee of success ? Where there is no vision the people perish and the author, by illustrating from the experience of unhappy France, and of our own recent spiritual decline (of which he gives many evidences) chooses his title " It can happen here."

No serious right minded Englishman would wish that to happen here which has happened in Germany, nor that which has befallen France, and so calls us back to the way of Recovery.

This must be by fearless witness, aggression (the Church slogan for each of its members to be "Do the work of an Evangelist"), living dangerously, taking risks.

We are called to be a Missionary Church to a non-Christian nation—to evangelise the multitude of non-Churchgoers.

The author even recommends a simple evangelistic non-liturgical service for Sunday evenings.

The training of our children must be in the hands of Christians only.

We thank the Bishop for his challenging book and would like to see a copy in every Men's Club, Reading Room and certainly in every Church Library in the land. T.A.

A CHRISTIAN BASIS FOR THE POST-WAR WORLD

A Commentary on the Ten Peace Points.

Various Contributors. S.C.M. Press.

The Convocation of York gave its approval, in June, 1941, to the letter which appeared from leaders of the Churches in England in *The Times* of December 21st, 1940, outlining Ten Peace Points for consideration, preparatory to the looked-for peace when the war is over. The five points of Pope Pius XII. were accepted, and to them were added five standards by which economic situations and proposals might be tested. There are twelve contributors to the volume, including Archbishop Temple, the Bishop of Carlisle, and, among the rest, three Roman Catholics. Sympathetic as one might wish to be to the project, one senses an atmosphere of unreality in this symposium ; and a great number of critical questions will be asked by readers. Remembering Abyssinia, also that Italy is in the war, and that the Vatican has recognised Japan since her entry into the war, opinions from Rome will naturally be accepted with reserve ; these thoughts will recur again and again as the book is read. As a commentary on the Ten Points, which the Convocation of York intended it to be, the book is admirable. Yet the atmosphere of unreality remains. E.H.

CHRISTIAN REALISM

By John C. Bennett. (*S.C.M. Press*). 6/-.

The writer has expanded and re-written his Council Lectures at the General Council of Congregational Christian Churches (of the U.S.A.) in August, 1940, and other lectures to produce a book of which the later chapters are not easy reading. Some of his expressed opinions are definitely unscriptural.

To Britishers, chapter one (Our New Situation) is interesting on account of the friendly American author's belief (at the time of writing) that nothing could prevent Germany gaining the victory and consolidating her tyrannous power.

He stresses the rapid descent from the High Hopes after the last war, to the spirit of hopelessness of the present time, but states that " Lies have a way of cancelling each other at the end."

Chapter two is entitled " God and His Activity," with four sub-heads.

(*a*) God is the Creator.
(*b*) God is the God of Righteousness.
(*c*) God is the Lord of history.
(*d*) God is the Redeemer.

" Man and His Possibilities " is the title of chapter three. Here the writer is definitely unscriptural, and sceptical. He states, " The Christian understanding of man consists primarily of the following two affirmations. First, that man is made in the image of God ; and, second that man is a fallen creature. Historically those two affirmations have been carried by a scheme of doctrine which is now untenable. This scheme involved belief in the creation of the original man in a state of perfection and in his fall as an event in time. Our knowledge of the development of man leaves no place for such a perfect state or for such an event as the fall. Moreover, the idea of the fall from a state of perfection is a psychological monstrosity ! "

Mr. Bennett sums up the chapter thus. " This problem of living together in an interdependent world with all the resources of science for creation and destruction in our hands is essentially a new problem and theologians have no right to assert that it cannot be solved."

Chapter four is headed, " Christians in Society." The writer's study of pacifism is a sincere and broad one, which will be accepted and endorsed by most people. He shows that " Pacifism does not provide a short cut to Christian decision in all situations."

" The Movement of Redemption " is the title of chapter five, sub-divided under (*a*) Christ, and (*b*) the Church.

On pages 137 and 138 Mr. Bennett asserts, " All that we know of the event (the resurrection) is that visions of Christ after His death were the means by which the disciples became assured of what was essentially true ! "

He is on much firmer ground when he says (p.142), " I believe that this tendency to neglect the Jesus of history threatens Christianity with a great perversion."

His criticisms of the Church are sincere and helpful. " Christian Realism " is not a book for the simple Christian, but rather for Professors at Theological Colleges, and a few real students. H.H.D.

THE VOCATION OF ENGLAND

By Maurice B. Reckitt and J. V. Langmead Casserley. Longmans, Green and Co. 173*pp. Price* 5/-.

A visitor from Mars might be surprised to note that, in the heat of the most titanic conflict in human history, the accredited spokesmen of each of the nations chiefly concerned claim a special divinely-appointed mission and destiny. Theology goes a great deal deeper, of course, than some of us recognise, and much depends upon the kind of God that captures man's imagination and loyalty ! The book before us, one of the most readable and stimulating of war-time productions, is inspired by the conviction that neither the past nor the future of " this England " is unrelated to the purpose of " the God and Father of our Lord Jesus Christ." " Providence has singled out this land and people to be the organ of the world's unity and continuity. It is a chastening thought, if also an inspiring one. What sort of a people must the English become if they are to bear such burdens as these ? " That, arising out of a particular attitude to the past and to the future, is the challenge and the problem of the present.

That all is well with the spirit of England our authors are very far from believing. " Indefensible injustices . . . have exasperated the modern masses

. . . ubiquitous mediocrity has wickened the modern soul " and " we must return to wrestle once more with the enemies within the gates," as soon as the present tyranny is overpast. Indeed, we must face the issues *now* or we shall not be ready to tackle the problems *then*. For only a nation so spiritually renewed as to welcome, not merely tolerate, major adjustments in her total life can " act as a bridge . . . across which all that is best in the Old World order, which is almost trampled to death beneath the feet of the warriors, can pass over into whatever New World order is to take its place."

Most of us are vaguely conscious that " things cannot be the same after the war." It is the chief merit of the present book that, with insight and courage, it helps us to see the broad areas of national life wherein radical adjustments, long overdue, may wisely be planned. The two successive chapters which deal with rural and urban life in modern England are probably the best in the book, and will repay careful study. England's countryside must find her own inalienable place in the life of her people—no longer regarded as the merely pretty part where there doesn't happen to be a town ! Her towns must cease to be aggregations of industrialised hordes. Nothing less than " a drastic reconstruction of town-life and a revolutionary re-vitalisation of rural-life " will meet the case. And if such a vision is to be realised, it will need far more than pious lip-service. Economic problems must be faced and tackled, with a spirit and a will directed toward making the common people " free as well as merely secure."

Human freedom in any land is an issue at once economic and spiritual. To face this in a sane and practical fashion the closing chapters of the book are written. Nothing is more necessary than that the Christian people of this land, and particularly of its established Church, should recognize the responsibility that they must bear and the part that they must play. A vague nominal Christianity, self-conscious only as a sort of pick-me-up for the frayed nerves of the nation's life, simply will not do ! But neither, for a different reason, will the kind of national Church which, with an almost touching naïveté, our authors seem compelled exclusively to contemplate. This is our one point of serious departure from agreement with a book which deserves to be read by all who are concerned with England's future and England's mission, and not least by Evangelicals. It may be useful, at times, to sing " There'll always be an England." It is always more useful to ask " What kind of England will it be ? "

T.W.I.

EACH LOOKING AHEAD.

. . . AND GOODWILL AMONG MEN
By W. W. Simpson. Epworth Press. 6*d.*

THE CHRISTIAN SOCIAL ORDER
By J. Stevenson. Individualist Bookshop, Ltd. 6*d.*

THE FOUNDATIONS OF PEACE
R. W. Matthews. Eyre and Spottiswoode. 2/6.

Each of these three publications looks ahead to the days of peace and reconstruction.

The first consists of the published text of the broadcasts from October 13th to 18th, 1941, in the " Lift Up Your Hearts " series. There is much more in these talks than in the platitudes we occasionally hear in this series.

The second is of a different order, and many readers will doubtless be more disturbed than helped by it ; for the impression left is the view that a Christian Social Order is considered as either impossible or improbable of realisation. After a carefully reasoned opening, the author passes to his real task—a very critical examination of the Malvern Manifestos. We wish that the author had been as thorough in construction as he has been in investigation.

The third, that from the pen of the Dean of St. Paul's, is a splendid contribution to the subject, and will demand attention from all. The Dean is well aware of the difficulties facing those whose task it will be to guide the rebuilding of the world : " History will take its way in spite of the academic idealist who would dig a channel for its course." He covers such topics as Christian Presuppositions, underlying Factors of the Problem, the League, the British Commonwealth, Pillars of the World, (readers will compare this section with Eric Linklater's " Cornerstones "), an International Police Force, Germany's Future, and the further issues of a higher end of life. Here is a book which ought to be studied by all who would have a deeper insight into the issues involved in this matter of reconstruction.

E.H.